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SEVENTEENTH CENTURY RITUAL.

Sir,—I have before me a pamphlet of four pages, entitled "A Letter from a Dissenter to the Divines of the Church of England, In Order to a Union." At the end it is stated to have been "printed" and "to be sold by Randal Taylor, near Stationers' Hall, MDCLXXXVII." On page 2 I find the following:—

"You know what has hinder'd us hitherto from joyning with your Church: We have always suspected you for Papists in Masquerade; The many Ceremonies you have retain'd, your Crosses, and Altars, and Tapers, and Surplices, and Bowings; Your Confessions and Absolutions, and Mass-Forms of Prayer, &c., have oblig'd us to these Thoughts; and that tho' you pretend to have left Babylon, yet by the Rags and Livery you have brought along with you, we could not but still suspect you of her Retinue."

Have we not here evidence that in the year 1687 "tapers" were "retained and in use" in the Church of England?

W. F. CLEMENTS.

Kentish Town, Festival of St. Nicolas, 1875.

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144 CHARLES I.—Eikon Basilike, The Portraiture of his Sacred Majestie in his Solitude and Sufferings, 8vo, *first edition, portrait, old calf neat*, 4s 6d 1648

CHARLES II.—*EIKON BASILIKE DEYTERA*, The Pourtraicture of his Sacred Majesty King Charles II, with His Reasons for turning Roman Catholick, published by King James, Found in the Strong Box, *portrait*, sm. 8vo, calf, 4s 1694

WORDSWORTH (C., *D.D.*) "Who Wrote Eikon Basilike?" Considered and Answered, 8vo, calf neat, 3s 6d 1824

Garden is said to have been Author of
"Eikon Basilike"
Formerly Rector of Shapwick Somerset - Bp of Exeter - Became Bp of Worcester afterwards
A youth he was a scholar at King Edwards
School (1623) Bury St Edmunds
Vide I Toland Amyntor.
1699
Nazarenus 1718.

"Analogy" 1729
Kortholt 57

Engraved frontispiece by Thos Crofs a pupil of Wm Marshall.

The King is chapter I.

"The Murder" Garden.

The date is before the Directory came out

1648 The Solemn League & Covenant forbid to Sacrament to any who had not sworn it !!

(Which things the Angels desire to looke into 1 Pet. 1.)

The gates of Hell shall not prevaile.

The Sun & shield for righteousness.

Preach the Word.

Feede my sheepe.

Heading in his minister.

Lo I am with you to the end of the world.

For the Lord God is a Sun & Sheild

HIERASPISTES.
A DEFENCE of the Ministry and Ministers of the Church of England by JOHN GAVDEN. DD.

For the defence of the Gospel.

Be sober for the Lords sake.

Be nothing affraid of anything but sinne.

Woe be to me if I preach not the Gospell.

Otium Charitatis

Bonum Tutela.

Στυλος και Εδραιωμα της αληθειας.

MAGNVM PIETATIS MYSTERIVM

MINISTERIO EVANGELICO SACRVM
VERIS ECCL. ANGL: MINIS APOST. ORDINIS
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S. APOSTOLI.

Armed prudence — LEX et PROPHETÆ. — Learned Pietie

Magistratus Polit: — ☙: IESVS CHRISTVS: ❧ — Minister Eccls

London Printed for Andrew Crooke. 1653.

Tho. Cross Sculpsit.

HIERASPISTES:

A DEFENCE by way of APOLOGY FOR THE Miniſtry and Miniſters OF THE CHURCH of *ENGLAND*:

HUMBLY PRESENTED

To the Conſciences of all thoſe that excell in *VIRTUE*.

By *JOHN GAUDEN*, D.D. and MINISTER of that Church at *BOCKING* in *ESSEX*.

Mat. 28. 19. Goe ye therefore, and teach all Nations, baptizing them, &c.
20. And loe, I am with you alway, even to the end of the world.

Tit. 1. 5. That thou ſhouldſt ordain Presbyters in every City, as I had appointed thee.

Heb. 13. 17. They watch for your ſouls, as they that muſt give an account, &c.

Ἐκεῖνος ὑμῶν ἐν τῷ ἰδίῳ τάγματι εὐχαριστείτω Θεῷ. ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασι δέδεται. Clem. Pauli diſ. Ep. ad Corinth.

Presbyteris qui ſunt in Eccleſia obaudire oportet, qui ſucceſſionem habent ab Apoſtolis, & cum ſucceſſione Charisma veritatis certum acceperunt ſecundum Patris beneplacitum; Qui vero a principali abſiſtunt ſucceſſione, quocunque loco colliguntur, ſuſpectos habere oportet, vel hæreticos & malæ ſententiæ, vel ſcindentes & elatos, & ſibi placentes: Omnes bi decidunt a veritate, Sophiſtæ verborum magis eſſe volentes, quam diſcipuli veritatis. Irenæ. l. 3. c. 40. & l. 4. c. 43.

Printed for *Andrew Crooke*, and are to be ſold at the *Green Dragon* in St. *Pauls-Church-yard*, 1653.

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Prudens simplicitas.

To the Reader.

THE ensuing *Apologetick defence of the Ministry and Ministers of the Church of England*, can hardly expect more *Readers* than severe *Censurers*; of whom some will be wearied with the length, others offended with the freedome: some despisers of the manner, others contradicters of the matter: In sum, it lookes for not many, or any friends; but such as are humble, judicious, and impartiall; And not a few enemies, of those that are proud, ignorant and biassed by secular interests. So prevalent are our enemies grown even in matters of Religion, that few can bear, either their diseases, or their remedies. Albeit the age extreamly wants, yet it can hardly endure a plain and faithfull stile; though it keeps the *medium* between severity and flattery, bitternesse and dulnesse, morose antiquity and petulant novelty. It is some mens Religion to have none setled by education or profession; Others cavill at all that hath been taught or established: Many esteem their *Levity* in opinions, and inconstancy in profession to be a kinde of *Empire* and *Soveraignty* in Religion; Never thinking themselves to be, what they should be, till they are, what they list: judging that Liberty, which is *Lawlesnesse*, and that freedome, which is without fear of God, or reverence of man: calling that piety with peace, which is the dissolving and desolating of all publique society, order, unity, and polity in Churches; crying up their later fragments, and broken meats, being all those loaves and fishes, with which Christ hath for so

many hundred of years fed his Church and people in all the world.

Others of deeper reaches taking the advantage of such popular easinesse and credulity, which is lesse separable from the vulgar, than shadowes are from grosse bodies, study to variate and shift the extern forms and models of Religion, untill the sacred and eternall interests of Gods glory, and mans salvation are drawn to stoop to, or forced to comply with temporary designes, and secular policies; where *Christ* must be made to serve *Belial*; *God* to bow down to *Mammon*; the *Ark* must become captive to *Dagon*; piety turn page to avarice; and Religion be onely entertained as a *lackey* for Ambition; Where there are such abasings, distortings and deformings of the beauty and rectitude of Christian Religion, (sowring the *wine* of *Primitive verity*, simplicity, and charity, with the *vinegar* of worldly jealousie, craft and cruelty) what can be expected, as to any thing written, in behalf of *Religion*, and its holy *Institutions*, with a plain, free, and upright genius, but onely such *fate and doome*, as the severall humors, parties, prejudices, and worldly interests of men will afford? which being so divided, and thwarting each other, it will be hard to please any one, without displeasing many.

The Author therefore (who writes as addicted to no faction:) nor personally *injured*, or *obliged* by any novel parties, but studying only to discharge a good conscience, as to men, so chiefly toward God, (the assistance of whose *Heroick Spirit*, and free grace he humbly begs through all this work) neither seeks, nor hopes to please any men, whose passionate adherence to any *sidings* either in civill or religious concernments, lesse inclines them to that calm, judicious, and charitable temper, which is *Scripturall*, *Catholick*, and truly *Christian*; This he onely studies, this he preacheth, for this he prayes, this he commends, this he admires: Not doting upon any *rust or drosse*, which ancient and venerable *Episcopacy* might in many hundred of years easily contract; and from which it may as easily be cleared, if men impartially sought the things of

Jesus

Jesus Christ, and his Churches prosperity, without gratifying any passion in themselves or others. Nor yet doth the *Author* any whit admire those *rigid Reformations*, which some rash, envious, or ambitious *Presbyters* drive on; who know not how to shave their *Fathers* beards without cutting their throats; nor to pair their nailes without cropping off their hands. They are unskilfull Chymists, who cannot refine from drosse without consuming what is pretious: And they are pitifull Empiricks, who cannot purge without casting into Bloudy Fluxes. Nor in the last place doth this *Apologist* so far temporise, as in the least kinde to magnifie the *violent breakings*, and hotter meltings of any bolder Independents; who make Religion and Reformation run to any new moulds, which they fancy, to *Separating*, to *Seeking*, to *Shaking*, to *nothing*; that owns any Ordinance, order, publique establishment, Christian communion, or holy profession; being wholly resolved into these two principles; the pleasing of themselves, and the confounding of others.

Amidst these sad distractions and various confidences of men in their *opinions*, and *undertakings*, there is no wise man, but discerns the *pulse* of mans Ambition equally beating in *spirits* Monarchicall, Aristocraticall, and Democraticall: as in *civill policies*, so also in *religious administrations*; some are for *primacy* and priority, others for paucity and parity, a third sort for popularity and vulgarity: where as indeed the best constitution in any government, is rather from the harmonious temperament and proportionate mixture of all three, than from the *predominance* of any one, so as to oppresse the other two. Men of eminent parts are prone to affect to govern alone; without any *flatnesse* or allay from inferiours: Men of *moderate* abilities are content to goe in a joint stock, mutually supplying those defects, to which singly they are conscious: Men of *low* and mean endowments are for *huddles*; *one and all*; where no one man is so much *confident* of himself, as indeed he is *envious* at all others; and impatient to see any thing done without him: Whereas in true wisdome, the *eminency* of the first, the *mediocrity* of the second,

and the *meanneſſe* yet multitudinouſneſſe of the third, ſhould be fairly modelled and *compoſed*, as the head, hands, and other members of the body are, to the common welfare. And certainly they did of old (in the beſt times and tempers of Chriſtians) all meet in a moſt happy harmony, Church-order, and conſtitution; no leſſe than the humours, bloud, and ſpirits doe in healthy and vigorous bodies: All experience tels us that the diſorder of any one of them, cauſeth *ſickneſſe*, weakneſſe, or diſſolution of Chriſtian charity, ſociety, and ſweet communion, as to their extern polity and profeſſion of Religion.

Which ſad effects, or ſymptomes at leaſt of them in this Church, this Author with grief and ſhame beholding, hath endeavoured with the greateſt ſerenity and expediteneſſe of ſoul (before he leaves this *Bacha* and *Aceldama*, this *valley of tears*, contention, and confuſion) to aſcend himſelf, and lead others, as much in him lies, to the height, and top of that *Primitive verity*, *unity* and *charity*, which made Chriſtians ſo much admired, and venerated, even when they were moſt cruelly perſecuted. From which free and *un-ingaged proſpect*, both *he* and they, may with a clear and full view behold the later and worſer changes in extern matters of Religion; wherein various opinions, and different deſignes of Chriſtians have either ſtrayed from, or quite croſſed the great road of *pious and plain hearted Antiquity*, which no doubt beſt knew, beyond all the cenſorious Criticks, and factious Noveliſts of after times, what was the minde of the *bleſſed Apoſtles*, of the Primitive Martyrs and Confeſſors: who moſt exactly followed thoſe methods, which the Apoſtolical wiſdome and piety had preſcribed to thoſe Churches they planted, watered and preſerved, chiefly aiming at the *Catholick* good, and common benefit of all Churches.

From which, *private fancies*, aims and intereſts, afterward varying, both in opinion and practiſe, occaſioned thoſe many uncomfortable ſchiſms, and uncharitable factions, which (in all times, and now as much as ever) ſo divide the *unity*, deſtroy the *charity*, and deform the *beauty* of Chriſtian Religion;

That

That many, if not moſt Chriſtians, doe not onely *read*, and *hear*; *write*, and *diſpute*; *pray*, and *preach*; but they *believe*, and *repent*; love, or hate; damn, or ſave; *communicate* with, or *excommunicate* one another, moſt-what, out of their naturall *conſtitutions*, as they are of more calm and cholerick *tempers*; or out of thoſe *prejudices* and prepoſſeſſions, which *cuſtom* and *education* have formed in them; or from *adherence* to parties and mutuall *agitations*, whereby they hope to drive on ſome worldly and ſecular concernments; rather than from true and *impartiall principles* of right *reaſon*, Scripturall *precept*, and Eccleſiaſticall *practiſe*; which threefold cord, twiſted into one, is not eaſily broken: And which, beyond all diſputes, affords, both in doctrine and diſcipline, in opinion and practiſe, as to *inward piety*, and *outward polity*, the ſureſt meaſures of Religion, and bounds of conſcience; which are then moſt *pure* and *unblameable*, when they look directly to thoſe great deſignes and ends of every wiſe man and good Chriſtian, the glory of God, the honour of Chriſt, the peace of the Church, and Soules eternall welfare; without any ſiniſter *ſquintings* to ſecular ends, or *warpings* to worldly deſignes, which are the *moths* of Religion, the peſts of ſociety, the overlayings of charity, and the *Incubuſſes* of Conſcience; eaſily ſeiſing upon Chriſtians of weak judgements, and ſtrong paſſions; for which we need not goe far to ſee many and unhappy *inſtances*.

For, what ſerious and well adviſed Chriſtian ſees not; how vehement *drawings* and *impulſes* in matters of Religion are made upon men by weak, and at firſt ſcarſe perceptible, *byaſſes* of *opinions*, and *hopes* of advantages: How, want of *ſolidity* or *ſincerity* is the greateſt motion of violent affections in moſt men: How, the leſſe they weigh thoſe things, they call *Religion* and *Reformation*, the more eagerly they purſue and extoll them? (The moſt wiſe and *gracious* men being alwayes the moſt grave and calm, the moſt ſerious and conſtant) *Vulgar devotion* and *heats*, like weak fires, and dubious flames, are uſually kindled by *light fewell*, and fomented with ſear materials; Blazing, like *Comets*, the more prodigiouſly,

by how much they have more of groſſe and earthly vapours.

Hence, not onely the glory of *outward ſucceſſes*, and worldly *proſperities*, attending the number, policy, or prevalency of any faction, makes many Chriſtians, (ere they are aware of it) turn *Turkes*, and ſecretly ſubſcribe to *Mahumetaniſm*; (which for many *centuries* hath outvived Chriſtianity in point of *victorious progreſſes*, military advantages, and latitude of *Empire*) The current of worldly *events*, like *quick-tides*, eaſily and undiſcernibly carrying many Chriſtians from that courſe of pious *Strictneſſe*, and conſcientious *exactneſſe* in truth, juſtice, and charity, which they ought alwayes to ſteere without any variation, according to the clear and fixed *Word of God* in Scripture; and not according to his dark permiſſions, or unſearchable *workings* in *providence*; which are alwayes juſt and to be admired, as from the divine wiſdome and juſtice; but not alwayes to be approved or imitated, as from mans wickedneſſe and folly; which like poyſonous drugs are in themſelves deadly and to be abhorred: however the skill of the great and good Phyſitian, God, knows how to attemper and apply them as Phyſick and Theriacals, to purge, or puniſh; to cure, or correct the diſtempers of his Church and people.

Nor is it this *temptation* onely of *events*, (in which is a *ſtrong deluſion*, able, if *poſſible, to deceive the very elect*; which none but *ſteddy* judgements, and *exact* conſciences can reſiſt;) But even the *ſmalleſt differences*, the moſt eaſie and triviall conſiderations, which are but as *the duſt of the balance* in Reaſon or Religion, in piety or prudence, theſe, like *motes*, falling into ſome mens *eyes*, preſently appeare as *mountaines*; and ſo poſſeſſe their ſight, that they will owne nothing for *Religion* in any men, or any Church, which appears not juſt after that colour, figure and notion, which they are taken withall.

How many peoples Religion conſiſts much in the very extern modes of *dreſſing* themſelves, or others, in the *faſhion* of their own or others *clothes*, for their plainneſſe, or coſtlineſſe;

for

for their novelty, or Antiquity: yea in the length, or shortnesse; in the laying out, or hiding of their *hair*: Hence their censures, scandals, or approbations of others; their confidences, and ostentations of themselves, even as to *piety*, *purity*, and *holinesse*; (which are indeed seldome seen in *ruffianly* and *dissolute fashions*; yet, often in those proportions of *elegancy* and *decency*, as to the *outward garb*, and fashion, which some mens rusticity, severity, or slovenlinesse cannot bear:) Because they doe not understand, that, in things of this kinde, not *Scripture*, but Nature gives rules to the *Religion* of them; which is their usefulnesse and their comelinesse, 1 *Cor.* 11. 3,14. And this, not by any *morall innate principles*, but by those (*mores gentium*) *customes* of Countries, and dictates of *sociall nature*, which not by written Lawes, but by *tacit consent and use* doe for the most part prescribe what is agreeable to humanity, modesty, and civility; which customary measures and civill rules of ornament and *outward fashions* in any countrey, are not *scrupulously* to be quarrelled at; nor *cynically* neglected, nor *morosely* retained; but may with *freedome*, and *ingenuity* be *used*, and *altered*; according to the *genius* of all things, of extern *mode* and *fashion*, as cloathing, dressing, building, planting, fortifying, speaking, &c. which depend much upon the *fancies* of men; and so are *mutable*, without any sin, or immorality; as all things are, within the compasse of mortality.

How many mens *Religion* lies in their *admiration* of some mens persons, gifts, piety, and supposed zeal, in their being of his sect, way, *body*, fraternity, and *confederacy*: when yet many times they have but an *Idol* for their God, though they glory to have a *Levite* to be their *Priest*: Able men may have great infirmities; and learned men grosse errors; foul diseases oft attend fair faces: Doting sectaries will worship the *pudenda* of their Priests, and magnifie what is most dishoneſt, and uncomely in their ringleaders. Yea, many *silly souls* we see are every where much taken with other mens *ignorance*, set off meerly with *impudence*; where the want

of

of all true worth for ability and authority is attended with the want of all *shame* and *modesty*; Factious spirits in poor people makes them content to have their *Religion* hatcht under the wing and feathers of any *fooliſh and uncleanbird.*

In how many Chriſtians is their Religion *blown* up, (as the paper kites of boyes) meerly with their own *breath*, or other mens applauſes; ſetting off all that is done in *their way* with the Epithites of *rare*, *pretious*, *holy*, *gracious*, *ſpirituall*, *ſweet*, *divine*, *Saint-like*, *&c.* when yet *wiſe men*, that weigh their *boaſtings*, evidently finde, much of theſe mens Religion to be deformed with *Mimicall affectations* of words and phraſes, with ſtudied *tones*, ſcurrilous *expreſſions*, antick *geſtures*, and ridiculous *behaviours*: Much in them is *fulſome* by the length, lowdneſſe, tumultuarineſſe, unpreparedneſſe and confuſedneſſe even of thoſe *duties*, which they count religious, holy, and ſpirituall: which are ſo far ſcandalous, and ſuſpected to ſober Chriſtians, as they finde them not onely full of faction, but alſo *deſtitute* of that common ſenſe, order, comelineſſe, gravity, diſcretion, reaſon and judgement, which are to be found in others: from whom they ſeparate not out of ſcruple ſo much as ſcorn; not out of conſcience, but pride and arrogancy; when yet they bring forth, after all their ſwelling and tympanies, nothing comparable to what others in an orderly way have done, either for the *ſoul* and eſſence of Religion, which is *truth* and *charity*; or for the *body* and *ornament* of it, ſo far as it appears to others in *order and decency.*

Many have little that they can *fancy*, or call *Religion* in them, but onely a *fierceneſſe* for that *ſide*, to which they take, a moroſeneſſe, cenſoriouſneſſe, and ſupercilious indifferency towards all, but thoſe whom they count *theirs.* Vehemently *oppoſing*, what ever *Adverſary* they undertake; abhorring all they doe, or hold in *piety or prudence*; branding all they like not with the *mark of Antichriſt*; and crying downe what ever by any Chriſtians is diverſly *obſerved* in the faſhion of their Religion: Hence many of the *loweſt form* of Chriſtians, place much of their Religion, in *innovating Church-*

Church government; contending for *discipline*; disputing against all *Liturgies*: in scuffling with *ceremonies*; in beating the air, and fighting with the *shadows* of Religion: the measure of all which, as to piety, prudence and conscience, stands in their *relation* to the main *end*, Gods *glory*, the Churches *peace*, and the salvation of *soules*; which, wherever they are with truth, holinesse, order, and charity carried on in *any Church*, Christians need no more scruple the extern *form* and manner, wherein they are decently set forth; than they need quarrell at the *roome*, *table*, or *dish*, where *wholesome meat* is handsomely presented to them; whether in a plainer or more costly way.

Others of more airy and *elevated fancies*, are altogether in *Millenary dreams*, religious *fantasms*, Apocalyptick *raptures*, *Prophetick* accomplishments; not caring much how they break any moral precept of Law or Gospel, if they thinke, thereby they may help to *fulfill a Prophecy*; which every *opiniaster* is prone to imagine strongly portendeth the advancement of his opinion, party, and way in Religion; untill they come to such a soveraignty, as may be able to govern and oppresse others; their Mopsicall humors being never satisfied, but in fancying themselves as Kings, and reigning with Christ; Not in the inward power of his grace and spirit (which is a Christians commendable ambition) joined with an holy and humble subjection to God and man; which makes them conquerours over the lusts in themseves, and their love of the world; whence flows the greatest peace both to Churches and States: but in that extern worldly power and policy which enables them to rule others, after the same bloudy arts and cruel methods of government, which *Zimri*, or *Herod*, or *Alexander*, or *Cæsar* exercised: and not the Lord Jesus Christ, who was meek and lowly, as one that served and obeyed. And herein not onely the weak, illiterate and fanatick vulgar are oft observed to act mad and *ridiculous prankes* in Religion; but even men of some learning and seeming piety, oft lose themselves in their wild, and *melancholy rovings*; which make all *Pro-*

phecies ſound to their *tune*, and to be for their party and opinion; though never ſo novell, ſmall and inconſiderable: Nothing is more eaſily abuſed even by eaſie wits, than *Prophetick emblemes*, and alluſions, which like ſoft waxe are capable of ſeverall ſhapes and figurations, by which, no doubt, the *Spirit of God* aimed at the *generall aſpect* and *grand proportions* of the Catholick Church in its viſible profeſſion and outward eſtate: for whoſe uſe all Scripture is written, and to whoſe elevation, or depreſſion, either in the Orthodoxie, or corruption of doctrine; in its integrity, or ſchiſmes; in its peace, or perſecution, prophecies are generally calculated; and in no ſort to thoſe leſſer occaſions, obſcurer events, or alterations, incident to particular perſons, *countries*, or Churches. It is hard to diſcerne the *Star of Prophecy* ſo over any one man, or place, or time, as that was over the houſe where Chriſt was in *Bethlehem*; Hence many *meteors*, falling *Stars*, and fatuous fires, are frequently diſcovered in the writings of fancifull and factious men; as if all they did, or deſired, or approved, were evidently foretold and commended in the *Revelation*; In whoſe Viſions one ſees this Princeſs; another ſees that learned man; a third, that State or Kingdome; a fourth, that *Commander* and Conqueror, &c. according as men luſt to fancy themſelves, or flatter others; whoſe ſparks are far extinct, and their glory preſently vaniſheth, as no way proportionable to that fixed light and ample glory, which the ſpirit of prophecy holds forth, chiefly to the Chriſtian world, in oppoſition to Heathens, Jews, or Antichriſts. After the way of theſe *Prophetick fancies*, and *paſſionate methods* of ſome mens miſinterpreting, and miſapplying Prophecies; *great Religion*, we ſee, hath been placed by ſmall mindes, in pulling down and extirpating the ancient order and government of Epiſcopacy, (which was in all Churches, as here in *England*, from the firſt plantation of Chriſtianity:) Alſo in ſetting up the *ſupremacy* of an headleſſe Elderſhip and *Presbytery*; or in daſhing both of them into *ſheards*, and ſmall pieces by the *little ſtone* of *Independency*;

dependency: How doe ſome glory in their dividing and deſtroying the ancient goodly frames of Churches, that they may new *model* them to their popular way of calling, chuſing, and ordaining of *Miniſters*? Many boaſt much in their forſaking the calling and communion of all former Miniſters and religious aſſemblies; in their deſpiſing and demoliſhing the very places of publique meeting to ſerve God; (which, not conſcience of any divine particular precept, but *common reaſon* and civility have preſented Chriſtian Religion withall, for its honour and its profeſſors conveniency.)

Some, here with us in *England*, (a place whoſe *Genius* much diſpoſeth people to *prophecies*, novelties, and varieties) are (as *Pygmalion* with his Image) ſo inamoured with their (Corpuſculo's) the little *new bodies* of their gathered Churches; that they deny any *Nationall Church* in any larger *aſſociatings* of Chriſtians, by *harmonies* of confeſſion, and peaceable ſubordinations; yea, and many will allow no *Catholick Church*; nor any religious ſenſe to that *article of our Creed*; denying any true Church at all to be now in the world. Some place all *Church power* in paucities, in parities, in popular levellings, and Independencies; others contemn all thoſe *broken bodies*, as *ſchiſmaticall ſlips*; having nothing in them of that goodly beauty, ſtature, ſtrength, and integrity, to which the Church of Chriſt was wont to grow; and wherein it flouriſhed and continued conſpicuous ſo many hundred of years; before theſe novelties were broached or brewed, either in *England*, or any other countrey.

The height of ſome mens Religion and Reformation is, to have neither *Biſhops*, nor *Miniſters*, of the *ancient authority, ſucceſſion*, and *ordination*; Others refuſe theſe alſo of the *new Presbyterian ſtamp*; (which is not much older here in *England*, than the figure and ſuperſcription of the *laſt coin*) A third will have no *Miniſter*, but ſuch as the common people ſhall try, chuſe, conſecrate, and judge. Some will have no Miniſter at all, by office, or divine miſſion: others

will have any man a Miniſter or Prophet that liſts to make, or call himſelf one. In like manner ſome will allow *Baptiſm* to no Infants; others to none but ſuch, whoſe parents they judge to *be Saints*; a third baptize the children of all that profeſſe they beleive the truth of the Goſpell; a fourth ſort deny the uſe of any *water Baptiſm* at all; By a *Catabaptiſticall boldneſſe*, or blindeneſſe, magiſterially contradicting, and ſophiſtically diſputing, againſt the expreſſe letter of the *Scripture*; againſt the *command of Jeſus Chriſt*; againſt the *practiſe* of all the Apoſtles; and againſt the cuſtom of all Chriſtian Churches: Pretending, as a rare and *warm invention*; that the *Baptiſme of fire and of the Spirit*, (which they now at laſt hold forth) will both ſupply and explode that *colder ceremony* of ſprinkling or dipping in water. It is ſtrange *theſe Rabbies* and Maſters in *Iſrael* ſhould be ſo ſilly, as not to know, that long before their brain brought forth any ſuch blaſphemous brood againſt baptizing by water, all judicious Chriſtians ever eſteemed baptiſm by water to be an *extern ſign* and *meanes*, by which the wiſedome of Chriſt thought fit to adminiſter to his Church on earth, not onely that *diſtinctive mark* of being his Diſciples, but alſo the repreſentation of his *bloud*, ſhed for their redemption, and the *obſignation* of that *Baptiſmall grace*, which his *Spirit* confers on thoſe that are his by the cleanſing of the conſcience, and renewing of the inward man: 1 *Pet.* 3. 21. Chriſtians, muſt not after the ſhort and more compendious methods of their fancies, therefore neglect the ſign or ceremony, becauſe they preſume of the thing ſignified; but rather with humble obedience doe the duty and uſe the meanes divinely inſtituted, that they may obtain the grace offered. On the ſame grounds, all outward *Miniſtrations* among Chriſtians may be deſpiſed and aboliſhed, by thoſe that pretend to the Spirits inward efficacy; which is never in any man that doth not obey the Goſpell in its outward mandates, as well as the Spirit in its inward motions: Proud, idle and ignorant fancies are dayly finding ſhorter wayes to heaven than the wiſdome of Chriſt hath laid

laid out to his Church; in following of which no good Christian can judge, that there is either piety, peace, or safety.

Some boast much of their popular and plausible *gifts*, for knowledge, utterance, prayer, &c. others slight all, but *inward grace*, and the Spirits *dwelling in them*. Some dote much upon their *select fraternities* and *covenanting congregations*; others are onely for *private illuminations*, solitary seekings, sublime raptures, and higher assurances. Some admire themselves in their tedious *strictnesses*, and severer rigors, by which they gird up the *loins* of their Religion so strait, that it can hardly take civill *breath*, or the air of common courtesie: others joy, as much, in the Liberty they fancy themselves to have attained both of opinions and actions. Some make every thing a sin and errour, which they like not; others count nothing a sin, to which they have an impulse, and are *free* as they call it. Some *tolerate* all wayes of Religion in all men, till it comes to be private *Atheisme*, and publique confusion; others crack all *strings*, which will not be wound up to their pitch; damning and destroying all, that are not of their particular mode and *heresie*, though never so novel, and differing not onely from the Catholick practise of the primitive Churches, but also from the expresse rule of the Scriptures.

Whom would not these *monsters of novelties*, varieties, and contradictions among Christians in their Religion, as it is Christian, and *reformed* too, even amaze and greatly astonish? ready to scare all men from any thing, that wee in *England* call Religion, Reformation, Church, or Conscience; if judicious, choise and well grounded Christians did not (as they doe) seriously consider these things, which may establish them in that holy profession of this Church, wherein they have been baptized and educated?

First, the *naturall levity* and instability of mens mindes; which can have no fixation (like the *magnetick needle*) but onely in one point, or line; where it is in conjuncture with its *Loadstone*, the *Truth of God*; from which, while

the minde is wandering, and *ſhaking*, it is prone to love *noveltie with lies*, and detriment, rather than wonted things of religion with *truth*, and benefit. The *itching* humors of mens *laſcivient* fancies and luſts, chuſe to *ſcratch* themſelves to *bloud* and ſoreneſſe, rather than enjoy a *conſtant ſoundneſſe*; which diſtempers among thoſe of the reformed Churches, never want vigilant and ſubtill *fomenters*; whoſe deſign is, to ſpread any *infection* among *Proteſtants* to the moſt peſtilent *contagions*; that ſo they being ſick and aſhamed of themſelves, under the ſcandals, and *madneſſes* of that profeſſion, they may, at laſt, ſeek to *Rome* for cure; and entertain *forain Phyſitians*; who will eaſily perſwade ſuch *diſeaſed Proteſtants*, that thoſe old ſores and lingring maladies (with which the *Romiſh party* hath a long time laboured, and with which it is juſtly charged, however it refuſe to be healed) are much ſafer for *ſoules*, than theſe new *quick feavers*, peſtilent *Agues*, and deſperate *Apoplexies* among us; which threaten utterly to kill all piety, to deſtroy all Chriſtianity, to extirpate all charity, and diſſolve all ſociety both as men, and as Chriſtians: while neither *morals*, nor *rituals* of Chriſtianity are obſerved; neither the ſuperſtructure of Catholick cuſtomes, nor the foundation of Scripture commands; neither truth, nor peace; things of piety, or Chriſtian polity, are inviolable: but all old things muſt be diſſolved and paſſe away, that ſome men may ſhew their skill to create *new heavens* and *new earths*, in which, not order and righteouſneſſe, but all injurioufneſſe and confuſion muſt dwell.

2. Secondly, beſides this innate *fondneſſe* of men, which is alwayes finding out new (evill, or vain) *inventions*, (as unwholeſome bodies are ever breaking out) there are alſo *crafty colourings*, and *politick affectations of piety*, which grow as *ſcurfe* or *ſcabs*, over thoſe *prurient novelties* of opinion: by which unwonted formes (as with ſeverall *vizards* and plaiſters) hypocriſie ſeekes as to amuſe the vulgar, ſo to cover, and hide its *cunning*, and *cruelty*; its *avarice*, *ambition*, *revenge*, and *ſacriledge*: ſtill avoiding the diſcoveries

discoveries of its deep plots and *wicked designes*, by specious pretensions of serving God in some more *acceptable* way, and better manner, than others have done; when indeed every true *factionist*, who is Master of his Art, at last, winds up the thread of that Religion he spins, upon his own *bottom*, so as may best serve his own *turn*; nor is he ever so modest, so mortified, or so self-denying, with his pious *novelties*, but that he will possesse himself, and his *party* of any places for worldly profit, power or honour, to which he can attain; though it be by the violent and unjust ruining and outing of others: which is no very great symptom of an amended or heightned Christian.

Lastly, sober Christians doe, and ought to consider 3.
those *just judgements of God*, either as *diseases*, or *medicines*, usually falling upon Christians, (as here in *England*) when they are *surfeited* with peace and plenty; *cloyed* with preaching and praying; wantonly weary of wonted duties, and wholesome formes of sound *religion*, though never so holy, and comely; Burthened with the weekly and daily importunities of *Ministers* doctrine, and examples, (where the sin and misery was; not that people had no *true light*, or no *true Church*, and no *true Ministers*, but that, *having all these*, they *rejoiced not in them*, they neglected them, and sinned the more provokingly against them;) Hence it is, that squeamish, nauseating, and *glutted Christians*, easily turn, as foul stomachs and wanton appetites, all they take, (though never so *wholesome*) into *peccant* and morbifique humors, to pride and passion; to self conceit, and scorn of others; to ambitious lusts of disputing, contending, and conquering in matters of Religion; endeavouring to destroy all, that they and their way may alone prevail and govern: which is the last result of all unwarrantable and unjustifiable commotions in Church or State. Nor doe men ever intend that such victories (which begin with the *tongue* or *pen*, and end in the *hand* and *sword*: commencing with piety and religion, but concluding with soveraignty and dominion) shall be either inglorious or fruitlesse;

leſſe; Seditious and ſchiſmaticall *Champions* for Religion will be ſure (as ſoone as they have power) to carve out their own *crowns* and rewards; the determination of ſcruples in conſcience, and differences in opinion, muſt end, not onely in *imperious* denying others, the *liberties* of conſcience (at firſt craved or contended for) but in the outing others of different mindes, from their places, callings, profits, and enjoyments: which is very far from that taking up the croſſe of Chriſt and following him; from being crucified to the world in its luſts, pride and vanity, as becomes thoſe that will be Chriſts Diſciples, in verity, juſtice, and charity: To ſuch *mountains of changes* and *mighty oppreſsions* doe little *mole-hils* in Religion uſually ſwell, when the juſtice of God ſuffers piety to be both poyſoned with policies, and Religion perverted with humane paſſions. *Little differences* in Religion, (like Crocodiles egs) bring forth *prodigies*; which are ever growing greater, till they dye; adding *fury* to faction; *paſſion* to opinion; *cruelty* to novelty; *Self-intereſts* to Conſcience: *Divine vengeance* oft puniſhing ſin with ſin; extravagancies of judgements, with exorbitancies of deeds; ſuffering the greater luſt, or ſtronger faction (like pikes in a pond) to devoure the leſſer; and one *error* to be both executioner and heir to another; Becauſe men *obeyed not the Truth in love*, nor practiſed what they knew, with a pure heart, in an humble, meek, and *charitable* converſation, which alwayes chuſeth rather to ſuffer with *peacefull* and holy *antiquity*, than to triumph with turbulent and injurious novelty.

From which have riſen thoſe many *Church-Tragedies*, as of ancient, ſo of later times, which make the *bloud* of Chriſtians, (yea of Jeſus Chriſt too) ſo *cheap and vile* in one anothers eyes: Hence thoſe *unſtanched effuſions*; thoſe uncloſed *wounds*; thoſe irreconcilable *fewds*; thoſe intractable *ſores*; thoſe wide gaping *gulphs* of faction and diviſion, malice and emulation, war and contention, which are enlarged and deep *like hell*, threatning to ſwallow up and exhauſt whole kingdomes, flouriſhing Nations, and famous Churches:

Churches; sometimes professing *Christian*, and reformed Religion, with order, peace, and truth. Where now *countreymen*, and neighbors, kindred and brethren, Ministers and people, teachers and disciples, are so far from that *charity*, *sympathy* and *compassion* becoming *beleivers in Jesus Christ*, (so as to *weep with those* that *weep*, and to *rejoice* with those that *rejoice*) that contrarily, there is nothing almost to be heard or seen, but such a *face of cruelty and confusion*, as a shipwrack, a troubled Sea, or Scarefire is wonted to present: The *teares* of some mingled with their owne, or others bloud; the cryes and *sighes* of some with the *laughter* of others: smiles with sorrowes, hopes with despaires, joyes with terrors, *Lamentations* of some with the *triumphs* of others. The insolency of any prevailing faction hardly enduring the *underling* or suppressed party, to plead their cause, either by law or prepossession: to deplore their losses, defeats, poverties, and oppressions; which they either feel or fear; nor yet to enjoy the liberty of their private consciences: And all this strugling, fury and confusion both in Church and State meerly to bring forth, or to nourish up some *Pharez* or *Esau*; some opinion or faction, which must come in by a breach, and prevaile by violence. After this horrid *scene* and fashion, and on such *Theaters* (of mutuall massacrings, fightings and wars) are divided Churches, broken factions, and uncharitable Christians always ready to act their sad and *sanguinary parts* of Religion; (if there be not wise and powerfull *Magistrates*, to curb and restrain them.) Some mens spirits are ever dancing in the *circles* of Reformations; trampling on the ruines of Churches and States, of charity and peace; lost in *endlesse disputes*, and wearied with *restlesse* agitations; starting many things, and long pursuing nothing: Ever hunting for *novelties*, and following with eagernesse and lowdnesse the *game* they last sprang, or put up, till they light on another: Still casting away all that is old, though never so good and proper, for any thing that is new, though never so *bad* and impertinent: being better pleased with a *fooles coat* of yesterdayes

making, though never so fantastick and ridiculous; than with the ancient *robes* of a wise and grave Counsellour, never so rich, and comely; preferring a rent or piece of Christ coat before the whole and entire garment.

Thus, *ever learning*, fancying, cavilling, contending, disputing, and, if they can, destroying one another for matters of religion, poore mortals and *consumptionary Christians* tear others, and tire out themselves, untill (having thus wasted the *fervor* of their spirits, and more *youthfull* activity of their lives) at length the *dulnesse of age*, or the burthen of infirmities, or the defeat of their designes, or the decline of their faction, or the wasting of their estates, or the conscience of their follies, or the *summons* of death, so dispirit and appale these sometimes so great *Zealots* and *sticklers*, for what they call Religion, that they appeare like very *Ghosts*, and *Carkases of Christians*; poor, blinde, naked, withered, deformed, and tattered in their Religion, both as to *Conscience* comfort, and credit; Far enough (God knowes) from that *soundnesse* of judgement, that setledness in the *faith*, that soberness of *Zeal*, that warmth of *charity*, that constancy of *comfort*, that sincerity of *joy*, that saint-like *patience*, that blessed *peace*, and that lively *hope*, which becomes and usually appeares in those, that have been, and are sincerely religious and truly *gracious*; that is, *knowing*, *serious*, and *conscientious Christians*; who have, a long time, been entertained, not with splendid fancies, and specious novelties, wrested prophecies, and rare inventions; touching government of Churches, modelling of Religion, and Saints reigning: but with the treasures of *divine wisdome*; with the rivers of spirituall *pleasures*; with the fulness of *heavenly joyes*; with the sweetness of *Christs love*, and Christians communion: with the feasts of *faith unfeigned*; with the *banquets* of well *grounded hope*, with the marrow and fatness of *good works*; of an usefull Holy life: which are to be had not in *fantastique novelties*, and curious *impertinencies*, in unwarrantable and self-condemning practises; but in the serious study of

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the *Scriptures*; in the diligent attending on the Miniſtry of the Word, and all other holy duties; in fervent and frequent *prayers*; in Catholick communion with charity towards all that profeſſe to be Chriſtians; in a patient, meek, orderly, juſt, and honeſt converſation toward all men whatſoever.

From which, whoever ſwerves, though with never ſo ſpecious and *ſucceſſefull aberrations*, which vulgar mindes may think gay and glorious *novelties* of Religion, like the flying of *Simon Magus*, or *Mahomets* extaſies; yet they are to be pitied, not followed, by any *children of true wiſdome*; which is from above, both pure and peaceable, *Jam.* 3. 17. Whoſe lawful progenie, the profeſſors of *pure Religion*, and undefiled, have in all times been, as in worth far ſuperiour, ſo in number and power oft inferiour to the *ſpurious* iſſues, and *by-blowes* of *faction* and *ſuperſtition*; which, as eaſily fall into *fractures* among themſelves, as they naturally confederate againſt that onely true and legitimate *off-ſpring* of Heaven, *True Religion*: which is (as the Poets feigned of *Pallas*) the *daughter* of the *Divine minde*; the *deſcent* and *darling* of the true God; For, as it hath been *wonderfully* brought forth, ſo it hath alwayes been *tenderly* brought up, by that *power*, *wiſdome*, and *love*, which are in thoſe eternall *relations*, infinite perfections, and eſſentiall endearements, wherewith the *Divine Nature* everlaſtingly happy, recreates and enjoyes it ſelf; which are ſet forth to us under the familiar names, yet myſterious and adorable Perſons of *Father*, *Son*, and *Holy Ghoſt*; in whom is an *holy variety* with an *happy Unity*; a reall diverſity, yet an eſſentiall identity: Who have taught the Church *true Religion* in a few words: *Know and doe* the will of God: Beleive and repent; Live in *light*, and *love*; in *verity* and charity; in righteouſneſſe and true holineſſe: without which all Religion is vain; either fanſtaticall, or hypocriticall; unprofitable, or damnable.

From which plain paths and grand *principles* of true Chriſtian Religion the *Author* of this defence, having ob-

ſerved the great and *confuſed variations* of many Chriſtians, as in all ages, ſo never more than in this; his intent in this work muſt be, and is, (as he ſaid) Not to *gratifie* any ſide or faction, never ſo *ſwoln* with plauſible pretenſions, with pleaſant fancies, with gainfull ſucceſſes; or overgrown with ſplenitick *ſeverities*, and *melancholy* diſcontents: but onely to make good by the *impartiality* of clear *Scripture*, ſound *Reaſon*, and pureſt *Antiquity*, that *ſtation*, and *office*, wherein the providence of God hath placed him, (and many others, far his betters) in the *publique Miniſtry* of that Religion, which as Chriſtian and reformed, was eſtabliſhed and profeſſed here in the *Church of England*. Which, of any Reformed Church, hath ever ſince the *Reformation* had the *honor*, of being, both much *admired*, and mightily *oppoſed*: So that its miraculous peace, and proſperity for ſo many years paſt, as they were the effects of Gods indulgence; and of the great wiſdome of governours in Church and State; ſo they were alwayes ſet off and improved by thoſe many and *ſmart* oppoſitions, both forain and domeſtick, which were made againſt it, both as to its truth and peace, its doctrine and diſcipline.

All which, men of *excellent learning*, and *lives* in this Church, have valiantly ſuſtained, and happily repelled; to the great advancement of Gods glory, the proſperity of this Nation, the honour of this reformed Church, and the comfort of all judicious Chriſtians; And this was chiefly done by the able and accurate *pens* of the godly and *learned Miniſters*; who needed (in thoſe times) no other *defence* on their part, either for order, government, maintenance, Miniſtry or doctrine; All which were then preſerved from *vulgar injuries* and inſolencies by the ſame power and ſword, which defended thoſe civill *ſanctions* and lawes, which eſtabliſhed and preſerved all things of *ſacred* and *Eccleſiaſtick*, as well as of civill and *ſecular* concernment.

Untill theſe laſt *fatall times*, which pregnant with civill wars

wars and diſſenſions, have brought forth ſuch great revelations and changes in Church and State; wherein *Scholars* and *Churchmen*, in ſtead of *pens* and *bookes*, have to contend with *ſwords* and *piſtols*. Which weapons of *carnall warfare*, were unwonted to be applyed either to the planting, propagating, or reforming of Chriſtian Religion; onely proper to be uſed for the preſervation of what is by law eſtabliſhed, from *ſeditious* and *ſchiſmaticall perturbations*; (For it was not the *vinegar*, but the *oil* of Chriſtian Religion; not its fierineſſe, but its meekneſſe; not its force, but its patience, that ever made its way through the hardeſt *rocks*, and *hearts*.) And by theſe ſtrange *Engines*, theſe new *armes of fleſh*, we have hitherto onely ſeen acted and fulfilled with much *horror*, miſery and confuſion, thoſe things in this Church and Nation, which were foreſeen and *foretold* by two eminent, and learned perſons, yet of different opinions, as to the extern matters of *Eccleſiaſticall polity*; Mr. *Richard Hooker*, and Mr. *Thomas Brightman*; the one in the preface to his *Eccleſiaſticall polity*: the other in his comment on the third chapter of the *Revelations*. Who many years agoe in times of peace, and ſetledneſſe in this Church of *England foretold*, not by any infallible ſpirit of *prophecy*, (for then the *later* of them would not have been ſo much miſtaken in the *fate* of his dear *Philadelphia* of *Scotland*) but meerly out of *prudence*, conjecturing, what was probable to come to paſſe, according to the fears of the one, and the hopes of the other: in caſe the then ſpreading, though ſuppreſſed *differences* and parties in Religion, (which they then ſaw made many *Zealouſly* & boldly diſcontented) came to obtain ſuch power, as every ſide aims at, when they pretend to carry on *matters of Religion*, and Reformation; wherein, *immoderation* being uſually ſtiled *Zeal*; and *moderation*, *lukewarmneſſe*; it was eaſie for ſagacious men to foreſee and foretell, what *exceſſes*, the tranſports of inferiours would in all probability urge upon *ſuperiours*; if ever theſe *managed power* ſo weakly and unadviſedly, that any *aſpiring* and diſcontented *party* might come to gain *power*, in a way not

uſuall; which at the very firſt *rupture* and advantage, would think it ſelf eaſily *abſolved* from all former ties of obedience, and ſubjection to governours in Church or State; without which liberty and abſolution, it is not *poſſible* to carry on by force any Novelties and pretended amendments of Religion contrary to what is eſtabliſhed in any Church or Nation.

Indeed, we ſee, to our *ſmart* and *ſorrow*; that the *deluge* foretold would break in, hath ſo overflowed this and the neighbour Churches; that not only Mr. *Brightmans* blear-ey'd *Leah*, his odious *Peninnah*, his ſo abhorred *Hierarchy*, (the *Epiſcopall* order and eminency) but even his beloved *Rachel*, his admired *Hannah*, his *divine Presbytery* it ſelf; yea & the whole function of the Miniſtry feels, and fears the terror of that *inundation*, which far beyond his *divination*, hath prevailed, not only over his ſo deſpiſed *Laodicea*, which he made to be type of the Church of *England*, (truly) not without paſſion and partiality, (as I think with far wiſer men) He not calmly diſtinguiſhing between the conſtitution and execution of things: between the faults of perſons, and the order of places: between what was prudentiall, and what is neceſſary; what is tolerable, and what is abominable in any Church, as to its extern form and polity: but alſo over his *darling* and ſo *adored Philadelphia*; which he makes to anſwer to the *Scottiſh*, *Palatinate* or *Geneva form of Presbyterian government* and *diſcipline*; as if that Church of *Philadelphia* in its primitive conſtitution under the preſidency and government of its Angell, had any thing different from, or better than the other neighbour Churches; which is no way probable, nor appears either in Scripture or Eccleſiaſticall hiſtories; However, it might be commendable in its Angell or Preſident, for its greater zeal and exacter care to preſerve that doctrine, diſcipline, and order, which it had lately received from the Apoſtles; and which, no doubt, was the ſame in each Church, who had their ſeverall Angels or Overſeers alike; which all Antiquity owned for thoſe Paſtors, Preſidents, or Biſhops, to whoſe charge they were reſpectively committed.

As

As for that *evomition*, or Gods *ſpewing this Church of England out of his mouth*, which Mr. *Brightman* ſo *dreadfully threatens*; It muſt be confeſſed that the ſins of all ſorts of Chriſtians in this Church, and of Miniſters as much as any, have made them *nauſeous* and burthenſome to the *Divine patience*; both in their *luke warm* formalities, and *fulſome affectations* of Religion; in their empty *pompes*, and emptier *popularities*: So that Gods *patience* once turned into *juſt fury*, hath indeed terribly powred out his *vengeance* on all degrees and eſtates in this Nation: by ſuffering *flouds of miſeries*, and *billows of contempt* to overwhelm (for a time) the face of this Church, (as of old wars, hereſies, and ſchiſms waſted the *Aſiatick*, *African*, and *Latin* Churches) not more, it may be, upon the account of *Miniſters* weakneſſe and unworthineſſe, than upon that of peoples levity, pride, and ingratefull inconſtancy; which hath been a great means to bring on and continue theſe overflowing ſtreams: Which nothing but the mighty *power* of God, by the help of good and wiſe men, can *rebuke* and aſſwage; ſo that the face of this Church and its Miniſtry may yet appear in greater beauty and true Reformation, after its ſo *great ſqualor*, and deformity: which is not to be deſpaired of, through *Gods mercy*; yet in a farre other way than ever Mr. *Brightman* foreſaw.

But when, and by what means this ſhall be done, the Authour of this Apology doth not, as a Prophet, undertake to foretell; onely he obſerves the uſuall *methods* of Gods Providence, in the *midſt of judgement to remember mercy*: and after he hath ſorely afflicted, to *repent of the evill*, and *return* to an humble *penitent people*, with *tender mercies*; ſo that we may hope his *wrath will not endure* for ever; nor that he hath quite *forgotten* to be gracious, or ſhut up his loving *kindeneſſe in diſpleaſure*. Alſo hee conſiders the *wonted viciſſitudes* of humane affairs, ariſing from the changes *incident to mens mindes*, who weary of thoſe *diſorders* and *preſſures* neceſſarily attending all forcible changes in Church or State; and long fruſtrated with vain expecta-

tions;

tions of enjoying thoſe better conditions in things civill and religious, which are alwayes at firſt liberally promiſed and expected; at laſt they are prone with the ſame *impetuoſity*, to retire, (as the ebbing Sea) from thoſe fallacious or pernicious *novelties*, to which the breath of ſome politick or *paſſionate* ſpirits had raiſed them, ſo much above the ordinary *mark* of true Chriſtian religion, as to *drown* or threaten to carry away all thoſe many happy enjoyments of truth, peace, order, government, and Miniſtry, which formerly they enjoyed: Not wholly (it may be) without; but yet with fewer and more *tolerable grievances*; which humble Chriſtians ought to look upon in any ſetled Church and State, rather as exerciſes of their *patience*, duty, and charity; than as *oppreſſions* of their ſpirits: Knowing that *impatience* uſually puniſheth it ſelf, by applying *remedies* ſharper than the *ſufferings*; eaſily and haſtily running down the *hill*, as from health to ſickneſſe, from peace to war, from good to bad, from bad to worſe; but very ſlowly *returning* from evill to good, or recovering up the hill, from *worſe* to better.

It is true, the *Miniſters of the Church of England*, of all degrees, ſeem, now, to have an *harder part* to act, for their honor and wiſdome, than ever they had under *any Rulers*, profeſſing to be Chriſtian and reformed. But they may not therefore weakly diſclaim, or meanly *deſert* their Ordination and holy function; nor may they *deſpair* of Gods (if they have not mans) protection, who can ſoon make their very *enemies to be at peace with them*; and ſtir up many friends unexpectedly for them. It may be through the *Lords mercy*, this *winters floud* ſhall be for their mendment or fertility, and not for their utter vaſtation and ruine: This *fire* ſhall not conſume them, but refine them; this *winnowing* will be their *purging*; and this *ſhaking* their *ſetling*: (As *oppoſitions* of old gave the greateſt *confirmations* and poliſhings to thoſe *Truths*, which were moſt exerciſed with the *hammer*, or file of *heriticall pravity*, or *ſchiſmaticall fury*.)

If

If it be the *mending*, and not the *ending*; the *reformation*, and not the *extirpation* of Miniſters, which their ſevere cenſurers and oppoſers ſeek for: why ſhould not time of *triall* be given; and all honeſt induſtry uſed to improve theſe well grown and flouriſhing *fig trees*, before they be *hewed down* and *ſtubbed up*; which heretofore have not been either barren or unfruitfull to God and man?

If either Papall, or Anabaptiſticall and Levelling enemies muſt at length after ſeverall windings and turnings be gratified with their utter ruine and deſtruction, (which God forbid) yet while Miniſters have leave and liberty to pray, to preach, to print, to doe well, and worthily, God forbid they ſhould ſo farre *injure God*, good men, and ſo *good a cauſe*, as not Chriſtianly to endeavour its *defence*; which at worſt is to be done by *comely ſuffering*: And who knows but that when theſe *witneſſes* both againſt ſuperſtition and confuſion in the Church ſhall ſeem to be ſlain, caſt out, and buryed, they may live again, to the aſtoniſhment both of friends and enemies?

But if the *ſins* of this Nation, and the decrees of *divine Juſtice*, doe indeed haſten an utter overthrow here of the reformed Miniſtry, and the reformed Religion: If *Miniſters* of the *ancient Ordination*, lawfull heirs of the true Apoſtolick *ſucceſſion*, are therefore accounted *as ſheep for the ſlaughter*, becauſe they are better fed, and better bred, than others of *leaner ſoules*, and meaner ſpirits: If they are therefore to the *men of this world*, as a *ſavour of death unto death*, becauſe they hold forth the *Word of Truth*, and Life, to the juſt reproach of a *lying*, dying, and ſelf-deſtroying generation: If we muſt at laſt *periſh* and *fall*, with our whole function and fraternity, after all our ſtudies, charges, labours, and ſufferings: Yet, it is *fit* ſome of *us* (and the more the better, leſt our *ſilence* may argue *guilt*) give the world both at preſent, and in after ages ſome account; why, and how in ſo *learned*, valiant, wiſe, and religious a Nation as this of *England* hath been, wee as *Miniſters* have ſtood ſo long; what *pious frauds*, and holy

arts we had, whereby to *impose* so many hundreds of years upon so many *wise Princes*; so many *venerable Parliaments*; so many pious *professors* of Christian and reformed Religion: And lastly, upon so quick and high *spirited a people*, as these of *England* generally are; neither so grosse, as to be *easily deluded*, nor so *base*, as patiently to suffer themselves in so high a nature to be abused.

That so, at least if the world can lesse discern, for what cause the Ministry and Ministers are now to be destroyed, they may see upon what grounds of piety, or policy they were so long preserved in *peace*, *plenty*, and *honour*: And for what reasons they now seek (as their pious predecessors did) to maintain not their *persons* so much, as their *office* and function, in its due *order* and *authority*; that so they might have transmitted it in an holy and *unblameable succession* to posterity; as that, which in their consciences they verily think to be a most divine and *Christian Institution*: Beneficiall for the good of the Church, and of all mankinde; which in former ages, was ever esteemed the *glory*, and blessing of this, or any other Nation; The setter forth of the *light*, wisdome, power, and *love* of the *eternall God* in his Son Jesus Christ for the *salvation* of sinners; and which thousands of Christians in all ages and places have experienced, and approved to be to their soules the *Savour of life unto life*, the mighty power of God to salvation.

The Author easily observes the present *face of our heavens*; which are much darkned by those black, and *lowring clouds*, which chiefly hang over constant, true, and faithfull *Ministers heads*; menacing them above any rank or calling of men; Nor is he ignorant of the *touchinesse*, and roughnesse; the *jealousies*, and *timorousnesse*, of many mens spirits in these times, whose highest pretentions to piety are set forth, either by fierce oppositions against the *Ministry*; or by such a weak pleading for, and *wary owning* of their succession and ordination, their *calling* and persons, as rarather invites opposition, *contempt*, and insolency, than any way

way gives credit or countenance to them and their function; whose remaining branches of Presbytery will *hardly thrive* by the watering of those hands which have been, and are destroyers of its root, the *Primitive* Apostolicall *Episcopacy*; they are pitifull defenders of that, who are passionate opposers of this: who, of all men, have given the greatest advantages to those that seek to abrogate the whole function and calling, or to arrogate it to vulgar ignorance and impudence.

The *grim* and sad *aspect* on all hands upon Ministers, makes the Authour out of charity to himself and others, as willing to give a fair account of his *profession*, so loath to offend any sober and judicious Reader, or to contract the *enmity* of any others of ruder tempers, by any rash stroke or inconsiderate dash of his pen, to which he may be subject, and for which he begs pardon, both of God and man, if any have escaped; which yet may be so far *venial*, as its *innocent sharpnesse* aims at no *mens person*, but onely at their supposed errors, which are grown in some so rough and insolent, both in words and deeds, against poore *Ministers*, that they had need to meet with something, that hath good metall and usefull sharpnesse; and not with that phlegmatick and sanguine softnesse, which impudent men easily baffle and put both to the blush and silence: yet hee meddles not, save with great respect and tendernesse, with any thing of Civill Power; which no man may wisely dispute, that is not able to resist, (it is foolish to shake the pen *against the sword*, or oppose *armed Legions* with flocks of Geese;) No man may discreetly offend, while, as he must necessarily, so he may *honestly* and safely be *subject*: Prudence commands *private men* to leave the accounts of *Ruling power* to mens *own consciences*, and to the *Supream Over-ruler*; who best knowes, as by what *means* they obtain it, so to what ends, and in what *manner* they use it. It is enough for private persons at convenient distances to *warm* themselves by the light and heat of prevailing power; neither *scorching* themselves by too neer *approaches*; nor consuming them-

ſelves by indiſcreet conteſtations with it: *Modeſty* alſo forbids ſuch as are in *ſubjection* to *diſpute* the actions, or *diſparage* the *counſels* of any that are above them; who being many and ſo ſtronger, are commonly by eſteem ſuppoſed wiſer than any one man: and being ſucceſſefull are uſually eſteemed bleſt and happy. Although it is moſt certain, That *the many* beginning from one, and combined ſtrength or counſell being but the *twiſting* of ſingle *feebleneſſe* (as ſo many hairs together) the *united many* may be miſtaken, as wel as the *divided unites*; Yea, one ſick man may infect many whole: eſpecially if *his diſeaſe* hath ſomething catching and pleaſing in it. But if there happen, by the *Divine diſpleaſure*, peſtilent airs, and noxious breaths in any countrey, the *ſtrong*, the *wiſe*, the great and the many, are as liable to contagion and *deſtruction*, as the weak, the few, and the fooliſh: yea to Epidemicall and *contagious* diſeaſes, peſtered *cities*, and *crowds* of *men* are more ſubject, than cels, and ſolitudes. No men are ſo wiſe, but they may have *errors*; And the ſooner they ſee them to *amendment*, the wiſer they will be: Nor is it the leaſt part of wiſdome in inferiours to ſhew to ſuperiors their miſapprehenſions and failings, rather by obliquely intimating than directly thwarting; by great reflexions, than rude affronts: Eſpecially in thoſe things wherein a private man may be competently verſed, both by ſtudy and education; yet no way trenching upon that tender point of civill power and dominion, which is not a fit ſubject for a pen and inkhorn.

Therefore this Author preſumes, that the fair and free vindication of ſo publique an intereſt, as this of the Miniſtry (which is his proper ſphear and calling) can diſpleaſe no men, that have candor, wit, honeſty, honour, good conſcience, or true Religion in them: Nor will it anger ſober men to be ſhewed what is amiſs, and how it may be mended; which poſſibly they may be as unable, as willing to doe; Diſeaſes may ſometimes exceed the Art of Phyſitians; violent Paroxyſms are ſometimes better left to ſpend themſelves, than provoked and encountred with medicines. As for others of vain, violent, and fooliſh tempers, it is better to offend

offend than to *flatter* them; and to suffer from them (if God will have it so) is more *honorable*, than to be *rewarded* by them.

The greatest danger indeed is, from those, that are (*stolidè feroces*) full of those boisterous, rude and brutish passions, which grow as bristles upon hogs backs, from ignorance, pride, rusticity, and prejudice; which make men, either unable to read, or impatient to bear, or unwilling to understand, the *words of truth and soberneſſe*; trusting more to *beſtiall* than rationall or religious *strength*: which most unmanly, and unchristian disorders in mens soules, how prevalent and epidemicall soever they may be, yet they must not be here either flattered, or fomented: By calling their *darkneſſe light*, or their evill good; their presumptions, inspirations; their duller dreams high devotion; their dissolute licentiousneſſe, Christian liberty; their sillineſſe, sanctity; their fierceneſſe, zeal; their self-confidence and intrusion, a *divine call*; their disorderly activity, speciall abilities; their jejune novelties, pretious rarities; or their old errors, and rotten opinions, extraordinary and unheard of perfections.

When, indeed, their *root* is for the most part nothing but an illiterate and illiberall disposition; neither learned to morality, nor polished to civility; neither softned nor setled by good education or true Religion: being full of levity, *vulgarity*, unsatiate thirst and desire of *novelties*; their *fruit* also is little else, but malice, cruelty, avarice, ambition, worldly policy, hypocrisie, superstition, looseneſſe, and profaneneſſe; all conspiring, as upon *untrue* and unjust *pretentions*, so to evill ends; namely to abase and *destroy* the true and *ancient Ministry* of the Gospell in this Nation, and to bring into contempt all holy *duties*, and *divine Ministrations* in this Church of Christ; to cry down all *good learning*; to corrupt the mindes of men with *error* and ignorance; to *debauch* their manners by licentiousneſſe, or superstition; to bring shame upon the reformed Religion here professed; to *wilder* the judgements, to *waſt* the comforts, to shipwrack the conscience, and to damn the soules of poore people.

Where the Apologiſt meets with this black guard, theſe *factors* for error and ſin, theſe agitators for the Prince of darkneſſe, theſe *enemies* to God, to Chriſt Jeſus, to all good Chriſtians, and to mankind, God forbid he ſhould give place to them, or not charge them home, and reſiſt them to their *face*: His duty and deſign is to *detect* their frauds and wickedneſſe; to *countermine* their deep projects; to fruſtrate their *deſperate* counſels; to *fortifie* the mindes of all good Chriſtians againſt their *ſtrong deluſions*, and oppoſitions; to pull down their *high imaginations*; to demoliſh their ſelf-conceited *ſtrong holds*; to maintaine the honour of this Nation, the glory of this reformed Church, and the worth of its godly, learned, and *induſtrious Miniſtry*, againſt their envious *cavils* and ungratefull *calumnies*.

If any men, apart from *fanatick preſumptions*, *ſecular intereſts*, *popular applauſes*, ruſticall clamors, and ignorant confidences, ſhall, upon rationall, prudent, and religious grounds, propound any thing in a more excellent way, either for kinde, or degree, whereby to advance the *glory* of God, the *honour* of Jeſus Chriſt, the reall propagating of the *Goſpell*, the exerciſe of uſefull *gifts*, and graces of Gods Spirit in this Church; for the encreaſe of *charity*, or comforts among Chriſtians; for the encouragement of learning, vertue and godlineſſe; for the welfare of this Nation, or the ſerious reforming of Religion, and the Miniſtry of it, beyond what hath been, ſtill is, and ever may be had, from the gifts and graces, the order and office, the labours and lives of thoſe, that are the *chief* profeſſors, preachers, and pillars of learning and religion in this Nation; which are the *able*, and *faithfull Miniſters* of a due ſucceſſion and right Ordination;

God forbid they ſhould not, with all candor and impartiality be heard, with all chearfulneſſe *accepted*, and with all uprightneſſe be *entertained*; No good man or worthy *Miniſter* is ſo vain, as to fancy he may not be *mended*, and happily *improved*: But firſt let thoſe *alterations* and novelties, which beare this title of reformation, and amend-

ment,

ment, be publiquely set forth; duly, seriously, and impartially be weighed in the *balance* of sober demonstrations, and sound reasonings, so, as becomes the honour, wisdome, and piety of this Nation; before they be *injuriously* concluded, and forcibly obtruded upon *conscientious* Ministers, or people. The *English* world (as other *Protestant* Churches) hath had enough of the Apes and *Peacocks*, which crafty *Merchants* have ever sought to *vend* to the vulgar: if they have any *gold* and *spices*; any commodities that are of reall use and worth; it is pity, the worlds *wants* have not been sooner supplyed, and their *expectations* satisfied; which being so long *deluded*, and oft *frustrated*, hath made sober Christians to suspect the whole fraight of some mens religious novelties, to be nothing else but far fetcht and dear bought toyes, variating so much from the *uniform* judgement, and universall practise of all *ancient* and *modern Churches*, of the best note and account, no lesse, than from the worthy *constitution*, and wise frame of this reformed Church of *England*, whose honor and renown was justly great in the Christian world, for its piety and peace, its order, and its proficiency in all good learning, sound doctrine, and holy manners: which owed as much, as any *Church* under heaven, to the wisdome, piety, and impartiality of its Ministers and *reformers* (under God) as also to its establishers and defenders.

Nor have the effects of later offers and *endeavours* to mend or change their *work*, been yet so excellent or blest, as to give any cause to preferre these, before them; who no doubt could easily have reached those later seeming *heights* and *raptures* of Religion and Reformation, which some men so much boast of, in their *hotter*, yet *looser tempers*; but those learned, grave and godly men considered, in the *extern polity* and frame of Religion, what was then most necessary, and convenient for men and times, what latitudes of prudence and graines of charity are to be allowed by Christian piety: Not prescribing their *plat-formes*, then fitted to the publique good, as the *Non ultras* of Reformation; but giving posterity

posterity a pattern; that, if we would indeed attain *to further perfection*, we should imitate their wise and charitable moderation; and tread in their humble, easie, and even steps; which were not *slippery* with bloud, nor rough with *insolencies*, nor unequall with *factions*, nor dark with *policies*, nor *extravagant* with varieties; but fairly laid out, and freely carried on by *due authority*, with publique and impartiall counsels, in a peaceable way, to a general *uniformity*, and satisfaction of both the most, and the best.

Whereas, among the many *specious offers*, and earnest importunities, either formerly, or lately made by some men in reference to *Religion*, and the *Ministry* of it in this Church, little hath hitherto appeared to have any uniform or well-formed face of *further edification*, or future bettering of Religion, in doctrine, government, discipline, or manners. Some few, it may be, of honest hearts have taken to themselves a liberty to serve God in that way they best fancy and most affect; But thousands have run to errour, ignorance, atheism and licentiousnesse, under that colour of freedome; which besides the laxation and confusion brought among the bad, hath occasioned great heart-burning and distance and uncharitablenesse among those that seemed to be good. In some things indeed sober and wise men have offered *good counsell*; and propounded some things fit to be considered of and *embraced*; but the noise and violence of other (mens passions and interests) suffer not those mens *calmer voices* to be heard; Their *rougher* work seemes to be all with *axes* and *hammers*; not for building or repairing the *Temple of God*, without *noise*; but for *beating* all down, with the greatest stir, and clamour they can make; All is for demolishing *Schools* and *Universities*; for despising all learning and *sciences*; for taking away all order, society, larger communion, subordination, and government in the Church; for casting away all ancient *Ordination*, and authoritative *Ministry*; that we may be left in the next age, like the *Tohu* and *Bohu* of the Chaos, void of *light* and full of *confusion*; without good learning or true Religion,

gion, without any form, or power of godlineſſe; So far are thoſe lines, which the *Antiminiſteriall* fury and folly drawes, from running *parallel* to piety, or Chriſtianity, to right Reaſon or true Religion; that they are moſt *diametrically oppoſite* to all civility, prudence, policy, ſenſe of honour, and principles of humanity: Of which *deformities* and defects none are leſſe patient to hear, than they that are moſt guilty; whoſe *prepoſterous activity*, rather than ſit ſtill, muſt needs imploy it ſelf in *pulling all down*; which is indeed the work of plebeian hands, and *pragmaticall* ſpirits; but to *build* or repair either Church or State, is the buſineſſe onely of *wiſe* and *well adviſed perſons*, ſuch as having publique and generall conſent, to deliberate of ſuch things, may alſo have an univerſall influence in the reaſon and authority of their determinations: But ſuch able men are hardly found in *Countrey crowds*, and illiterate heaps; nor are they very forward to obtrude themſelves upon publique works, without a very fair call *from God*, and man; which they doe not think to be the either countrey-mans *whiſtle*, or the armed mans *trumpet*.

From neither of which, as this *Author* hath any invitation to this work; ſo he hath no temptation in it, to captate favour with the giddy and *uncertain vulgar*; by ſeeming to adore their *Diana's*, or admire their many *new maſters*, and their *rarer gifts*; which make them worthy indeed of ſuch *ſoft* and ſequacious *diſciples*.

Nor yet hath he any deſign to *ingratiate* with *ſupercilious*, and *ſelf-ſuſpecting greatneſſe*; or to comply with the more *ſolemn errors*, and *graver extravagancies* of thoſe, who ſtudy *ſafety*, more than piety; who think to flatter *Magiſtrates* by crying down Miniſters, being more afraid of that ſword, which can but kill the body; than of that, which proceeds out of the *mouth of Chriſt*, and is able to ſlay both ſoul and body.

He beſpeaks no men further, than the truth, juſtice, and merit of *this cauſe* of the Evangelicall Miniſtry, made good by Scripture, Antiquity, and good experience among us

here in *England*, may perſwade them to look favourably, and friendly on the Authour and his endeavour: wherein, albeit every one, that ownes himſelf to be a Chriſtian in this Church, is highly *concerned*; yet the undertaking ſeemes to have very little *tempting* in it, or inviting to it; as (now) the face of the *Miniſtry of the Church of England* ſeemes to appear *beſmeared*, and diſguiſed with infinite odious aſperſions; *loaden* with unmerited injuries and indignities; a *wonder to its enemies and friends*; a ſad ſpectacle to all good men and good *Angels*; (whom it cannot but afflict to ſee thoſe that are the *Brethren of Angels* in heaven, *Revel.* 19. 10. and the fathers of Chriſtians on earth, 1 *Cor.* 4.15.) thus treated and threatned by ſome men, who have this onely of *proportion* and *equity* in them, to purſue the *greateſt vertues*, with the *greateſt hatred*.

The Apologiſt therefore hath purpoſely declined to bring the *odium* or envy of *Dedication* upon any one particular perſon; leſt this *defence* ſhould ſeeme like a *blazing Star*, threatning with malignant influence any mans greatneſſe, and honour, either of ancient or modern edition; which may be jealous, leſt the *patroniſing*, or pleading for the diſtreſſed, and *deſpiſed Miniſtry*, ſhould be the next way to their *diminution*; leſt the duſt and *rubbidge* of the ſo much battered and *defaced Clergy*, ſhould deform or bury them. Beſides, he thought it in vain to ſingle out any *one Patron* to this book, and its Subject: For firſt how few perſons of more ample conditions, *ſplendider fortunes*, and higher quality in civill eſtimation, doe much lay to heart the *afflictions* of theſe *Joſephs*, godly Miniſters and good ſcholars: Moſt are intent to their policy, *profit*, or pleaſure; or to their ſufferings, revenges, and reparations: Nothing coſts a *groſſe ſpirited Gentleman*, who lives like a great earth-worm in a fat dunghill, leſſe, either as to his *purſe*, or his *care*, than the *intereſts of Learning or Religion*; The ignorance and diſſoluteneſſe of many mak's them indifferent, if not enemies to piety and good education; as lights that reproach their *deformities*, or bonds that reſtrain

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their *exorbitancies*; Some are beſt pleaſed when leaſt moleſted by any *morall* or *gracious importunities*: eſteeming thoſe their beſt friends, who ſuffer them to degenerate to *beaſts*, or to *devils*; or to both, at once, in being *Hypocrites* or *Atheiſts*: who have the ſtupidneſſe of the beaſt, and the malice of the devill.

Not that I would diminiſh the honour of the *Nobility* and *Gentry* of this Nation, the good and gallant ſort of whom none in the world exceeds for civility, fidelity, juſtice, conſtancy, and piety. Though ſome be the ſhame of honour, and the ſtain of Gentry, as bags of chaffe, puffes of airy vanity, *illiterate vice*, inſolent ignorance, and ſolly well fed: who have nothing to boaſt of but empty names of reproached anceſtors and undeſerved titles, which are comely when inſcribed on the Eſcucheon of vertues, but deformed and ridiculous, when uſurped by pultroones, and ſuch, whom no worth redeems from being vile and deſpicable to wiſe and ſerious mindes. Yet there are not a few eminent perſons of *true honour* and reall worth (which conſiſts in *juſt valour*, *judicious piety*, uſefull *virtues*, both to private and publique relations) whoſe *purſes* have been as *cruſes*, and their houſes *ſanctuaries* to many godly and learned men in the diſtreſſes of theſe times. Yet in ſtead of paying a reſpect and honour to any of theſe truly noble and generous perſons it might be but an injury to *ſingle out* any one of them, in the *cloud* and *jealouſies* of theſe times, to be as a publique *refuge* and *Aſylum* to this work and its cauſe; which carries with it ſomething more *immenſe* and *ponderous*, than ordinary occurrences in the world: And beſides its high concernment to Church and State; to the *temporall* and *eternall* good of men; it hath vaſt difficulties attending it; *rough oppoſitions*, *implacable odiums*, and incorrigible malices to contend with: In the midſt of all which there muſt needs be a very great deadneſſe, and almoſt deſpair, for any one man never ſo worthy and well-affected, to advance beyond honeſt deſires, and *ſincere*, but *ineffectuall* endeavours.

Furthermore to take a right ſcantling of things; what one mans ſhoulders, I beſeech you, how potent ſoever, can bear the *burthens*, which are now caſt upon the Miniſtry and Miniſters of this Church of *England*? What hands can raiſe their *declined ſtate*; what arms can ſupport, or ſtay their tottering and threatning *ruines*? Alas, what *private influence* can be ſo benign, as to overſway, or counterpoiſe that *malignity*, which ſome men pretend to diſcover, not onely in the mindes of men on earth, but even in the very *Stars* and *conſtellations* of heaven, which, ſome ſay, fight againſt the *Miniſtry* now, as they ſometime did againſt *Siſera*? If theſe Weſtern wiſe men (who ſeem to be of a different ſtrain and way from thoſe Eaſtern *Magi*, that came to worſhip Chriſt in the Manger, with their perſons, and *preſents*) if I ſay they had not daily *intelligence from heaven*, and ſat neer to the *Cabinet Councell* of that *High Court*; truly good Chriſtians would hardly beleeve, or regard their reports; It being very improbable, that the *Stars*, either fixed or *planetary*, ſhould be *enemies* to thoſe, who bear their *name* in the Church; as Miniſters doe, being called both Stars and Angels, *Revel.* 3. 1. And who have ever been, as much brighter in their light, ſo more neceſſary to the Church, and more *dear* to God, than thoſe are in the *Firmament* or viſible *heavens*; by how much the intellectuall and eternall light of mens ſoules exceeds that which is onely ſenſible and momentary to their eyes: by how much *reaſon* and *truth* are above the beames and luſtre of the Sun; which is infinitely ſhort of the *divine glory of Chriſt*, and thoſe ſpirituall benefits, which by his healing wings (the *Miniſters* and Miniſtrations of his Church) are derived to the world.

Although the ſtudy, and knowledge of the *Stars* be very worthy of a wiſe and Chriſtian man, becauſe in their beauty, luſtre, and numberleſſe number, in their vaſt magnitude, and height, in their admirable motion, and various influences, the *wonderfull* glory of the Creators power and wiſdome is eminently ſet forth, beyond what vulgar eyes diſcern: yet,

yet, experience tels the truly learned and religious *Aſtronomer*, (for ſuch there are) that nothing is ſo blinde and bold as an hungry Aſtrologaſter: who muſt *flatter*, that he may *feed* (ſtarveling wiſards like witches, threaten all that doe not give to them, or approve them:) But if wiſe men by their *moral* liberty of virtue and grace, may over-rule the *Stars naturall* inclinations upon them; ſure they may (as the wiſeſt of men, both Chriſtian and heathen, ever did) deſpiſe thoſe *ſorry Star-gazers* and ſilly *divinators*, of whom *Tacitus* in the firſt book of his hiſtory writes; That they were oft *baniſhed* from *Rome*, and yet could never be *kept out*; a verminly generation (ever *deſtroyed*, yet ever *breeding*) who owe their beſt education to their *bellies*; their wit and *ſcience*, to the ſenſe and knowledge of their *wants*: Who pretend to get their *harveſt* out of heaven, and glean their food from among the ſtars, when indeed they have their greateſt influence upon the ſpirits, and harveſt from the purſes of credulous and ſimple people. They are alwayes *fawning* and *unfaithfull* to great men; *Deceivers* of all, that expect any great, or good matters from them; thus he, a learned Heathen: So that the inſolency among Chriſtians muſt needs be great and intolerable, to ſee *Almanacks* daſhing againſt their Bibles, and ſome Almanack-makers caſting a generall and publique ſcorn upon their Miniſters and Miniſtry: imputing both unjuſtly and indignly the folly and ridiculous impotency of ſome Miniſters paſſions and actions, which may be but too true to the whole function, venerable order and learned fraternity, without limitation or diſtinction of the wiſe from the fooliſh.

But the *badneſſe* of the times, or madneſſe rather of any *men* in them, makes this *cauſe* never the worſe; Indeed it is ſo great and ſo good, having in it ſo much of Gods glory, and mans welfare, that it merits what it can hardly finde in ſecular greatneſſe, a *proportionate patron*; who had need to be one of the beſt men; and the *boldeſt of Chriſtians*; And therefore is the addreſſe ſo generall, that beſides our great *Maſter the Lord Jeſus Chriſt* (the *founder*

and protector of our order and function, this work might finde some pious and excellent *Patrons* in every corner; whither so great a Truth hath of late been driven to hide it selfe, by the boldnesse and cruelty of some; the *cowardise* and inconstancy of others: This book requires not the cold, and *customary formality* of *patron-like* accepting it, and laying it aside; but the reality of serious *reading*, generous *asserting*, and conscientious vindicating.

Who ever dares to countenance this *Apology* in its main Subject, The *true and ancient Ministery of the Church of England*, must expect to adopt many *enemies*, and it may be, some *great ones*: Whom he must consider, at once, as *enemies* to his *Baptism*, his Faith, his Graces, and Sacramentall seals to his spirituall comforts, his hopes of heaven; to his very being being a *Christian*, or true member of this, or any other found part of the *Catholick Church*: Enemies also to his friends, and posterities *eternall happinesse*; The means of which will never be truly found in any Church, or enjoyed by any Christians, under *any Ministry*, if it were not *in that*, which hath been *enjoyed*, and *prospered* in *England*; not onely ever since the *reformation*, but even from the first Apostolicall *plantation* of Christian Religion in this Island.

Of which blessed priviledge, ancient honour, and true happinesse, no *good Christian*, or honest *English* man, can with patience or indifferency suffer himself, his Countrey, and posterity to be either cunningly *cheated*, or violently *plundered*: Certainly there is no one point of *Religion* merits more the *constancy* of Martyrs, and will more bear the *honour of Martyrdome*, than this of the divine Institution, authority, and succession of the *true Ministry of the Church*; which is the onely *ordinary means* appointed by Jesus Christ, to hold forth the *Scriptures* and their true meaning to the world; and with them all saving *necessary truths*, duties, means, and Ministrations; wherein not onely the foundation, but the whole fabrick of Christian Religion is contained, which in all ages hath been as a

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pillar of heavenly fire, and as a ſhield of invincible ſtrength; to plant and preſerve, to ſhine and to protect, to propagate and defend the *faith*, name and worſhip of the true God and his Son our Lord Jeſus Chriſt.

This makes the *Authour* not deſpaire to meet with ſome *Patrons* and *Protectors* of this Defence in *Senates*, *Councels*, *Armies*, and on the *houſe top*, no leſſe, than in cloſets, and private houſes; To whom it cannot be unacceptable to ſee thoſe many *plauſible pretenſions*, and *potent oppoſitions* made by ſome men againſt the *Divine authority*, and *ſacred Office*, and peculiar calling of the *Miniſtry*, ſo diſcovered, as they ſhall appeare to be not more *ſpecious*, and ſubtill, than *dangerous* and deſtructive, to the *temporall* and eternall welfare of all true *Proteſtants*, ſober Chriſtians, and honeſt hearted *Engliſh* men; who, certainly, next the *pleaſing of God*, and the *ſaving* of their ſouls, have nothing of ſo great concernment to themſelves and their poſterity, as this, The *preſerving*, and *encouraging* of a *true and authoritative Miniſtry*, which is the great *hinge* on *which all learning* and *civility*, all piety and charity, all gracious hopes and comforts, all true Religion and Chriſtianity it ſelf depends, as much, as the light, beauty, regular motion, and ſafety of the body, doth upon its having eyes to ſee.

But if this freer and *plainer*, Defence ſhould neither merit nor obtaine ſuch *ample meaſure* of favour, and publique acceptance in the ſight of *judicious Readers*, as it is ambitious of, and (at leaſt) may *ſtand in need* of; yet hath the *Author* the comfort of endeavouring with all uprightneſſe of heart to doe his *duty*, though he be but as an *unprofitable ſervant*.

And (poſſibly) this great and *noble Subject*, the *neceſſity*, *dignity*, and *divine authority* of the *Miniſtry of the Church of England*, ſo far carried on by this *Eſſay*: (which ſets forth, 1. The Scripture grounds eſtabliſhed by the authority of Chriſt and his Apoſtles. 2. The Catholick conſent and practiſe of the Church in all ages and places. 3. The conſonancy

ſonancy to reaſon and order obſerved by all Nations in their Religion, and ſpecially to the Inſtitutes of God among the Jewiſh Church. 4. The Churches conſtant want of it, in its plantation, propagation, and perfection. 5. The benefit of it to all mankinde, who without an authoritative Miniſtry would never know whom to hear with credit and reſpect; or what to beleive with comfort. 6. The great bleſſings flowing from this holy function to this Church and Nation, in all kindes;) Theſe and the like grand conſiderations and fair aſpects which this ſubject affords to learned, judicious and godly men, may yet *provoke* ſome nobler pen, and abler perſon to undertake it with more gratefull and ſucceſſefull endeavours: whoſe charitable eyes finding the ſometime *famous* and *flouriſhing Miniſtry of this Church*, thus expoſed in a *weeping*, floating, and *forlorn condition*, to the *mercy of Nilus*, and its Monſters, (the threatning, if not overflowing ſtreames of modern violent errors) may take pity on it, and from *this Ark of Bulruſhes*, which is here ſuddenly framed, may bring it up to far greater ſtrength and publique honour, than the parent of this *Moſes* could expect from his obſcurer gifts and fortunes.

To which although he is very conſcious, as being of himſelf altogether *unſufficient* for ſo *great a work*, and ſo *good a word*; yet the confidence of the *greatneſſe* and *goodneſſe of the cauſe*; the *experience* of Gods, and (generally) all *good Chriſtians*, *atteſtation* to it, in all former ages of the Church: The *hopes* alſo of Gods gracious aſſiſtance, in a work deſigned with all humility and gratitude wholly to his glory, and his Churches ſervice: Theſe made him not wholly *refractary*, or obſtinate againſt the *intreaties* of ſome perſons, whoſe eminent merit in all learning, piety, and virtue, might incourage by their command ſo great *inſufficiencies* to ſo great an undertaking: Which is not to *fire a Beacon* of faction or contention; but to eſtabliſh a *pillar of Truth*, and certainty; Alſo to hold forth a *Shield* of defence and ſafety; ſuch as may *direct* and *protect*, ſtay

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and secure the mindes of good Christians in the midst of *straying*, *backsliding*, and *Apostatizing* times, wherein many seek to *weary* God, his Ministers, and all men but themselves, with their *variating wickednesse*.

The weight and worth of this *great Subject*, the *Ministry* of this, and so of all true Churches, in which, as in *Noahs Ark* all that we call *Religion*, all that is *sacred*, Christian, and reformed, is deposited and embarqued, would have (indeed) required a more *proportionate assertor*: who might, out of the *good treasure of his heart*, have given more strength, and ornament to so divine and necessary an *Institution*.

But who sees not the *methods* and *choices* of Gods wisedome and power; who (*oft-times*) makes his light and glory to shine cleerest through the darkest *Lanternes*? He appears in a *bush*, when he purposed the great redemption of his Church out of *Egypt*: The skilfull *hand* of *God* can write as well with a *Goose quill*, as with a Swans or Eagles. The self-demonstrating beams of *sacred Truths* need no borrowed reflexions: By soft and easie breathings the Lord hath oft dispelled the *grossest fogs* and *blindest mists*, which rose in his Church; His fair and most *orient pearles* are frequently found in *rough and unpolished shels*; The excellency of his *heavenly Treasure*, and power doth best appeare in *earthen vessels*. The plain and main Truths of Christian Religion (among which this of *an holy ordained Ministry* is one) like *soverain* and *victorious Beauties* lose nothing by the *meanesse* of their dresse, or unaccurateness of their habit; it is enough if they can but freely appeare like themselves.

This fashion of writing by way of Apology (which requires a diffused and *pathetick* stile) was, indeed, judged the best and fittest, as for the Subject and the times, so also for this *Author*; considering the little leisure, the short time, the great variety of *other businesse*, and distractions upon him; besides the *terror* and *precipitancy* of the ruine, daily threatning the Ministry and Ministers; if God by the justice,

wiſdome, and piety of ſome men did not defend them and divert that miſchief. For the preventing of which ſome others have wrote in vindication of the Miniſtry after a more ſuccinct and Syllogiſtick way of argumentation; But the Antiminiſteriall diſeaſe, having ſeiſed not ſo much the heads, as the hearts of men; and depraved affections having ſwerved many from the judgements; it was thought neceſſary to apply ſome remedy at once to both, ſetting Chriſtians in the Truth, and exciting them to ſuch a love of it and zeal to it, as may beſt encounter the heady boldneſſe of thoſe which oppoſe it.

If the Authour have in this larger way done any thing worthy ſo *excellent a Subject*, it muſt be firſt imputed to Gods *gracious* aſſiſtance, and the bleſſing of prayers, more *than of ſtudies*; wherein it may be the *charitable flames* of many worthy Chriſtians have greatly helped his infirmities; Next, it muſt be aſcribed to the *ſacredneſſe*, *dignity*, and *amplenеſſe* of the matter, or Subject handled, which (as Orators of old obſerved) like rich ſoile, and good ground raiſeth to *generous productions* the weaker ſpirits of any thing *ſown*, or *planted* in them.

It is true, the *Authors ambition* is in nothing more than to excell in the diſcharge of his duty, as a *Miniſter* of this Church; that he might *finiſh his courſe* with joy; and alſo to have *equalled* with height of abilities and induſtry, the *excellency* of this Cauſe, which is of ſo high concernment, to the glory of God; to the honour of his Saviour; (to the ſalvation of ſo many ſoules) to the happineſſe of this *Church*; to the bleſſing of this Nation; to the *preſervation* of ſo many worthy men, his Fathers and Brethren of the Miniſtry, who make conſcience not onely to diſcharge their duty, but alſo to preſerve the divine authority, and holy ſucceſſion of their heavenly calling as Chriſtian Miniſters; whom the bleſſing of God hath as much honored and confirmed in this Church of *England*, as in any other under heaven; having made them in every place, where they were planted, as the trees of knowledge and of life; bringing the

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desolate and barren wildernesses to become as the garden of God, by their good husbandry, their learned and godly industry; which meriteth all incouragement and protection of all good men; to whose vindication and assistance if this Author hath come in either too late, or too weak, it will be his great grief.

And if he have not been able to adde any *strength* or honor to *this cause*, (which some others before him, have either fairly touched, or somewhat fully handled) yet he may adde to the *number* of the *witnesses*, who have or shall give *testimony* to this great Truth, holy Order, and happy *Institution of Jesus Christ*; who must not cease to *prophecy*, though they be clothed *in sack cloth*, *Revel.* 11.3.

To conclude; Nothing seemed, in *honor* and *conscience*, to him more *vile* and *uncomely*, than to see this *Reformed Church of England*, which hath brought up so many *learned* and *valiant* sons; which lately was so much *praised* and extolled by them in her prosperity; to be now so much *deserted* by many of her *children*, both Ministers and others, in this day of her great *agony* and *calamity*; wherein ignorant, *mechanick* and *meritlesse* spirits, think it not enough to endeavour to *strip her* of her *ornaments*, to rob her of her *garments*, to deprive her of her *dowry*, to divorce her from her *best friends*, and faithfullest servants; but they must also cast *dirt* in her face; spitefully *scratching* her, wanonly rending her, cruelly wounding her, and most scornfully *destroying* her, as if she were an *impure prostitute*, a most abhorred *Adultéresse*; when indeed shee was, and is, a fair Daughter of heaven, and the fruitfull *Mother of us all*: Iustly esteemed by all learned, sober, and godly men, *both at home*, and abroad, as *wise*, *grave*, *chast*, and *venerable* a *Matron*, as any, in all the Christian, or *reformed world*. Nor doth shee cease to be *comely*, though she be now black and *scorched*; There appeares *beauty* amidst her *ashes*, and lovelinesse amidst her scratches: the Spirit of *glory* shines through her *Sackcloth*; still meriting, and therefore not despairing of the *love*, favour, *pity*, and protection of all worthy persons who are

considerable

conſiderable either for counſel or in power, and commendable either for honeſty or Religion: Suffering indignities, and dayly fearing more from none but thoſe that are *enemies*, as to all learning, order, and religion, ſo to all honeſty, modeſty, and humanity; Her ſad, deplorable fate and (by ſuch men threatned) if this Author cannot hinder or help to recover, yet he ſhall, with *Jeremie*, heartily pity, deeply lament, and moſt paſſionately *pray for her*, and her *children*, ſo long as he lives; as thou wilt (O Chriſtian and *compaßienate Reader*) if thou beeſt of his minde, who bids thee Farewell.

HIERASPISTES:

OR A

DEFENCE

BY WAY OF

APOLOGY;

FOR THE

Ministry and Ministers

OF THE

CHURCH

OF

ENGLAND:

Humbly Presented

To the Consciences of all those that excel in Virtue.

I. *The Address.* Dan. 6. 3.

IAm neither afraid, nor ashamed to present to your view and patrociny, in whom is a more *Excellent Spirit*, this *Apology*: For which, as I have no *encouragement*, so I expect no *acceptance*, or thanks from any men, who carry on other designs, than those of Glory to God, Peace to their own Consciences, welfare to this Nation, and Love to this and other Reformed Churches of *Christ*. I know, That *Secular Projects*, and *Ambitious Policies*, have (for the most part) such jealousies, partialities, and unevenness in their Counsels and Motions, as can hardly allow or bear that * *Generous Integrity* and *Freedom*, which is most necessary, as well as most comely, for the

* Ἐχθρὸς τῆς παῤῥησίας ἡ ἀσελγεια. *Chrys.*

Cauſe of Chriſt, which I in my Conſcience take to be this of his *Faithful and true Miniſters*, of this *Church*, and of the *Reformed Religion*: Of which, in no caſe, and at no time, any true Chriſtian, leaſt of all a *Miniſter* of that *ſacred Name and Myſtery*, may without ſin be * aſhamed, or afraid, to own before men, in the place where God hath ſet him, and after that maner which becomes *Heavenly Wiſdom*, when ſhe is juſtified by any of her Children. It is your *Honor*, and happineſs to *Excel*, not onely in that *Wiſdom*, which can diſcern, but alſo in that *Candor*, which cheerfully accepts, in that *courage*, which dares publikely, own what ſhall appear to be the *Cauſe of God*, the *Inſtitution of Chriſt*, and his *Churches Concernments*, amidſt the Contempts, Calumnies, and Depreſſions, which they meet with, from the Ignorance, Errors, Paſſions, Prejudices, Luſts, Intereſts, and Jealouſies of the World.

* Ὅταν φίλωσι μὲ ἢ αἰχυνὴ πεῖν τὰ ἐπιτήδεια ἢ ὀπαιχύνθαι ποτέ. H. Steph. Mark 8, 38.

1 Cor. 4. 5. *The excellency of the knowledge of our Lord Jeſus Chriſt* (which you have attained by the bleſſing of God, upon *his*, and, for Chriſts ſake, *your ſervants*, the able, faithful, and true Miniſters of the Goſpel, in this Church of *England*,) hath taught you *to eſteem all things in compariſon, but as loſs, and dung*; to chuſe to be with Chriſt in his *ſtorms*, (if the will of God be ſo) rather than enjoy the worlds *calms*. There was never, I think, any time, or cauſe, ſince the Name of Chriſt had place upon Earth, wherein your *real and commendable excellencies*, had more opportunities to ſhew, or greater occaſions to exerciſe themſelves, than now: This being the firſt adventure of ſome mens *impudent Impiety*, attempting at once to annul, and abrogate, the whole Function and Office, the Inſtitution and uninterrupted Succeſſion of the *Evangelical Miniſtry*: Which prodigious attempt, no antient Hereticks, no Schiſmaticks, none that ever owned the name of Chriſtians, were ſo guilty of, as ſome now ſeem to be: So that now, if ever, you are expected, both by God, and good men, to appear worthy of your ſelves, and your holy Profeſſion, either in Piety to God, and Zeal to the Name of your *Saviour Jeſus Chriſt*; or in juſtice and gratitude to thoſe your true Miniſters, who have Preached to you *the true way of eternal life*; or in Pity and Charity, not ſo much to them, as to your ſelves indeed, and your poſterity (the means of whoſe Salvation is diſputed, and endangered;) or in any other Chriſtian Affections, and heroick Motions; ſuch as are comely for thoſe that are filled with *holy Humanity*; being therefore the beſt of men, becauſe they have in them *the moſt of Saints*.

Phil. 3. 8. *Tutiora ſunt Chriſti pericula, quàm mundi ſecuritates.* Jer.

2. *True Saints Characters.*

* τὸ νικᾶν αὐτὸν πασῶν κρατῶν τε ἡδονῶν. Plat. de leg. Dial. 1. Rom. 8.

Saints, I ſay, Not becauſe great, but good men; not as applauded by men, but approved of God; not as Arbitrators of outward, but enjoyers of inward Peace; not becauſe Conquerors of others, by the arm of fleſh, but more than * *Conquerors* of *themſelves*, by the Graces of Gods Spirit; not as violent Rulers of others, but voluntary ſubduers

duers of themselves; nor because prospered, and encreased in Houses, Lands, Honors, and Vain Glories, by the ruine of others, but by being mortified in Desires, crucified in Enjoyments, cautious in Liberties, modest in Successes, impatient of Flatteries, (which turn *proud* Herods *into noysom Worms*,) full of Self-denyings, where they most excel; coveting nothing so much, as to be nothing in their own eyes; to enjoy Christ in and above all things; to abound in every good word and work; to be humble in heights; poor in plenty; just in prevalencies; moderate in felicities; compassionate to others in calamity: Ever most jealous of themselves, lest prosperity be their snare, lest they grow blackest under the hottest Sun-shine lest they should have their portion and reward in this world; lest they should not turn secular advantages, to Spiritual Improvements, to holy Examples, to the ornament of Religion, to the good of others, to the peace and welfare of the Church of Christ. Acts 12. 23. *Secunde res adversioribus simulatis animum explicant.* Tacit. hist. 1.

Such *living and true Saints*, I may humbly and earnestly supplicate (without any Superstition) who affect least, but merit most, that *title* upon Earth; who are Gods visible Jewels; the Darlings of *Jesus Christ*; the Lights and Beauties of the World; the regenerate Honor of degenerate Humane Nature; the rivals and competitors with Angels, yet their *care and charge*; the candidates of Eternal Glory, and Heirs of an Heavenly Kingdom; the *crown* and *rejoycing* of every true Minister; the Blessed Fruit of their Labors, and happy Harvest of their Souls: The high Esteemers, the hearty Lovers, the liberal Relievers, the unfeigned Pitiers, the faithful Advocates, and the earnest Intercessors, for the distressed Ministers; the so much despighted, and (by many) despised Ministry of this Church. You, in whom is the *Spirit of the most Holy God*, shining on your *mindes*, with the *setled wisdom* of sound Knowledge, and saving Truths; captivating all wandring fancies, and pulling down all *high imaginations*, which exalt themselves beyond the *written Rule* of *Christ*, and the *Analogy* of that Faith, which *was once delivered to the Saints*, in the *holy Oracles* of the Scriptures, and continued to this day, by the Ministry and Fidelity of the Church; which is the *pillar and ground of Truth*; both propounding and establishing it, against all unbelief, and opposition. You, whose *wills* are redeemed from the servitude of sinful lusts, slavish fears, secular factions; whose *Consciences* and *Conversations* are bound by the silver Cord of the Love of God and Christ, to all Sacred Verity, real Piety, unfeigned Charity, sincere Purity, exact Equity, comely Order, holy Policy, and Christian Unity; from all *prophane novelties*; seditious Extravagancies, licentious Liberties, fanatick Enthusiasms, pragmatick Factions, and hellish Confusions. You, that are strengthned with all holy and humble Resolutions, which become the sober courage, and calm magnanimity of *true Christians*, either Mal. 3. 17. Heb. 1. 14. Phil. 4. 1. Rom. 8. 11. 2 Cor. 10. 5. Rom. 12. 6. Jude 3. 1 Tim. 3. 16. 2 Tim. 2. 16. Βεβήλους κενοφωνίας, & ἀντιθέσεις.

to speak and do, what honestly you may, for Christ and his Church,
Heb.11. 25. for his and your *true Ministers*, or else to chuse with *Moses*, rather to suffer with them, than to be any way assistant to, rejoycing in, or compliant with, the ruine of them; that so in all things you
Tit. 2, 10. may *adorn the doctrine of Christ*, and honor the true Reformed Christian Religion, established and professed in this Church of *England*.

To your judicious Zeal, sincere Piety, unbyassed Charity, holy Discretion, which have no leaven of sinister ends, or unworthy policies, (being got above the vain hopes, fears, diffidences, and designs of meer men,) I do in all Christian Charity and Humility, present this *Apology*, in the behalf of those *Pearls*, the *true Ministers* of this Church of *England*, whose worth is not abated, though their
Matth.7. 11. lustre be obscured; nor are they less precious when *trampled* by *Swine*
Rev.2.11. *under their feet*; nor less *Stars in Christs right hand*, and fixed in the Firmament of the true Church, when they are clouded by these
Rev.9. 2. Fogs and Vapors, which ascend from the Earth, or from the *bottomless pit*, from the malice and rage of men or devils.

Godly Ministers sufferings are their Glory.

Nothing more adorned and perfected Christs divine Person, and meritorious Patience, than his being blinded, buffetted, scourged, mocked, reviled, stripped, crowned with Thorns, and Crucified; * nor was he less a *King and Saviour*, when his *Purple Robe* was
Heb.5.9. & 2. 10. taken off, and his own *Garments* divided *among the soldiers*. He
Luke 22. was not less the *Messias*, the *sent*, and *anointed of God*, the *Great Preacher*, and *fulfiller* of Righteousness, when he was the *scorn* and *outcast of men*; nor a less *precious Foundation*, and *corner Stone*, when refused by *foolish builders*, who dashed themselves against him, instead of building and resting by Faith upon him.

* *Inglorii & deformes esse non possumus, quocunque modo ad Christi imaginem conformamur; cujus nunquam magis enituit gloria quam quæ sputo & sanguine & vibicibus operiebatur.* Chrys.

In like sort, the *true Ministers of this Church*, (whom the pride and wantonness of some men glories to account, as the *filth and off-scouring of all things*, to speak and do all maner of *evil against them falsly* and injuriously;) if they may be so far blest of God, and honored, as to *suffer after Christs* example, and to *make up* (to their measure) the *remainder of the sufferings of Christ* in his Body, the Church; there is no doubt, but the *Spirit of Glory* will
Isai.53. more rest upon them, the power of Christ be more *perfected* in them,
2 Pet.2.6. and the light of Gods countenance be more shining on them, than
1 Cor.4. 13. when their *Corn, and Wine, and Oyl increased*; their faces will then
Matth.5.11. appear most, as *Angels of God*; when with Saint *Stephen*, they are
Phil.1, 29. beset with *showres of stones*; overwhelmed with all maner of *hard*
Col. 1. 24. *speeches*, and rude indignities. Thus it becomes the proud and petu-
1 Pet.4. 14. lant world to act; and thus it becomes learned, able, and humble
Psal. 4. Ministers to suffer. Who have then least cause to be ashamed, when
Acts 6.15. they are most opposed, and oppressed for Christs sake: For, troden
Jude 15. ἀσεβείας.

in the *wine-preſs* of mans diſpleaſure, they may then yield the nobleſt juyce, and moſt generous expreſſions of their Zeal, Courage, and Conſtancy.

Wherefore I have adventured, although the weakeſt and unworthieſt among many of my Fathers and Brethren, the Miniſters of this Church of *England*, ſo far to ſatisfie the worlds curioſity, as to give them ſome proſpect, and view of the Miniſters of *England*, in their preſent diſtreſſes, fears, and afflictions; that men may ſee, with how *ſtedfaſt countenances*, they can look upon their adverſaries, while Acts 6.15. they *ſtop their ears* againſt them, *gnaſh their teeth* at them, and threaten utterly to deſtroy them; that their *cauſeleſs and implacable enemies* may behold, with what divine comfort and aſſurance, they can walk, both cheerfully and uprightly amidſt their *fiery furnaces*; into which Dan. 4. they are therefore caſt, becauſe they will not fall down and worſhip, Zach. 11.17. *thoſe *Idol-ſhepherds*, thoſe *Falſe-prophets*, thoſe *Meer-images* of *Miniſters*, which have ſet up themſelves as *gods* in the Church of God; ſuch, as neither they, nor their *Fore-fathers*, nor any Church of Chriſt for One thouſand ſix hundred yeers, ever knew, or heard of; who were ever bleſſed, and thankfully contented in all times, either of perſecution, or peace, with thoſe *true Miniſters*, who in a right *way of due Ordination*, deſcended from, and ſucceeded in the place, and ordinary power of the Apoſtles, and the other Diſciples which were firſt ſent and ordained by Chriſt: Which the true Miniſters of the Church of *England*, being conſcious to themſelves, (as I ſhall after prove) that they have rightly received, they have this confidence ſtill, That they are neither ſo *forſaken* of God, nor deſtitute of good Conſciences, nor deſpiſed by good men, nor do they deſpair, but that they may have leave, be able, and permitted, with juſt freedom, and modeſt courage, to plead their cauſe, before any *Tribunal* of men; not doubting, but they may have ſo fair an hearing, as St. *Paul* (their Great Predeceſſor, both in Preaching and Sufferings) hoped from *Felix*, *Feſtus*, *Agrippa*, or *Cæſar*: Of whoſe piety the Apoſtle having no great perſwaſion, yet he charitably preſumed to finde ſo much equity, and common humanity in them, as not to be *condemned* by them, being *unheard*; or to be acquitted, as to any crimes falſly laid to his charge; if he had but the favor of a fair Trial, and impartial Hearing. So *hard it is for a good man ever to deſpair in a good cauſe.*

* As Idols, ſo are falſe Teachers, *Dolores, Vanitates, Labores, Stultitiæ, Abominationes,* אליל אל אליל *Mordii. Res vanæ, nihili.*

Mark 3.14. And Jeſus ordained twelve, that they ſhould be with him, and that he might ſend them forth to Preach.

Acts 25.11. *Toto cælo diſtant benè operari & deſperare.*

—*Sibi conſcia virtus Dat animos.*

And however my confidence be juſt, and wel-grounded, as to the merit of that Cauſe which I have (by *Gods help*) undertaken; yet when I conſider my ſtrength, which is ſmall; my infirmities, which are many; my defects, which are manifeſt; my intereſt with men of place and power, which is very little; and the prejudice, againſt whatever I, or any other Miniſter can do in this kinde (which may

3. *Reaſon of this Addreſs.*

be

Quod deest viribus, habent cautelâ.

be great and many) I have (as feeble *Creatures*, conscious to their weakness, are wont to do) fled to the *refuge* and *assistance*, first of Gods grace (which is *sufficient* for me, and which in the midst of threatnings, storms, and shipwrack, bids me *be of good chear.*) Next, to that of *your mediation*, (*O excellent Souls*) who are every where dispersed in this Nation; whose *soundness* of minde, and *uncorruptedness* of manners (yet remaining) hath hitherto preserved this *backsliding* and *unsavory* age from utter *rottenness* and *putrefaction*: Possibly *your mediation* may so far prevail among all estates of men, as to allay those asperities, abate those animosities, remove those prejudices, satisfie those jealousies, under which, the *Ministers* and *Ministry* of this *Church*, do now lie in many mens mindes; and, it may be, in some of theirs, who are become *men of power and renown.*

Acts 27.

Humble Monition to those in Power.

In sublimitate positis tam descensus quàm ascensus perpendendus: Nec minus est quod terreat, quam quod placeat. Ambr.

τὰ ἀνθρώπινα πάντα ῥύσιμα. *Chrys.*

Whose *eminency*, I hope, will not be offended, if I humbly put them in minde, That their glory and greatness is not more evident to others (who are prone to measure their hopes and fears, by the beams or shadows which they cast upon them) than most of all to be seriously considered by themselves; since, from those *ruines*, on which they are raised, and from that *height*, to which they are exalted, they may easily look down, and learn, in how *slippery* a station, and how tottering a posture all, humane glory, and *excellency* doth consist. That, the *triumphs* of such *poor mortals* carry their own deaths after them, as well as other mens before them; that, as *bubbles*, they have the same principles of frailty in them, by which others have suddenly disappeared, who lately swelled as big, and swam as high above the waters, as these now do. All religious experience tells the most *subtile* and *elated spirits*, the *profoundest projectors*, and the most *potent actors*, That they can have but a short time here, may have a sudden change or period, and must give a *severe account* of all actions they do, and all advantages they enjoy, in this present world: Of all which, they shall carry no more comfort with them, than they have made conscience to do the *work of God*, according *to his will*, revealed to mankinde in the *sure and sacred Oracles* of his written Word.

Zach. 11.

*1 Chro. 22. 8. Thou shalt not build an House to my Name, because thou hast shed much blood upon the Earth in my sight.

It is manifest, That some men have been a *staff of Bonds* in Gods left hand, to punish the sins, or exercise the Graces of many in these three Nations; whether they shall be a *staff of Beauty* in his right hand, for the support of Piety, Peace, Order, and true Religion, the event will best shew. They have acted many things as *Men*, with great policy and power; it is now expected, they should act as truly *Reformed* and wisely *Reforming Christians*, with Piety and Charity; (if, at least, that may be hoped in the time of the Gospel, which was denied to *Davids zeal* under the Law: That such as have **shed much blood* in Civil Wars, should be instrumental *to build* the House

House of God:) Peradventure they may be means, if not to repair its great decayes, yet to hinder it from that total ruine, and utter vastation, which by many and bad men are threatned; but, we hope by more and better men (with Gods help) will be prevented.

And truly, if I knew, how I might most acceptably make my Address, and fairly plead my excuse with men in *place and power*; if I understood what might most merit to Apologize before all great, good, and ingenuous men, for the boldness of now publishing this *Apology*, I would in the most soft words, and comely terms, bespeak their favor, and deprecate their offence, for so it becomes Candidates and Petitioners: But my *integrity* is beyond all oratory; and my *plainness* beyond all artifice or study; I having no design, but onely this, (which I take to be, as pious and just, so not altogether misbeseeming the station wherein God hath set me) That from the Country obscurity (wherein I am not wholly buried) I may crave leave to use *honest Christian Liberty* in this one thing, which relates, not so much to my Person, as to my Profession and Function; And in this, to appear in publick not as a Counseller, or Dictator, or Threatner, but as an humble Client and Suter, among those many, which always attend those who have power to *save*, or to *destroy*, to *do good or evil*. Nor in this am I pragmatically suggesting, what I might foolishly imagine fittest to be done in State affairs, (from which, as from Pitch and Birdlime, I am most willingly a stranger;) but onely propounding, in all humble and due respect, what is by many men, much wiser and worthier than my self, conceived as most necessary for this particular *Church of God* in *England*: And wherein the fears of very many *Excellent Christians* are so urgent upon them, that it were better to offend by speaking in love, than by silence to act the part, both of an Enemy and a Coward. Yet in this *freedom*, I would not willingly offend any, that really are, or esteem themselves, my Betters, and Superiors, so, as to exasperate them by any rash or rude expressions. I earnestly deprecate all such failings in my self, and such suspitions in others. This restraint and caution, I have, not so much out of fear of men, (yet do I *fear men*, as *far* as *fear* is due;) but rather out of that fear of God, which is the *beginning of Wisdom*, and that *reverence* I ow to my self, and my Profession, as a Christian, and a Minister, whom nothing less becomes, than the badge and livery of Passion; or the jaundice of *Cholerick Diffusions*, evident in the face of their writings. I love not (if they were safe) affectations of Language, which power may interpret Seditious, Turbulent, or Treasonable: I have learned to be patient under hard things, thankful for moderate, hopeful for better; Nor do I disdain to beseech mans favor, whose *fury God can restrain*, and *turn the remainder of wrath*, to his praise and his Churches good. Let others complain of their *Civil Burthens*, which

πολὺ μᾶλλον δὲ ἄξιον ἐν βασιλείας ἐχόντι λέγειν ἐλευθερίαν. *Synes. de Reg.*

The design of this Apology.

κρεῖττον παῤῥησίαν τῷ λόγῳ δοῦναι. *Vocat. Synes.*

Τί γὰρ οὐκ ἐγὼ βούλομαι τῇ σωτηρίᾳ τῇ κοινῇ καὶ μάλιστα διαφέρειν δοκεῖ μοι τῆς σιωπῆς. *Synes. ad Arcad. Imper.*

πάντων μᾶλλον αἰσχύνου σεαυτόν. *Pythag.*

(which I feel, as well as they.) Let them agitate *ſecular Intereſts*, which never want their viciſſitudes, croſſes, and defeats: My *ſenſe* and *addreſs* in this *Apology*, is chiefly for thoſe things which concern the true Miniſtry, and the Reformed Religion eſtabliſhed in *England*; (In which, not cuſtom, and education, but judgement and conſcience, I hope, hath confirmed me by Gods grace,) And for thoſe men eſpecially, whoſe office and duty I think it is, by Preaching, doing and ſuffering, as Chriſtian Miniſters, *according to the Will of God*, to vindicate and preſerve true Chriſtian Religion, and to tranſmit it as Reformed, in an unblemiſhed, and unqueſtionable ſucceſſion to Poſterity.

4. *Why in way of Apology.*

Your *Virtuous Excellencies*, upon whoſe favor, chiefly, I have adventured this Addreſs, to the view of the ſupercilious, and more untractable World, are not ignorant what *noble Precedents* may be alleged for my writing in this maner of *Apology*, (which is or ought to be a * twiſting of Logick and Rethorick together; a Checquer-work of Arguments and Oratory; ſtudying to cloth the Bones and Sinews of Syllogiſms, with the ſmoothneſs and beauty of Eloquence) ſeeking at once, both to convince the Underſtanding, and to excite the Affections: For beſides thoſe leſſer and obſcurer pieces recorded by the Antients, of *Ariſtides*, *Melito*, * *Quadratus*, *Apollinaris*, *Methodius*, *Johannes Gram.* *Themiſtius*, and *Apollonius*; (this laſt, being a *Roman* Senator, wrote and recited in the Senate, his *Apollogy for the Chriſtians*, and was after crowned with Martyrdom;) We have alſo extant thoſe famous *Apologies* of *Juſtine Martyr*, who dedicated his firſt to the *Roman* Senate, and his ſecond to *Antoninus Pius Auguſtus*; alſo that of *Tertullian*, who in the time of *Severus* the Emperor, ſeeing Chriſtians perſecuted onely *for the* * *Name*, as a ſufficient crime, (as many Miniſters now are by ſome men) wrote his Learned, large, and accurate *Apology*, dedicating it to the Emperor and his Son. Saint *Hilary* alſo, wrote a Defence for the Orthodox, againſt the *Arrians*, preſenting it to *Conſtantius* the Emperor. And of later times (in its kinde, inferior to none) is that *Apology* of the Learned, Pious, and incomparable Biſhop *Jewel* *. The former wrote their Learned, Modeſt, and Eloquent *Apologies* for *Chriſtian Religion*, as it then ſtood (like the *Lilly among the Thorns*) baited, perſecuted, and condemned on all ſides by the Heathen, who wanted neither numbers, nor arts, nor power to oppreſs; yet was it boyed up and preſerved by Gods bleſſing on the learned Courage, and induſtrious Conſtancy of thoſe, and other Holy Men: This laſt (our Renowned Countryman) vindicated the *Reformed Churches* (and particularly this of *England*,) for their not complying with, and ſubmitting to the Councel of *Trent*; and for their neceſſary receding from the Church of *Rome*; ſo far onely, as this did in Doctrine or Maners from the Scripture Rules, and from

* *Apologeticum ſcribendi genus eſt mixtura quædam oratoris diſputantis & Dialectici deprecantis.* Eraſ.

* *Quadratus Apoſtolorũ Diſcipulum Athenienſis Pontifex Eccleſiæ, Adriano principi, librum pro Chriſtiana Religione tardidit. Et tantæ admirationis omnibus fuit, ut perſecutionem graviſſimam illius exellens ſedaret ingenium.* Cant. 2. 2. *Feron. ad Mag. de Ariſtide & aliis doctis Chriſtianis.*

* *Vel ſolo nomine, & ex præjudicio damnantur Chriſtiani.* Ter. Apol.

* Biſhop *Jewels* Apology.

from the Primitive Judgement, Canons, and practise of the Fathers, the first Councils, and the Primitive purest Churches: That excellent Prelate, no doubt, would have then fully asserted (as he did other points then in dispute) the Order, Honor, Office, and Authority of the Ministry of the Church of *England*; if either the ignorance, or malice of those times had been so far guilty and ingenious, as to question or oppose it, which some men now do; who dare any thing, but to be wise, honest, and humble.

5. *Why by this Author.*

I know my self unworthy to bring up the rear of so gallant a Troop of Worthies, in all Ages; nor is it from the ignorance of my own Tenuities, or other mens Sufficiencies, that I have thus far adventured to *list my self in the Army of Christian Apologists*, or to *march under the Banner of this Apology*: Onely in some respects, I seemed to some men (if not to my self) to be signed out by providence to this duty (or endeavor, at least) in as much as I may be thought redeemed somewhat beyond the ordinary, from that *grand prejudice*, which is like a *beam* in many Readers eyes; or like a *dead Fly* ready to viciate the sweetest Confections, made by any Minister in this kinde: As if all were done, onely for that *livelihood* and *estate* which their *Church-Livings* afford them, that any Ministers so stickle, and contend to uphold their Function and Ministry, either by speech or writing.

Few men stand freer from the *dashes* of this suspition, than my self; in regard of either present benefit, or future expectation, by any imployment in the Ministry; which is such, as neither an idle man would undertake the work, nor a covetous man much envy the reward: Yet, I thank God, I want not either abilities or opportunities to exercise Piety and Charity among a company of poor (for the most part) yet good and orderly people; whose love, respect, and peaceable carriage to me in these times hath merited, that I should prefer the good of their souls, before any private advantages, so long as I am over them, in the Lord. I thank God, I have far less temptations of private intereſt, than would be required to put any discreet man upon so rough an adventure in a tempestuous Sea, where silence with safety were to be chosen, rather than publickness with peril; if I did not consciously and charitable look much more upon the publick; where taking a general view of the state and condition wherein most of my Brethren *the Ministers*, either are, or are like to be in this Church, (if some men may have their wills.) I cannot but with shame and sorrow behold in all corners of the Land, to how low an ebb, not onely their persons, but the *whole profession of the Ministry*, now is, or is like to be brought; for Government, Maintenance, Reputation, Authority, and Succession, in these Churches, through the *dissentions* of these times.

And truly in the midst of our dust and ashes, we the *Ministers* of *England* must confess, That *with no less justice, than severity, the Lord hath poured upon us this shame and confusion of face*, as well as upon other ranks and orders of men; since our many great spots, and foul stains, both in Doctrine and Manners, could not but be the more remarkably offensive to God and man, by how much, in the *sacredness* and *eminency* of that Calling, more exact holiness was expected from us, and pretended by us.

1. *Whence the lapse of Ministers in the love and reputation they had?*

And here, I hope, I shall not give any my Betters, or my Brethren, any offence, while I *humbly prostrate* my self in the *Porch* and *Threshold* of this *Apology*; giving *glory to God*, and taking shame to my self, as well as others; Not by an uncharitable censuring of any man, but by a penitential searching and discovering the true cause, for which I think the Lord hath poured this contempt upon the Ministers of this Church: Herein to begin aright with God, and our own Consciences, may best relieve us with men; the disburthening of a ship, is half buoying it up, when sunk or aground. *Ingenuous confession* is a good part, and a great pledge of future amendment: Some diseases are half healed, as soon as well searched and discovered. It may be, we may finde the same readiness both in God and man, to forgive our failings, as *David* did; who, no sooner had confessed, *I have sinned against the Lord*, but he heard that gracious reply, *The Lord hath put away thy sin, thou shalt not die.*

Μέγα φάρμακον κακῶν ἡ τῶν πεπλημμελημένων ὁμολογία. Naz. orat. 15.

Quicquid defuit pictati aut charitati confessionis humilitas supplet. Bern. 2 Sam. 12. 13.

1. *Peccator celando non facit nescium, at confitendo facit propitium Deum.* Aug.

In the first place, this for certain we may conclude; That it is not the galling and stinging of these *flesh flies*, (now our *busie and bitter enemies* of the *Anti-ministerial* faction) that first brought this sore and rawness upon us; but it is some foul and corrupt humor from within us, which first brake out to such putrified sores and wounds, which have invited those to feast upon our ulcers and deformities.

Confessio fallax periculosior est quâ procax & obstinata defensio. Nonnulli dolosa confessione se subtilius defendunt. Bern. de Humil.

In a matter then most fit for *deep and serious repentings*, I cannot be so *superficial*, as some have been, who like Lapwings, cry out loudest, when furthest from their Nests; being severe censurers of all men, but themselves; loth to see and confess *their bosom sins*; or to own the deformities of their darlings; hardly perswaded to cast away to the * *Moles* and *Bats* (to the dark and deformed crew of *Heretical novelties*, and *Schismatical vanities*) those precious and gilded *Idols*, *Teraphims* of their own imaginations, which their fancies have forged, and with *Micahs* devotion, set up to themselves as *Divine*.

* Isa. 2. 20.

2. *Former due Conformity, not the sin of the Clergy.*

Sure, it is but a very poor and pitiful account (the product of Passion, not of Reason) which some men give; while they, with a *vulgar vehemency*, accuse all the *Clergy* and *Ministers* of *England* for their former *conformities* and *subjections* to Authority, in things

to

to some men disputable for their nature and use; yet, then, according to Law; that is, approved, established, and enjoyned by the * publick consent, wisdom, and piety of all estates, in this Church and State. And which things, very holy and learned men generally used; accounting them, if burthens to weaker *consciences*, yet to *wise and stronger men*, as lawful as it was for St. *Paul* to sail in the ship, whose sign was *Castor* and *Pollux*, Acts 28. 11. Yea, and so far necessary, as (being agreeable to their judgements) the use and extern observation of them was enjoyned in the Church by due Authority, and approved by their own personal subscriptions; being no way destructive to any thing of Christian Faith, or Holy Life: Certainly, a sober and good Christian must not tear in pieces, or cast away his *Bible*, because it is not so neatly bound, as he would fancy: Nor would, I believe, any humble Primitive Martyr, or Confessor, have despised Salvation by *Jesus Christ* alone, duly exhibited in the Word and Sacraments, as they were in this Church; nor have refused Communion, with this, or any part of the Catholike Church, truly professing *Christ* Crucified, although the * nails of the Cross had been much sharper and heavier, than any thing was in the stablished Order and Ministry of the Church of *England*; which few Churches since the first hundred years, wherein the Apostles lived, ever enjoyed with more Purity, Order, and Simplicity, as to the main, than the Reformed Church here in *England* did.

* *In quibus nihil certi statuit Scriptura divina, mos populi Dei vel institutа majorum pro lege tenenda sunt.* Aug. ep. 86.

Rom. 14. 1, 5. Let every man be fully perswaded in his own minde; and whether they act, or act not, both are accepted of God in those things, whereof there is no precise command. So 1 Cor. 10. 30.

Master *Hooker* (ὁ μακαρίτης) in his *Ecclesiastical Policy*, with incomparable Learning, and gravity of Judgement, hath beyond any Reply, vindicated both the integrity of his own Conscience, and the honor of this Church, in things of extern order; Μισὸν σοφίας πᾶσα. * *Ipsa mutatio consuetudinis etiam qua adjuvat utilitate, asperitate perturbat.* August. ep. 19.

So that many wise, and good men, begin now to think (since these unhappy disputes have by attrition been kindled, and far driven on *to fire and sword*, seeming heretofore to have risen from humble, meek, and charitably tender spirits) That the greatest sticklers against those things (which were oft declared to be, *not any part of piety, duty, or devotion in themselves*; but onely as *matters of extern order, decency, and circumstance*,) were rather *curious* (for the most part) than * *conscientious*; Dissenters being either very *weak*, or very *wilful*. And some have since sufficiently appeared, rather wantonly nice, loose, and *given to change*, than any way grave, setled, or seriously solicitous in matters of Religious Order, and Publick Ministrations. Possibly, it was not the least of our follies and sins, that we did not with more thankfulness enjoy the many rich

* *Disciplina nulla est melior gravi prudentique viro, in his, quæ liberas habent observationes, quam ut eò modo agat, quo agere viderit ecclesiam ad quam cunque forte devenerit. Quod enim neque contra fidem, neque contra bonos mores injungitur, indifferenter est habendum, & pro eorum inter quos vivitur societate servandum est.* August. ep. 118. ad Jan. *Cavendum est ne tempestate contentionis serenitas charitatis obnubiletur.* August. ep. 86.

Hinc in bella civilia præcipitamur, quod mala mitiora nimium cavemus. Eras.

* *Qui in levibus à quotidiana recedit consuetudine, Magnus licet vir sit certè tantum horis illum sapere noris.* Verulam.

mercies, we then had; instead of that *regret and querulous impatience*, which was so loth to bear any such defects or burthens, as some men imagined; wherein (for the most part) ignorance, or easiness, or vulgarity of mindes and maners, made * *greater out-cryes, and aggravations*, than either truth of judgement, or tenderness of well-informed Consciences. The after-instability in some men mindes, and stupidness of their maners, shews the *Vertigo* and *Lethargy* of their Brains: For many men, who, when it began to be in fashion, strained at those *gnats*, which formerly for many years, they had digested, yet afterward made no bones to swallow *Camels* of *grosser innovations*, such as no distinctions can mince or chew small enough for a good Conscience. And it is confessed by those, that have now attained their *after-wits*, that those *former conformities* enjoyned by Law, were but *motes*, in comparison of those *beams*, which now threaten to eclipse the lights of this *English World*, and to put out the very eyes of the *Seers* and *Watchmen* of this *Church*.

4. Many excellent Ministers, for Learning, Piety, and Industry, (besides innumerable other Christians) did in former times, grow up, to great thrift in sound knowledge, and all beauties of holiness, even amidst those so much suspected and decryed *weeds of Conformity*; which if they were not, as sweet *Marjoram*, very savory; yet sure, they were not as (*mors in olla*) *Colloquintida* or *Hemlock*, very hurtful, or death in the pot; being judged by the wisdom of the Church and State here, and by the most learned Divines abroad, to be within the liberty and compass of those things, of *Order and Decency*, which by that *one grand charter*, 1 *Cor.* 14.40. are allowed by God to be ordered by the prudence of any particular National Church; And in which, all Churches, in all ages and places, have esteemed their several *Customs*, as *Laws* to them, without any breach of Charity, or prejudice of Christian Liberty, or blemish of the Faith; yet never (perhaps) without the offence of some particular Members in the Churches, whose fancies easily finde fault with any things, whereof themselves are not *Fathers*, or at least *Gossips*. Humble Christians will thank God for moderate enjoyments; nor are they bound to contend for what they think best, to the perturbance of the publick Peace. *Patience* is a remedy always near, easie, and safe; nor is it likely, that the state of any Church on Earth will ever be so happily compleated, as to have nothing in it, which may displease any good man, or which may not exercise his tollerancy, and charity; which are generally more commendable and unsuspected virtues, than those of *zealous activity*, and *publick opposition*, which commonly draw somewhat upon the *dregs of self*, either as to Passion or Interest, Party or Concernment: For, who is so mortified, that doth not hope to get something of credit, profit, or honor, by adhering

ἐυσχημόνως καὶ κατὰ τάξιν: *ut ordinata acies*, As an Army with Banners, in Rank and File, where nothing may be deformed by being disorderly.

Cato optimè sentit sed nocet interdum reipublicæ. Tacit.

Et multis utile bellum. Luc.

adhering to any ſide or new faction, againſt the former ſettlings?

How many learned and godly men are, and ever will be (till better grounds be produced, from Scripture, Reaſon, and practiſe of the Primitive Church) unſatisfied with the *parity* and *novelty*, yet pretended *Divine Right*, of the *ſole-headleſs-Presbytery*; which chalenges to it ſelf, as from *Chriſt*, ſuch a ſupreme power, as is excluſive and deſtructive of all *Epiſcopacy*; that is, of the conſtant Preſidency of one, among other *Presbyters*; ſo placed by their own choice and conſent?

And no leſs unſatisfied are thouſands of learned, and good Chriſtians, with that power of *Lay Elders*; (for ſo they are beſt called, for diſtinction ſake; and not *Ruling Elders*; leſt by that *title* of Ruling, they ſhould fancy and uſurp the *ſole power* of *rule* to themſelves; which undoubtedly, is equally, if not eminently due to the *Preaching Elders*, who labor in the Word and Doctrine:) Touching which point of *Lay Elders* in the Church, I have read two Books written above thirty years ſince, by a very learned, godly, and impartial Divine, Maſter *Chibald* of *London*: In the firſt of which, he proved theſe *Lay Elders* to have no place, office, uſe, power, or maintenance aſſigned them by Scripture; nor ever in any Church of Chriſt; which he demonſtrates in the ſecond Book (which is full of excellent reading) as to the Fathers, Councils, and Hiſtories of the Church: In none of which he findes them to have any footing, as to office and power, upon any *Divine Right*, ever owned in the Church; nor can they now have in every little Pariſh, or private Congregation; where the Country plainneſs may afford careful *Over-ſeers* for the Poor, and *Church-wardens*; but not fit men to match with the Miniſter, and to ſit as Rulers to govern their other Neighbors; who will hardly believe they have authority from Heaven to rule them, unleſs they ſee more abilities in them, than uſually can be found. What uſe may be made of ſuch Elders, in the way of Prudence among greater Repreſentations of the *Church*, as in *Synods* and *Councils*, he leaves to the wiſdom of thoſe, that have power in ſuch *Conventions* to call and regulate them: But he denies any thing, as of *Divine Right*, belonging to them; ſo, as to binde every *Pariſh* or *Congregation* to have them, which would be ridiculous, and moſt inconvenient. Both theſe Books being ſeven years ſince committed to the hands of Maſter *Coleman*, as then a Licencer, were unhappily, either ſmothered and embezzled, or careleſly loſt; to the great detriment of truth in that particular: For, truly, in my beſt judgement, and in other mens of far better, to whom I imparted them, never any thing was written, of that ſubject, more learnedly, more uprightly, more copiouſly, or more candidly; eſpecially, conſidering

Mr. *Chibalds* two Books of *Lay Elders*.

sidering the Author was one that scrupuled some things of *Conformity*.

In like maner, how few *Christians* in any *Reformed Church* are satisfied with those new, and strange *Limbs*, rather than *Bodies of Independent Churches*; (which word of *bodying* into small *Corporations*, is as a novel, so a very gross expression, and hath something of a Solecism; not onely in *Religion*, which owns properly but *one Body of Christ, which is his Catholike Church*; whose *communion* with *Christ*, the onely Head, and one another, as Members in several Offices and Operations, is by the same Faith, the same Scriptures, the same Ministry, the same Ministrations, and as to the main and substance, the same Christian Profession:) But it is also incongruous and absurd in ordinary significancy of Language; while by such a singular *Bodying*, they mean a *Spiritual Union* of those, that pretend to be most *Spiritual Christians*: Which names, and novel inventions, about constituting and compleating Churches, in so many fractions, parcels, and places, apart from all others, by the means of an *explicit Church Covenant*, (as they call it;) how *unscriptural*; how *unconform* to the examples of all antient Churches; how *impertinent* as to Piety; how *dangerous* and *destructive* to the Truth, Union, Harmony, and Dependance (which ought to be among all Christians, and all Churches, to avoid Schism in that one Catholike Body of Christ,) do they seem to many judicious and gracious Christians? who think themselves, and all others, that profess to be Christians, sufficiently added, and united to the Church, as the *Primitive Believers*, being once baptized, were without any more a do, yea, and declaredly bound by their * *Baptism* and *Profession*, to all *Christian conversation*, *charitable communion*, and *holy walking*; by these *Publick Bonds*, and *Sacraments* of *Religion*, which they owned; and of which, they were publickly *partakers* and *professors*.

Rom. 12. 5. We being many, are one body in Christ.

1 Cor. 12. 13. By one Spirit we are all baptized into one Body, which is Christs.

1 Cor. 12. 25. That there be no schism in the body. (*i.e.*) In that one Body of Christ, the Catholike Church.

* Acts 2. 42. They that gladly received the word, were baptized; and the same day there were added (to the Church) about 3000. soul.

So that, not onely in these, but in many other things, we see the *remedies*, which some men apply to former seeming *distempers*, do (to many men) seem worse than the *diseases* ever were: The *little finger* of grievances, scruples, disorders, and scandals, being far heavier than the *loyns* of the Law were in former times; where, if there was less liberty by the restraints, which men had by *Laws* laid on themselves; yet there was also far less ignorance in mindes, fewer errors in judgements, blasphemies in opinions, brokennes in affections, dissolutions in discipline, undecencies in sacred administrations, and licentiousnes in the ordinary maners of men? So that if those times were not the *golden age* of the Church, sure these cannot brag to be beyond the *iron*, or *brazen*.

5. *Other weak conjectures of the causes of Ministers abating in their honor.*

No less superficial and unsearching are those Conjectures or Censures, which a late Writer makes of Ministers ostentations of reading,

reading, and humane learning in their Sermons, (of which, many men cannot be guilty, unless it be of making shews of more than indeed they have:) Also, he allegeth, as an occasion of Ministers lapse in their love, and respect among the people, their *small regard*, and *strangeness* to *godly people*: When it is evident, many mens and womens *godliness*, brings forth now no better fruit, than, first, quarrelling with; then neglecting; afterward, despising; next, separating from; after that, bitter railing against; and lastly, stirring up faction, not onely against that one *Minister*, but his whole *calling*. Certainly, some are become such *godly brambles*, and *holy thistles*, as are not to be conversed with more than needs must, and are never to be treated with bare hands. But in case some *Ministers*, by many indignities provoked, grow more teachy and morose to these mens thrifty, inconstant, and importune godliness; If they fortifie what they assert, by the *testimonies* of *learned men*, (which is no more than is sometimes needful, among captious, curious, and contemptuous auditors;) yea, if they seem to some severer censor, something to exceed, in these particulars, those bounds of gravity, and discretion, which were to be desired; yet, what wise man can think, that such flea-bites or scratches (in comparison) can send forth so great corruption, or occasion so ill a savor in the nostrils of God and man, that, for these things chiefly, Ministers should be so much under clouds of obloquy and disrespect; that, although they have every *seventh day*, at least, wherein to do men good, and to gain upon their good wills, yet many of them are so lost, that there are but few can give them so much as a good word.

But, some men are willing to mistake the *Image* and *Goats-hair* for *David*, and pretend with *Rachel*, *infirmities*, when they sit upon their *Idols*. Alas, these cannot be the symptomes of so great conflicts and paroxisms, as many *Ministers* now labor under, who were sometimes esteemed *very pretious men*, and highly lifted up on the wings of popular love and fame: In which respects, no men suffer now a greater ebb, than those that were sometime most active, forward, and applauded. The *sticks* and *straws* of lesser scandals, and common failings among Ministers, might kindle some flashes to singe and scorch some of them; but these could not make so *lasting flames*, so fierce and consuming a fire, as this is: In which, many, or most Ministers, that thought themselves much refined, and undertook to be refiners of others, are now, either tried, or tormented. Who sees not, that the *fire* and *wood* of this *Topher*, which God hath prepared, is not (as some conceive) onely for *Princes* and *Prelates*, for *Archbishops*, and *Bishops*, &c. (In some of whom, what ever there was of want of zeal for Gods glory, of sincere love to the truth, of charity to mens souls, I cannot excuse, or justifie, since they could

1 Sam. 19. 13. Gen. 31. 34. Isai. 30. 33.

not

not but be as highly diſpleaſing to God and man, as from both they enjoyed very great and noble advantages above other men, of glorifying God, advancing Chriſtian Religion, and incouraging all true holineſs: Nor was the having of *Dignities* and *Revenues* their ſin, but the not faithful uſing of them; no wonder, if of them, *to whom*
Luke 12. 48. *much was given, much be required*, either in duty, or in penalty.) But this *Tophet* is alſo (we ſee) *enlarged*, for the *generality of Presbyters*, and ſuch as diſdained to be counted the *inferior Miniſters*; nor is this fire thus kindled in the *valley of Hinnom*, nouriſhed onely by the bones and carkaſes of ignorant, profane, and immoral Miniſters
Jude 12. (who are as *dry ſticks*, and *traſh*; *twice dead*, to *conſcience*, and to *modeſty*; fit indeed to be *pulled* up by the *roots*;) but even *thoſe greater Cedars of Lebanon* have added much to this *pile, and fewel*, who ſometimes ſeemed to be *Trees* of the *Lord*, tall and full of *ſap*; very able and uſeful in the Church; and, while within their due ranks and ſtation, they were faithful, flouriſhing, and fruitful; whoſe very Children, and Converts, (their former diſciples, followers, favorers,
Gen. 19. 22. and beloved ones,) now in many places, turn *Chams*, pointing and laughing at their *Fathers* real or ſeeming *nakedneſs*; Who drinking perhaps too much of the *new wine* of *ſtate policies, opinions*, and *ſtrange faſhions* of *reformations*, poſſibly may have been ſo far overtaken with the ſtrength of that thick and heady liquor, as to expoſe ſomething of *ſhame* and *uncomlineſs* to the view of the wanton world; where, not ſtrangers, open enemies, proud, and profaner aliens, but even Proteſtants, Profeſſors, Domeſticks, and near Allies, ſit in the *higheſt ſeat of ſcorners*; inviting all the enemies of our Church, our Miniſtry, and our Reformed Religion, to the *theatre* of theſe times; Where, among other bloody and tragical ſpectacles, this is by ſome prepared for the *farce* and *interlude*; to expoſe by *Jeſuitical engines* and *machinations*, the *learned* and *godly Miniſters*, together with the whole *Miniſtry* of this Church of *England*, to be baited, mocked, and deſtroyed, with all maner of *irony*, *injuries*, and *inſolency*: And alas, there are not many, that dare appear, to hinder the project; or redeem, either the perſons, or the function; yea, many are afraid to pity them, or to plead for them.

The merciful hearted, and tender handed God, who ſmites us,
Micah 6. 9. Θιῶ· εἰ γαμιτεῖ. (whoſe hand we ſhould all ſee, and return to him, *who hath appointed this rod and puniſhment*) doth not uſe to make ſo deep wounds and inciſions for little corruptions, which are but ſuperficial and skin-deep; nor to ſhoot ſo ſharp and *deadly arrows*, in the faces of thoſe that *ſtand before him, as his Miniſters*; unleſs they firſt provoke him to
1 Sam. 2. 22. his face, by their *groſſer follies* in *Iſrael*, as *Eli*'s ſons did. Wherefore, I conceive, a further penitent ſearch and diſcovery ought to be made of *Miniſters ſins and failings*, for which the *Lord* hath brought this

this great evil upon them; which although it be a *juſt puniſhment*, yet it may prove a *fatherly chaſtiſement* to us all; and at once, both purge us, as fire from our droſs, and by exciting thoſe gifts and graces, truly *Chriſtian* and *Miniſterial* in us, it may prepare us, both for greater ſervice, and ampler mercies, than ever yet we enjoyed, as *Miniſters* in this Church; who have always lain under, and contended (ſince the *Reformation*,) not onely with the burthen of our own infirmities and defects, but alſo with the *evil eyes*, the *envious hearts*, the *ſacrilegious hands*, the *prophane maners*, the *ſuperſtitious* and *factious humors* of many men, both open *enemies*, and *ſeeming friends*: Some mens innate leudneſs and pravity endures any thing eaſier, than an able and faithful *Miniſter*; others Cynical fourneſs grudges at any thing leſs, than to ſee *Miniſters* enjoy either honor, or eſtate, beyond the vulgar: Both are ready to be ſevere cenſurers of *Miniſters faults*, that ſo they may juſtifie their hatred or envy; but neither are likely to *judge righteous judgement*, nor ſhall we, I hope, ever ſtand to theſe mens ſentence.

For my particular, I deſire, both my ſelf, and others of my minde and Profeſſion, may by an *ingenuous acknowledgement* of our failings, be fitted for Gods and mans abſolution, both in preſent and after ages; that it may not be ſaid, The *Miniſters* of *England* erred greatly, and were puniſhed ſharply, yet knew not how to repent humbly, and truly; every one palliating their own errors, and transferring the blame and guilt ſtill upon others, when themſelves were in ſomethings more blamable than any men, and merited, in their own cenſure, to be eſteemed the chief of ſinners.

6. *What is conceived the true cauſe.*

Nihil pudori eſſe debet pœnitenti niſi non fateri. Ambr. de Pœn.

You then, O excellent Chriſtians, know (in general) That all *true honor* from man, is but the *agnition* or *reflexion* of thoſe Virtues and Graces, by which men are, or appear likeſt to God; that is, truly good and uſeful to others: From God, *honor* beſtowed on any men, is a teſtifying before men (in ſome way of his providence) his approbation of thoſe graces and endeavors in us; by which we draw neereſt to that reſemblance of the *Divine goodneſs*, and *holineſs*, which is lively ſet forth in the Word of God, and the example of Jeſus Chriſt; who is the viſible *expreſs image of the fathers glory*: By the gracious imitation of which glory, *human nature* attains and partakes ſomthing of the *divine*; and by a kinde of transfiguration both of minde and maners (as *Moſes* and *Elias* in *Chriſts* company on the Mount) both Chriſtian Magiſtrates and Miniſters, acting in holy and good ways, cannot fail by ſincere honoring of God, to attain that *honor* which *God hath promiſed*; which conſiſts, not ſo much in thoſe preferments and applauſes of the world, (which are for the moſt part vain, like it ſelf;) but in that *holy wiſdom*, *gravity*, and *conſtancy*, which becomes a Chriſtian, either in wel-doing, or in comly ſuffering,

Of true Honor. Θεῖον ἀγαθὸν τιμή. Plato de leg. Dial. 5. περὶ κακῶν ἐστὶ τίμιον. Id.

πασῶν ἀξιωτάτη ἐστὶ δόξης θεοῦ. Plat. Heb. 1. 2 Pet. 1. 4.

1 Sam. 2. 30. Thoſe that honor me, I will honor.

according to the clear will of God in his Word; which gives both precepts and paterns of all true excellencies. The robes of *true honor* are not made of the ſlight and thin Cob-webs of popular opinions and practiſes, but are (*telâ craſſiore*) of more ſolid and ſubſtantial virtues, as *Gonſalvo* ſaid. Worthy actions do always, not onely joy the ſoul, calm the conſcience, and ſtrengthen the heart; but alſo they make the face of good men to ſhine; conciliating ſuch a *majeſty* to *virtue*, and ſuch *beauty* to *true holineſs*, that even thoſe who hate, and perſecute them, (as to the intereſts of their worldly luſts) cannot in their judgements, but approve, reverence, and eſteem them, even in the midſt of their ſufferings; which do not leſs honor and adorn them, than their wel-doings: For nothing diſcountenanceth a Chriſtian, but the conſcience of *vile actions*, and *Gods diſpleaſure*. In the judicious and conſtant way of holy walking, and honorably *ſuffering*, no man can *lightly ſpeak evil of another*, without a ſecret ſhame, and reproach to himſelf; nor injure, or deſpight them, without ſome inward regret and pain.

Phil. 1. 29. ὑμῖν ἐχαρίσθη; To you it is given, as a free favor; not onely to believe, but to ſuffer. *Pati pro Chriſto, honorarium Chriſtiani.* Ber.

And certainly, the Chriſtian World here in *England*, (which owed and owned as much to their *Miniſters* heretofore, and eſteemed them as highly, and treated them as honorably and ingenuouſly, as any people under Heaven could do their *Teachers in Religion*) would never have ſo much opened their mouths, and withdrawn their love and reſpects from many, if not moſt Miniſters; nor would ſome men have dared ſo far to meditate, and endeavor their total ruine and extirpation; if we Miniſters had not in ſome things (beyond the *venials of common infirmity*) either much exceeded, or come very ſhort of thoſe due bounds, wherein true Chriſtian virtues, and eſpecially Miniſters excellencies do conſiſt.

7. *The ordinary failings of Miniſters, not the cauſe of their lapſe.*

Nor is it to be thought here, that the eyes of men are ſo ſeverely fixt, onely, or chiefly, upon the *ordinary defects* of Miniſters, either in gifts or induſtry, proper to their calling; Although (God knows) even herein too many of us may be juſtly blamed, and without injury deſpiſed; as either wanting thoſe miniſterial abilities, which we might by prayer and ſtudy attain; wherewith competently to diſcharge, and adorn that ſacred Work, and redeem it from vulgar invaſion, which brings the higheſt contempt of it. The *ignorance*, *idleneſs*, *indiligence*, and *needleſs non-reſidency* of ſome of us, from our charges, is not to be concealed. In others, the neglect of our ſtudies, both in Divinity, and in all kindes of good learning, by which our *profiting might appear to all men*, is to be deplored: It is not expectable, that Miniſters ſhould increaſe in *favor with God and man*, unleſs (as Chriſt did) they grow in *wiſdom* too, as well as in age or ſtature: And alas, what fruit of honor to Miniſters, or glory to God, or good to mens ſouls, can be reaped, either from thoſe that

1 Tim. 4. 15.

Luke 2. 52.

Preach

Preach and Pray, chiefly for applauſe and popular air; taking much pains to little or no purpoſe; or yet from that contrary deſcending of others in their preaching to ſuch a *popular flatneſs*, which ſtretcheth forth *dead ſermons*, and *ſpiritleſs prayers*, meerly to an exceſſive length, (as if the *Pulpits* were their *Coffins*;) with ſo much *inſipidneſs*, *vain repetitions*, *vulgar flattery*, *ſenſeleſs oratory*; yea, and ſometimes with ſtrange *figures of Blaſphemies*, which maner of ſome mens preaching hath given (we ſee) the very meaneſt ſort of hearers (who heretofore were wonted to more *uſeful*, and more *ſober preaching* and *praying*;) if they have any thing of parts, or *pragmaticalneſs* in them, not ſo much a *preſumption*, as a *juſt confidence*, that they can both preach and pray, as well or better, than ſuch *lazy*, *ſupine*, *ſuperficial*, and empty *Miniſters*; whoſe *duller plainneſs*, and *ruder fervency*, is not that *demonſtration of the ſpirit*, which ſets forth *divine truths* in their *native Scripture-ſimplicity*; which is their greateſt ſtrength and beauty (as the Sun's, when it ſhines freeſt from all miſts and cloudings;) Nor are thoſe mens *robuſt* and *deformed heats*, that *judicious zeal*, which becomes grave Miniſters, both as *ſober men*, and *holy Orators* from God to the Church: For expreſſions ought always to be proportioned, in true *oratory*, to the weight of the matter in hand: Yea, where the unaffected quicknings of a Miniſters own *ſpirit*, or the *dulneſs* of his *Auditors*, requires more than ordinary vehemency; yet ſtill it muſt be carried with very comly heats and emotions, either for voice or geſture; but all the whole *Pageantry* of ſome mens preaching is, oncly a gratifying their own fancies and paſſions, or elſe a miſerable way of *mocking God*, and cheating the poor peoples ſouls; who (ſome of them) are as well content with chaff, as with good corn, or the *bread of life*; and if the flail be ſtill going, they care not what gift ariſeth: Others thirſting for the pure and wholeſom waters of life, the *idleneſs* and *poverty* of theſe men, gives them to drink, oncly of that (τὸν ἐκ τῆς ἀγορᾶς) water, which is at their doors; in the ſhallow *plaſhes* and *foul puddles* of their own dull inventions; where their ſudden and confuſed thoughts are oftentimes ſooner out of their mouths, than in their mindes: And this for want of either ability, or induſtry, to dig to the depths of thoſe *ſacred ſprings*, the *Scriptures*; which chiefly afford that *living water*, which can refreſh thirſting, waſh polluted, and ſave ſinful ſouls; which are not to be wrought upon by flat, or fine notions, by ſoft expreſſions, or by feminine inſinuations; but by *ſound demonſtrations*, *learned arguings*, *ſerious convictions*, and *maſculine ways* of *expreſſions*; ſuch as become the *Embaſſie* and *Embaſſadors of God to man*.

Bonorum ingeniorum inſignis eſt indoles in verbis verum amare non verba. Auguſt.

Planctum malo, quàm plauſum.

2 Cor. 2. 4.

Conciones ſacræ nec rudes eſſe debent, nec delicatæ, nec cincinnatæ, nec impexæ: Simplex quædam gravitas & ſubtilis ſolidi-tas adſit, quæ pondus & ornatum deferat. Zanch. Orat.

Sermonis vis & actionis vehementia materiei pondere æquanda. Quint.

Lucens ſi putrido, Scenæ in cathedram tranſlatio.

Multi tædio inveſtigandæ veritatis ad proximos diverſunt errores. Min. Fæl.

2 Cor. 5. 20.

But, as not theſe *Miniſterial defects*, in their peculiar *Function*; ſo neither are they the *private immoralities* of their lifes (which

uſually attend the negligence of their *calling*, and bring many ſcandals upon both their perſons, and their function. Theſe are not the *ſpots*, or that kinde of *leproſie*, which could have thus made the whole body of their profeſſion to be eſteemed by many as unclean: For under theſe perſonal failings and deformities, (wherein ſome, and it may be too many of us, have been blamable in all times,) yet ſtill, that abilitie, ſoundneſs, and diligence, which was found in many other worthy Miniſters, both as to their *learning* and *piety*, was ſufficient to preſerve the dignity and venerableneſs of the function, from general obloquy, and contempt; nor ever was it brought to that *precipice*, where now it ſeems to ſtand, both as to diſreſpect, and danger.

The main cauſe, as ſome conceive.

8. Until, that thoſe *thick clouds*, and *groſſer vapors* (heretofore unknown among *Proteſtant Miniſters* in *England*) like a *Scotch miſt*, or *Egyptian darkneſs*, came over the whole Firmament (almoſt) of this Church; *darkning*, and *turning into Blood*, even many of thoſe Stars of the ſecond and third magnitude, at leaſt; which formerly ſhined, without blemiſh, in the ſoundneſs of their judgement, well-guided zeals, meekneſs of their ſpirits, and diligence in their places, to all exemplary holineſs; who (good men) probably did not know, while their *nails* were pared, and kept ſhort, by the Laws and Government above them, how much they could ſcratch (even till the blood came) if once the liberty of times ſuffered them to grow ſo long, that ſome mens ſecular projects might uſe them, as the Ape did the Cats paw. Then indeed it ſoon appeared, that though *Miniſters* might be *well-gifted*, and *well-affected men*, as to the *Reformed Religion*, to the Laws, and all publick Relations, yet they were *but men*; yea, though they were able and uſeful, while *fixed* in their *Eccleſiaſtical* orb and ſphere; yet when they came to be *planetary* and *excentrick* to that duty and modeſty, which the Laws of God and man moſt exactly require of them, as *lights* and *paterns* to others, than did their *beams* and *influences* begin to grow *malign*, *fiery*, and *combuſtive*.

Hence too many *Miniſters* are looked upon, (how juſtly God knows; and the World, with their *own conſciences*, not I, muſt judge) as *great incendiaries*; full of violence, immoderation, tumultuary heats, and paſſionate tranſports; beyond, what was either comly, or juſt for grave men of their calm and ſober profeſſion; into which high diſtempers, it was as eaſie for men of learned parts, of zealous ſpirits, and little experience in humane publick affairs, eſpecially that of a Civil war, to fall; as for *conſtitutions* of *high colour*, and *ſanguine complexion*, to lapſe into *Feavers* or *Calentures*; which by degrees, if not allayed, bring the wiſeſt and ſtrongeſt men to ravings, and fits of diſtraction: Such did thoſe *violent fits* and

inordinate

inordinate activities ſeem to be (upon the ſecond thoughts and cooler reflexions of people) wherein many Miniſters, ſo much, and ſo buſily, appeared in *Senates* and *Armies*; in *Conventicles* and *Tumults*; more like *Stateſmen*, *Politicians*, and *Soldiers*; or what became onely light and vain perſons, than like *learned*, *grave*, and *godly men*; ſuch as were called to a *ſpiritual*, *holy*, and *unbloody warfare*: This forwardneſs in ſanguinary motions, rendred *Miniſters* vile, and contemned, even to thoſe, who were content to uſe their uncomly activities. The ſound of Trumpets, the claſhing of Swords, the thundring of Canons, were not a newer and greater terror to mens ears in *England*, than were thoſe *bold Philippicks*, thoſe *bitter Orations*, thoſe *ſharp Invectives*, thoſe *cruel Railings*, uſed by ſome Miniſters, even in their *Prayers* and *Preachings*, againſt thoſe, to whom they formerly ſhewed a fair compliance and ſubjection: Who, if they had deſerved *evil language*, and *railing accuſations*, yet of all men theſe did not become the mouths of *Miniſters*; who ſhould in publick appear, as the *Angels of God*; with ſuch modeſty, light, and beauty, as ſets them fartheſt off from any paſſionate darkneſs of minde, or deformity of maners, or undecency of expreſſions. Since Chriſt hath commanded them moſt eminently to bleſs thoſe that curſe them; to pray for thoſe that perſecute them, *&c.*

λόγῳ καὶ χαμαπετῶς, ὀχλικῷ δὲ παύρῳ βαμβαλέᾳ πλάρει. *Plat. in Pericle.*

After theſe, followed other *vials of wrath*, (poured forth from thoſe, who ſhould have been onely *Pitchers* with *Lamps*, filled with *holy oyl*, and fired onely with *holy fire*,) *ſtrange and new prodigies of opinions*, in *doctrine*, *government*, and *maners*; *ſudden* and *violent changes* (like wilde-fire) running even to all extremes; greater *jealouſies* and *impatiences* of *ſufferings*, than of *ſinning*: *Fierceneß* to be revenged upon any, by whom they ſometimes thought themſelves injured in the leaſt meaſure, when it may be, it was not the man, as the Law, by which they ſuffered. Judges 7. 20.

Yea, when ſome *Miniſters* were gratified with ſuch *meaſures of revenge*, as might move even *envy* it ſelf to pity thoſe perſons, who ſuffered indeed juſtly from God for their ſins; yet from man, they choſe affliction, rather than ſin: Yet ſtill many Miniſters followed with ſevere cenſures, and harſh declamings, even the miſeries of thoſe their Brethren, or Fathers; (who were in all true worth, equal to them, and in many things, as well as in an envied *authority*, above them;) Yet in thoſe *ſad ruines* of ſome *learned*, *grave*, and *godly men*, they ſeemed to *glory*; caſting *faggots of calumnies* into their fires; ſhewing ſo little pity, and ſo much ſeverity to them in *calamities*, That it will be no wonder to ſee many of their own *Thumbs and Toes cut off*; and themſelves brought to creep under, even enemies tables, for their Bread; who helped or joyed ſo cruelly in maiming others, and bringing them even to a morſel of bread: Shewing Judges 1. 7.

leſs pity and humanity to their deſtroyed Brethren and Fathers, than
Judges 22. 2. the *Iſraelites* did to the *waſted Benjamites*; more rejoycing in the victory of a party, than deploring the ſin, diſorders, and miſeries of the whole.

The *mean complyings* alſo of ſome *Miniſters*, with thoſe *weaknesſes* and *extravagancies* of ſome *mens opinions* and *practiſes in Religion*, which they then knew, or ſuſpected to be evil and dangerous; of which, they have ſince been forced oft to complain with bitterneſs of ſoul, for want of *timely reproving*, and *reſolute oppoſing*: Adde to theſe, what is frequently obſerved, and with great ſcandal, Their *ſhiftings* and *variatings* from one *living* to another, under pretence of *Gods*, or the *peoples call*, (where the greater *benefice* is always the *louder voice*, and moſt *effectual call*) being always deaf to any thing, that may in any kinde diminiſh their *profit*, or *preferment*: Still ſeiſing (like *ravenous Birds* and *Beaſts*, or cunning *Woodmen*) on any prey they can eſpie; upon which they gain by a thouſand windings, and wily ambuſhes, though never ſo injurious to the true owners, even their *Fellow Miniſters*, and their whole Families.

Theſe, and ſuch like frequent publick paſſages, together with ſome *Miniſters* moſt imprudent neglects of opportunities, ſometimes offered, and much in their power, by which, to have brought differences to an happy compoſure, eſpecially in matters of Religion; which were neither great nor hard to have been reconciled by men of *true Prudence* and *Chriſtian moderation*; (which *virtues* have great influence in things of extern form and policy in the *Church of Chriſt:*) The fatal omiſſions and rejections of fair offers; thoſe cruel defeats alſo which have followed after, and the unſucceſsful blaſtings of all thoſe plauſible projects, and ſpecious deſigns, which many of them had, for ſome time, driven on (as *Jehu*) very furiouſly, and as they thought very *triumphantly*; Theſe, I ſay, and the like notorious imprudences, if not ſcandalous impieties, ſeem to many *ſober men*, to have been among the chief *miſts* and *clouds*, both of *folly* and *infamy*, which have riſen from too many *Miniſters lives* and *manners*, and ſo much eclipſed the glory and face of their whole Function, which they have rendred too many men ſuſpected, as having more of the Jeſuitick cunning and activity, than of that meek and quiet ſpirit which was ſo eminent in *Jeſus Chriſt*; That from a *pragmatical fierceneſs* (which ſought to have an Oar in every Boat) many *Miniſters* are by many thought ſo ſuperfluous, both in *Church* and *State*, that they are ready to throw them all over-board; as thinking there is no uſe of them, neither in the *ſad ſolemnities* of *Chriſtians burial* (who beyond all men, dying in the *Lord*, and in hope of a *bleſſed Reſurrection*, ought not to be buried with the burial of an *Aſs*, or an *Infidel*) nor in the joyful celebrities of *mariage*, where there needs

not

not onely much of *humane prudence*, as to choice; but more of *divine benediction*, as to the holy use, and happy success of *mariage*, which among *true Christians*, ought to be *in the Lord*; and so may, very well, bear the *publick benediction* of those, who are to *bless* the people *in the name of the Lord*; yea, even in matters peculiar to their office, and ever so esteemed, and used in the Church of Christ, both as to the Church-Government, Discipline, and holy Ministrations, of Prayer, Preaching, and Sacramental Celebrations, are Ministers, by many, thought more easily to be spared, and dispenced withal, as to any *publick necessity*; than any *Bailiff* in an Hundred, or a *Constable* in a Village: And no wonder, for nothing is more ordinary, than for the most excellent things, once degenerated to abuses, so far to lapse in the opinion and esteem of *vulgar* and *passionate mindes*, that they are ready, foolishly to wish, and greedily to welcome, the *total disuse* and *abolition* of them.

Præceps est vulgi animus, & insano impetu à rerum abusu, adversus usum ipsum propelluntur. Petrarch.

I cannot write it, and I hope no good *Protestant*, or true *English heart*, will read it, without grief and shame, That I have lived to see that verified and fulfilled in too great measure, which **Campian*, an *Eloquent railer*, sometimes wrote (not with more malice, than apparent falsity, at that time, when the *state of the Ministry in England* had not more of *publick favor*, than of *true honor and merit*, both for *learning*, *piety*, and *order*,) *Nothing* (saith he) *is more putid and contemptible, than the English Clergy.* O that this reproach were with *truth* now to be *contradicted*, or *confuted*; which hath so heavily befaln us, and so justly; since too many Ministers became so *pragmatick*, so *impertinent*, so *unsuccessful in State policies*, in *worldly projects*, in *secular agitations*, in *counsels and actions* of *war and blood*, which they have agitated more intensively, than *Church affairs* and matters properly *religious*. How odious must it needs be, when they are publickly seen so vastly differing from that *Spirit of the Gospel*, which they Preach? So disguised in their *Habit*? so degenerating from their *Calling*? so different from the *rule and example of the Lord Jesus Christ*, of the *holy Apostles*, of the *blessed Martyrs*, of the *primitive Bishops*, *Presbyters*, *and Confessors*? These might be seen (possibly) after the patern of their *Saviour*, *riding meekly on an Ass*, or, as *Ignatius*, on some *vile beast*, to be *crucified*; but they were never met, on *red*, *and pale*, *and black horses*; threatning blood, and war, and famine, and death, to the *Ages*, and *Churches*, in which they lived: By the imitation of whose *wisdom from above*, *which was pure*, *and peaceable*, *and gentle*, *and easie to be intreated*; by walking in the *good old ways of meekness*, *patience*, *gentleness*, *and Christian Charity*, *Ministers* were heretofore so highly esteemed, in

9. *The dishonor cast by some upon the Ministers of* England.

* *Campian.*

10. Ratio. *Nihil Clero Anglicano putidius.*

Rev. 6.

Jam. 3. 17.

Church-men, by Civil and Canon Laws, were forbidden to have any thing to do in matters of blood, though but in a way of Civil Judicature. Among the *Romans*, *Pontifici non licuit quenquam occidere*, Suet. in Vespas.

this

this Church, That nothing was thought too much, or too dear for them: But, when by *worldly passions* and *secular engagements*, they are found *too light for the balance of the Sanctuary*, (where onely learned humility gives weight, and an holy gravity to them;) when these *sons of God* court the *daughters of men*, and disguise themselves into the forms of *Politicians*; when they carry on vain and violent projects, and opinions, by pride, choler, fierceness, tumultuariness, faction, and sedition; or by rusticity, grossness, levity, and credulity, or in ways of scurrility, popularity, and cruelty; when to advance themselves to some shew of power, they cry up the *Scepter* and * *Kingdom of Jesus Christ*, to be carried on, *after the fashions of this world*, with Arms and Engines of War, to be erected upon the Bones and Skulls of their Brethren and Fathers; when Reformation of Religion must be squallid, and besmeared with the blood of Christians; when they make the Throne of *Christ* to be supported, as *Solomons* on both sides, with Lyons, or Tigers, Bears and Wolves, instead of Lambs and Doves: As if *Ministers* had changed, or lost, their meek, humble, patient, silent, crucified *Messias*, and had got some *Mauzzim*; a *Mahumetan God of forces*; who is to be served in * *Buff-Coats*, and *Armor*, with the (*Opima spolia*) the goodly spoils and victims of slain Christians, their Neighbors, Brethren, and Fathers.

Alas, who is so blinde as not to see; who so dull, as not to consider, how destructive such distempers are (even in the justest secular conflicts) to the dignity; how contrary to the duty of true Ministers of the Gospel: Whose honor consists, in *meekness*, *patience*, *humility*, *constancy*, *diligence*, *charity*, *tenderness*, and *gravity* in their *Preaching*, *Praying*, and *Living*, joyned to *good learning*, and *sound knowledge*? The want of these *holy deportments* conjured up those evil *spirits of sacrilege*, *sedition*, *perjury*, *cruelty*, *contempt*, and *confusion*, against them, and among them, which are not easily laid again: No man, ordinarily, being ashamed to offer that measure of *scorn*, *evil speaking*, *ruine*, and *oppression*; which they see, even some *Ministers* themselves have offered liberally to their Brethren, and Betters: Who can make conscience to destroy those, that make so little, to consume and devour one another? And this, at length, with the greater *odium*, because with the greater defeat: Honest meaning Christians expecting nothing less than such conclusions from the specious premises of zeal for *Religion*, and a *through Reformation*; when it is too evident, how much, not onely the mindes and maners of men, but the general form and face of the *Christian* and *Reformed Religion*, was never tending to more deformity, either in *Doctrine*, *Government*, or *true Discipline*, than now it is; as other where, so in *England*, through the miscarriages of many *Ministers*, as well as

people.

* John 18. 36. My Kingdom is not of this world; (*i. e.*) After the way and forms of the Kingdoms of the World. Luke 17. 21. The Kingdom of God is within you. Rom. 14. 17. For the Kingdom of God is not meat and drink, (much-less, the flesh and blood of Christians) but righteousness and peace, &c. Dan. 11. 38.

**Laudant Deum in tympano non in Choro. Classicum canunt non pacem prædicant. Janum aperiunt, quo clauso Christus natus: Bellonæ sacerdotes non eccl siæ; Martis faces & titiones non Evangelii lumina; Cometæ infausti, pestes & dira omina; non stellæ salutares Christum prænunciantes.* Greg.

people. No wonder, if ordinary men (who naturally love not a Minister of Gods truth) do easily *disesteem* those, who so little *reverence themselves*, and their *holy Function*: No marvel, if men make so little conscience to hear, or believe them, whose actions so contradict, and palpably confute, their former doctrine and maners: Yea, many now make *conscience to neglect*, *despise*, *forsake*, and *separate* from them; yea, some seek utterly to depose and destroy them; not onely as *useless*, but as *dangerous* and *pernicious creatures*, who seem to have more of the Wolf and Fox, than of the Sheep and Lamb. Thus from *Ministers* of *Gods truth*, *peace*, and *salvation*, they are too much faln to be esteemed as *State-firebrands*, and by some as *vessels of wrath*, onely fitted for destruction: What was sometime cryed up as a commendable zeal (and who but *Phinehas* with his Javelin, was then thought fit to be a *Priest to the Lord!*) is now looked upon, as either *miserable folly*, or *detestable fury*.

10. *Ministers duty in civil dissentions.*

And certainly, (in the calmest representation of things) if some warmth of natural zeal, and sparks of humane affections, were allowable to *Ministers* (who are still but men) in *civil and secular affairs*; relating (as they thought) to the good and safety of their *Country*, their *Laws*, *Religion*, *Liberties*, *Estates*, and *Governors*; yet should these warmer *gleams in Ministers hearts*, rather have vented themselves *in soft dews and sweet showres*, than *in lightnings and hot thunderbolts*, or *coals of fire*: Their *politick Preaching*, their *earnest Prayers*, their *unfeigned Tears* should have attempered, both their own and other mens passionate heats and propensities to civil flames: They should, as * *the Priests of the Lord*, have stood and wept between the *Porch* and the *Altar*; crying mightily to *Heaven*, that God would *spare his Church*, and *people*; And with men on *Earth*, they should have interceded, that they would pity themselves, and one another. *Ministers* of all men, should have *studied*, *preached*, *prayed*, *wept*, and *fasted*, all sorts and degrees of men in this *Nation*, (who were so many ways neerly related to one another) into *calmness*, *moderation*, *Christian temper*, *forbearings*, *mutual condiscendings*, and *proneness to reconciliation*: If this would not do, they should have * *stood in the gap*, or lain prostrate (as *Cæcina* did) in the unhappy breach, and rather chose to be trodden under the feet of *Armies*, *Men*, and *Horses*, than to see the *woful day*, in which their *King*, and *Country-men*, and *Fellow Christians*, and *Brethren*, should rush into an *unnatural war*, to cut one anothers throats.

Vide Joel 2. v. 3, 10, 11, 13, *&c.*

* V. 17. Let the Priests, the Ministers of the Lord weep: Let them say, Spare thy people, O Lord, *&c.*

* Ezek. 22. 30. I sought for a man among them that should make up the hedg, and stand in the gap before me for the Land, that I should not destroy it, but I found none. Cæcina *cùm militem, nec autoritate, nec precibus, nec manu retinere posset, projectus in limine, miseratione demum, quia per legati corpus eundum erat, clausit viam.* Tacit. An. l. 1.

This I say, godly and tender-hearted Ministers should rather have done, than in the least kinde, have kindled or fomented such

unnatural flames, and *unchriſtian fewds*; rudely intruding themſelves into all Councels; full of reſtleſs ſticklings, State agitatings, politick plottings, cunning inſinnatings, putid flatterings, ſecret whiſperings, evil ſurmiſings, uncomly clamors, and rude exaſperatings of fears to fewds, of jealouſies to enmities, of miſapprehenſions to irreconcilable diſtances, eſpecially in matters wherein their proper intereſts (as in thoſe of *Church-Government* and *Diſcipline*) might ſeem any ſtop or difficulty to *peace*, or any occaſion to *war*: Who concludes not, that in ſuch violent deeds and demands, Miniſters forgat and forſook the greateſt honor and duty of their Function! which is, to be *bleſſed peace-makers*, to *beſeech men* to be *reconciled to God*, and *for Chriſts ſake* to one another; by whoſe *pretious blood*, they, above all men, ſhould ſhew they are *redeemed* from thoſe *fierce wraths*, and *cruel angers*, which cannot but be curſed; and merit to be *ſeriouſly* and *deeply repented*, leſt for them, Miniſters be divided in *Jacob*, and ſcattered in *Iſrael*. And however, many *hotter ſpirited Miniſters*, might have honeſt hearts to God and man; yet it appears they had but weak heads, and were not aware, That *ſecular policies* and *worldly intereſts*, though they begin never ſo plauſibly, and aſcend like vapors from fair grounds, yet they preſently thicken like miſts into black clouds, drawing on jealouſies and fears like ſtrong winds: Theſe drive men to new counſels; after they plead neceſſities; and from neceſſity obtain what indulgences and diſpenſations ſoever, either proſperity, or adverſity require, in order to that great *Idol Self-preſervation*; which even in the Church of Chriſt exalts it ſelf above all that is called *God*; far different from *primitive practiſes*, which were in ways of *ſelf-denial*, *Chriſtian patience*, and *civil ſubjection*, *loſing* their lives to *ſave them*; following of *Chriſt*, in taking up his *croſs*, * when they wanted not numbers. All which holy Chriſtian arts, by the unneceſſary deſigns, precipitant counſels, and raſh adventures, of ſome paſſionate, weak, or ſelf-ſeeking men, are oft forced to vale, and give place to that, which is falſly called *Reaſon of State*; which loves not to be too-ſtraight-laced with any ties of *true* and *ſelf-denying Religion*; whoſe paſſiveneſs is the beſt preſervative, both of the Church, and of any true Miniſter whatſoever.

Matth. 5. 9. 2 Cor. 5. 20. Gen. 49. 7.

* Tert. Apol. de Chriſtianis. cap. 37. *Omnia veſtra implevimus, urbes, inſulas, caſtella, municipia, caſtra, palatium, ſenatum, forum, &c. Et tamen libenter trucidamur. Et* Cap. 30. *Precantes ſumus ſemper pro omnibus Imperatoribus, &c.*

II. *Miniſters much ow to themſelves their ſhame.*

All true and wiſe Miniſters teach, (and ſo they ſhould practiſe) That it is better *patiently to ſuffer* * ſome *deformities in Church*, and *preſſures in State*, than to be *violent actors* of any new ones, as a means to reform the old. And ſince the mindes of men are generally prone to meaſure counſels, and purpoſes, by the events, they do eaſily conclude, That God never leaves a good cauſe (wherein his glory, and Churches good were ſaid to be ſo highly intereſſed, ſo in the loſs and lapſe,) (as now the *Presbyterian* cauſe ſeems to be,) unleſs

* *Multa tolleramus quæ non probamus*, Aug.

unleſs it were carried on by *impure hearts*, or *unwaſhen hands*; either *hypocriſie* levening the *end*, or *iniquity* defiling the *means*: Truly it is ſeldom, that God waters good *plants* with ſo ſalt *ſtreams*, as he hath done that, which ſome Miniſters ſought ſo reſolutely to *plant* in the *Garden* of this *Church*, what *pains* or *perils* ſoever it coſt them, or the publick.

So that the preſent dangers, diſtreſſes, and complaints of many Miniſters ſeem to moſt people to be, but as the juſt *retributions* of *vengeance* upon the rude frowardneſs, and factious forwardneſs, of many of them in *civil troubles*, which was far different from the tender and wiſe charity of the good *Samaritan*. For theſe men finding this Church and State *much wounded*, as it was going from the *Jericho* of ſome *grievances*, to the *Jeruſalem* of a *through Reformation*, (as was pretended) were too liberal of their *vinegar*, and too nigardly of their *oyl*; by *raſh infuſions*, by *undiſcreet* and *unskilful ſearching* the *wounds*, they made them deeper, wider, more feſtred and incurable: (Clergy-mens hands uſually poyſoning thoſe light hurts in State, which they touch, or undertake to cure, with neglect of their *Spiritual cures* and *callings*.) Luke 10. 30.

Thus juſtly, and uſually there follows the black ſhadow of *ſhame* and *confuſion*, when Miniſters of the Church had rather appear *cuning active Stateſmen*, than *honeſt quiet Churchmen*; ſtudying *matchiavel*, more than the *Goſpel*; as if they were aſhamed of the ſtill * *voice* and *quiet ſpirit* of *Jeſus Chriſt*; which deſcended upon his *Apoſtles*, not in the *ſhape of flaming* and *dividing ſwords*, but off * *fiery cloven tongues*: And this, not to ſet the world on fire, or to ſcorch and burn men, but ſoftly to enlighten them; and by variety of *gifts* and *graces*, ſweetly to warm them to a love of God, and mutual charity: Which is far from bringing in, either *Chriſtian Religion*, or any *Reformations*, with *wilde-fires*, *whirl-winds*, and *earth-quakes*; wherein *Chriſtians* had rather quite caſt off the *croß of Chriſt* from their ſhoulders, than bear it with any thing, which they count a *civil burthen*; and wherein the meaneſt *Miniſters* are more ambitious to wear a peece of the *Popes Triple Crown* on their heads, in an imaginary parity of *power*, than either that of *thorns*, or that of *olive branches*; the one an embleme of their *patience*, the other of their *peaceableneſs*: When the very *Novices* and *Beardleſs ſtriplings*, in the Miniſtry, which have but lately been manumitted from the *rod* and *ferula*, are more eager to *rule* and *govern* all in an *abſolute community*, and *Country parity*, than either able to rule themſelves, or patient to be ruled, even by thoſe that are worthy to be their Fathers, as every way their Elders and Betters; whom *Age* and *Nature*, *Cuſtom*, *Law*, *Reaſon*, *Religion*, all *order* and *polity* among men, would have ſet as over-ſeers over them; (howſoever,

* Mat. 12. 19. He ſhall not ſtrive, nor cry, neither ſhall any men hear his voice in the ſtreets. Acts 2. 2. * *Linguæ Evangelicæ propitiis ignibus, & molliſſimo fervore, potenter at ſuaviter illuminare & perpurgare debent mentes ac mores hominum.* Greg.

to ſome uſes and ends, thoſe, the yonger Preachers, may be fit to be ſet over others, as *Uſhers* of *lower Forms*:) When the paſſions and exorbitancies of ſome *Miniſters*, ſhall puniſh other mens failings and ſins, with greater of their own; and exceed what was moſt blamable in others, by ſuch defects of charity, or exceſſes of cruelty, as are moſt condemnable in ſuch as hold forth the *love of God*, and *mercies of Chriſt* to the World. What ſtability can be hoped in mens eſteem and love, to ſuch as are of ſo *variable tempers*, that
Jam. 1. 8. they are not *double*, *but treble minded men?* ſometimes *Epiſcopal*, then *Presbyterian*, after *Independents*, next *nothing at all*, unleſs it be ſomething of an *hobling Eraſtian*; who runs like a Badger, with variating and unequal *motions*, yet ſtill keeping where the *ridg of ſecular power* goes higheſt; who is aſhamed, not to ſeem a *Chriſtian*, but yet afraid to be *taught* and *governed*, as *Chriſtians* were in *primitive times*, when they had not the ſupport of *Civil Magiſtrates*; whoſe *protection* in *Government* and *duties religious*, the *Church* willingly and thankfully embraces; but it cannot own the derivation of either its *Inſtitutions*, or its *Diſcipline*, from *ſecular Powers* and *Laws*.

12. *Of changes in Miniſters.*

. . . Not, that all *mutation* is the *companion* of *folly* or *weakneſs*; there are happy *inconſtancies*, and *bleſſed Apoſtacies*; from *Error* to *Truth*; from *Hereſie* and *Schiſm*, to *Verity* and *Catholike unity*; from *factious pride*, to *obedient humility*; from *impotent deſires* of *governing*, to *patient ſubmiſſions* under due and ſetled Government; from
**A caſtris Diaboli ad Dei tentoria, Felix transfuga, & beatus Apoſtata.* Luth. 1 Theſ. 5. 22. Phil. 3. 19. *the *Devils camps*, to *Gods Tents*. But then *truth*, and not *faction*; *piety*, and not apparent *ſelf-intereſt*; a change of *maners* to the better, as well as of *ſide*, and *principles*, will follow; and not the leaſt appearance once of *evil*. From which, *Miniſters* of all men, muſt abſtain. There muſt be no ſhew or ſhadow of worſtings and decays in *holineſs*; of greater indifferencies in *Religion*; of any licentiouſneſs and immoralities in *maners*; any of which, diſcover their *bellies*, or this *world*, to be their god, more than *Jeſus Chriſt*, or the *true God*.

And (which is moſt ridiculous and intollerable) many *Miniſters* in their greateſt *ramblings* and *ſhiftings*, and *ſeparatings* from themſelves, and from all *gravity*, *order*, and *modeſty*; deſerting their former *Station*, *Miniſtry*, and *Ordination*; or taking it up upon ſome fanciful new way; ſome eaſie account of popular calling to any place; yet ſtill they are many times *eager declaimers* againſt *Sects* and *Schiſms*, *Hereſies* and *Separations*, *Errors* and *corrupt Opinions*, *&c.* that is againſt all that are not of their *party*, *way*, and *faction*: Not conſidering, that like *Gehazi*, the *leproſe* of thoſe *Syrians*, cleaves to many of their own foreheads, who carry their heads full high.

Now after all this, (which I reckon up, not in *bitterneſs*, but in

in charity, not for a reproach *, but for a motive to repentance, in my ſelf, or any other, that may be guilty of any thing, unworthy and ſcandalous to our *holy Profeſſion*;) It cannot ſeem ſtrange, if Miniſters are generally looked upon, as *naked* and *aſhamed* of themſelves; ſince many of them, have wantonly *ſinned* themſelves out of that *innocency* and *protection* (together with that *love*, *reſpect*, *eſtate*, and *honor*) which formerly they enjoyed; when *publicks Laws and Authority* compaſſed them about; keeping them, as in *ſubjection* and *due obedience*, ſo in *plenty*, *ſafety*, *love*, and *reſpect*. Which laſt, (preſerving them from irreverence, affronts, and vulgar inſolency) is eaſily obtained, when once the common people ſee that *Power* ſtands Centinel, and *Civil Favor* keeps a Guard, on any Men, or any Calling. Indeed, with the common ſort of people, it matters not much, what *ſtraw* and *clouts* the *Scare-crow* be made of, ſo it be ſet upon a *Pole*.

* *Dum peccata aliorum confiteor, ipſe compatiar, nec ſuperbè increpo, ſed lugeo; & dum alium fleo meipſum defleo.* Ambr. de Pœn. l. 2. c. 8. Νόμος κείται ἐστιν ἢ φυλακὴ τοῖς ὑπηκόοις. Stobæus.

By theſe *ſecular* and *worldly temptations*, hath the *Devil*, in great part, beguiled the *Miniſters* and the *Miniſtry* of *England*, of that *favor*, and thoſe *bleſſings* which they once enjoyed; which to recover, by Gods help, muſt be the *work*, not of *weak*, *heady*, *popular*, *paſſionate*, *factious*, and *clamorous men*, who are reſolved never to confeſs any * error or tranſport, but to continue in that troubleſome and rugged path of *novel opinions*, *State projects*, and *ſecular ambitions*; wherein they ſee they have loſt themſelves paſt all recovery, without ingenuous *retractation* and ſpeedy *amendment*. The raſhneſs and obſtinacy of ſuch *Uzzahs*, is not fit to ſtay the *tottering Ark*, who have almoſt quite overturned it; nor ever will they be able to bring back the *priſtine honor* of the *Miniſtry*, or the *majeſty* of the *Reformed Religion*: Their *penitence*, *publick*, *real*, and as *bold* as their ſin and error, will more recover and recommend them, than all thoſe murmurings and complaints, by which they ſcratch one anothers *itch*; and confirm each other in their *erroneous obſtinacy*, and *defeated novelties*. * Ingenuous confeſſings and forſakings of their *follies*, *facilities*, *ſuperſtitious heats* and *immoderations*, will beſt reconcile them, not onely to God and man, but alſo to themſelves: Who can have little peace, while they are pertinacious in their errors, and are impatient to recant any thing, either in opinion or practiſe, although never ſo much amiſs and blaſted, both by the diſfavor of God and man. This opiniativeneſs and reſtiveneſs in extern *Forms* of *Religion*, is likely to be the greateſt *obſtruction*, which will hinder the recovery of *Miniſters* to *unity*, *order*, and *honor*; which was ever greateſt, when for their painful *preaching*, and peaceable *living*, they were perſecuted by others, *Heathens*, or *Hereticks*, or *Schſmaticks*; who never wanted will to vex the *Orthodox Chriſtians*, when ever they had power; were their begin-

13. *Miniſters way of recovery.*

* *Incidere in errorem imperiti eſt animi, at perſeverare, poſtquam agnoveris, contumacis eſt.* Salvia. l. 5.

* *Verè pœnitentes pudoris magis memores, quàm ſaluris, eſſe non debent.* Auguſt.

ings never so gentle, and their pretensions never so specious: But then is the regard to Ministers least, or none at all, when they turn *Pragmaticks* instead of *Preachers*; *Persecutors* instead of *Peace-makers*; and *sticklers* for, and with the world, rather than sufferers with, and for *Christ*. Since, being Ministers of *Jesus Christ*, the *Lamb* slain for the sins of the World, they are more comly on *the rack*, and at *the stake*; in the *prison* and *dungeon*, with *bolts* and *chains*, with *wounds* and *brands* for Christs sake, than with *Buff-coats* and *Belts*, and *Banners*, and *Trophes*, dipped in and defiled with the * blood of their *People*, and *Neighbors*, and *Governors*, in any case whatsoever. Sure, it is hard for Ministers of the Gospel, to pick out *Letters* of *Mart* from the Gospel, or to have any *Commission* to kill and slay, from *Jesus Christ*; in order to reform Religion, or to plant any of his clearest Institutions; much less to pull down any antient good *orders* in the *Church*, or to set up any new ones; which have so much of mans *vanity* and *passion*, that they cannot have any thing of *Christs* divine appointment,

* πολιμιτέον πῶς ἱερῶσι ἀνθύμοις μᾶρ, ἢ λογικῶς ἀλλ' ἐκ ὁπλιτικῶν, τὸ γὰρ ἢ χεῖρας ἀνταιρεῖν παντελῶς ἐξω τῶν ἐμπείρας ἀυλῆς. Naz. Orat. 40.

Nor is this meek and passive temper, requisit in a true Minister, any softness and cowardise, but the greatest valor and magnanimity; which, having least of *revenge*, *passion*, *self-seeking*, *humane faction*, and *worldly interest*, (which are always dubious in their rise, and prone to be exorbitant in their progress, and most injurious in their success) have most of *Love*, *Patience*, and *Christian Charity*; which are indisputably commendable in the Christian, though they be to the mans own *hinderance*.

Psal. 15. 4.

It will not be asked of *Ministers of the Gospel*, at the last account, who fought, and slew, and spoiled, *&c.* but who fasted and prayed, and mourned, for the sins and judgements on the Nation, and Church; nor will they easily be found in *Gods Book of Martyrs*, who died upon disputable quarrels in *Civil Wars*, while they neglected the indisputable duty of their *Office and Ministery*.

Levit. 19. 19. Thou shalt not sow thy field with mingled seed. *Incongruam non probat mixturam Deus, & bonitate simplicissimus & simplicitate optimus.* August.

Ministers never reap less crops of love or respect from men, than when they sow that forbidden *mislane*; the *Tares* and *Cockle* of passionate novelties, unproved opinions, and civil dissentions, among the *seeds of Religion*, and *essays of Reformation*: From which mixtures, those Ministers, whose *gravity*, *wisdom*, and *humility*, have most withheld, or soonest withdrawn their hearts and hands, are the likeliest men, by their *piety*, *moderation*, *patience*, and *constancy*, in *holy* and *justifiable wars*, to recover and restore the dignity of their *Calling*; Who in the midst of those great and wide inrodes, which have much broken down the *fence*, and occasioned the letting in all sorts of *wilde beasts* upon the *Lords Vineyard* of this *Church*; while others, like *dead stakes*, formerly making a great shew in the *hedg*, are found rotten, weak, and unsound: These are evidenced to all

true

true Chriſtians, to be as *living ſtandards*; well rooted in their pious principles, and not eaſily removed from that *ſtedfaſtneſs*, and *meekneſs* of their practiſes in ways of *judicious conſtancy*; which they have hitherto with patience maintained, in the midſt of thoſe tempeſts, which have not ſo utterly overwhelmed them, but that in many places they appear fixed and unmoved in their *pious integrity*, and *patient charity*; which makes them looked upon with ſome eye of pity, love, and honor, by all ingenuous ſpectators; while yet, they generally reflect with ſcorn and laughter, on many others; who in the *publick ſtorm*, thought themſelves *gallant ſailers* and *skilful ſteerſmen*; yet having made great waſte of their *patience*, *obedience*, and *diſcretion*, they ſeem alſo much crackt in their *conſcience*, *credit*, and *reputation*; For ſeeking, inconſiderately, to pull down, or to poſſeſs themſelves of others *Cabins*, (who as *Pilots* had a long time ſafely ſteered the *Ship*) they have almoſt ſplit, and ſunk the whole *Veſſel*, wherein they and others were embarqued: Nor will they any way be able to buoy it up again, or ſtop the daily increaſing, and threatning leaks, till forſaking thoſe ſoft and ſhameful compliances with factious novelties, and immoderate ways of vulgar reformings, they return to that *primitive firmneſs*, and *indiſputable ſimplicity* of the *Antient* (which were the pureſt and beſt formed) *Churches*, both as to *Doctrine*, *Diſcipline*, and *Government*; which no *learned* and *unpaſſionate man* needs go far to finde out, either in *Scripture paterns*, or in the *Churches after-imitation*; by which the *dignity* of the *Miniſtry*, and *Holy Myſteries* of the *Goſpel*, always preſerved themſelves, amidſt the hotteſt perſecutions, both in the *love*, and *obedience* of all *ſound* and *ſober Chriſtians*.

So that in my judgement, who know how hard it is to play an after-game in point of *Reputation*, and who have no deſign but a *Publick* and *Common good*, (writing thus freely, as under the favor, ſo without the offence, I hope, of any good man) The *Miniſters* of this Church will never be able to ſtand before thoſe men of *Ai*, their many adverſaries; who are daily ſcattering them into many feeble factions, and purſuing them every where (ſo divided) with ſcorn; and afflicting them with many affronts and injuries; until having taken a *ſerious review* of their late extravagancies, and making a ſerious ſcrutiny into their conſciences; and finding (as they needs muſt, if they be not wilfully blinde, or obſtinate) ſome *accurſed thing*, ſome *Babyloniſh garment*, and *wedg of Gold*; ſomething wherein proud, or ambitious, or covetous, or revengeful, or injurious emulations, or other more venial errors have tempted them to offend; they caſt them quite away; and ſo humbly re'ally themſelves, to that *Primitive Harmony*, that *Excellent Diſcipline*, *Order*, and *Government*, wherein was the honor, beauty, and conſiſtency

of

of the Church and Christian Religion, even when least protected and most opposed by secular powers: Of whom Christian Bishops, Ministers, and People, never asked leave, either to believe in *Jesus Christ*, or to live after that *holy form* and *publick order*, wherein *Jesus Christ*, and the *blessed Apostles* after him, established and left them, which obtained *universal imitation*, and use in all *Churches*, for many hundred of years, from *true Christians*, both *Pastors* and *People*, in the midst of persecutions.

14. Jere. 6. 16. Thus saith the Lord, Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall finde rest for your souls.

Out of which *old* and *good way* of *Primitive Unity*, *Order*, *Government*, *Discipline*, and *holy Ministrations*, if those *immoralities* be kept, (as they may most easily) to which (we see) the lusts and passions of men are prone to run, even in all * *novel forms* and *inventions*, (pretend they never so much, at first, to *glorious Reformations*;) Nothing can be a more present and soverein restorative for this Church, and the true Reformed Religion, to settle with truth, and peace among us; both to the comfort of all able Ministers, and the satisfaction of all sober Christians; who study the *truth*, and *unity* of the *Faith*, not the *power* and *prevalency* of any *faction*: We need not go far to seek the root and source of our miseries present or impendent, which have brought forth so bitter fruits; whereby God at once would shew and satisfie vain men with their own *delusions* *. In which, heady and high-minded men, trusting more to their own wits or tongues, and to the * *arm of flesh*, in politick machinations, than to the *living God*, in holy and humble ways of truth and peace, have soon found them to be, both *vain* and *cursed things*.

* *Non datur reditus ad unitatem nisi per veritatem, nec ad veritatem nisi per vetustatem; Quum illud est antiquissimum, quod verissimum.* Cypr.

* Isai. 66. 4. * Jere. 17. 5. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

As it is evident at this day in the sad fate, which some Ministers folly, presumption, and precipitancy, together with other sinful frailties, and excesses, have brought upon themselves and their whole Function in this Church. Who, first despising, then destroying the *Antient* and *Catholike conduits* of their *Order* and *Ministry*, (which, derived from *Christ*, by his *Apostles*; went on in an after constant succession of *true Ministerial Power* and *Authority*,) have *digged to themselves, empty, broken cisterns*, of novel and divided ways, which can hardly hold any water; but *like wandring clouds without water*, affecting Supremacy, or Parity, or Popularity in Church power, they have almost brought it to a nullity; through the incroaching and over-bearing of *Plebeian Insolence*; who finding Ministers thus divided among themselves, and scrambling for *Church power* in common, without any order or distinction, either of *age*, or *gifts* and *parts*; the common people (being the most) begin to conceit

Jere. 2. 13. Jude 12.

and

and challenge to themſelves, firſt a ſhare, next the ſupremacy and original of all Church power; as if in the illiterate heads, illiberal hearts, and mechanick hands of the common ſort of Chriſtians, (and, without reproach, the moſt part of them, and the forwardeſt of them, againſt the Function of the Miniſtry, have been and ever will be of no higher rank, breeding or capacity,) *Jeſus Chriſt* had placed the *Keyes* of *Heaven*, the power eminent and paramount of all *Church* authority, and holy adminiſtrations; which *Chriſt* eminently, and his *Apoſtles* miniſterially had, and exerciſed; afterward committing them to able and faithful men; ſuch as (doubtleſs) were many degrees raiſed above the vulgar, and diſtinguiſhed in gifts and power Miniſterial, both ordinary and extraordinary.

Thus from the head, and ſhoulders, and arms, (*Jeſus Chriſt*, the *Apoſtles*, the ſucceeding *Biſhops* and *Presbyters*) which were of Gold and Silver, *Church power* is by ſome forced to deſcend to the *belly*, *thighs*, and *feet of the people*, which are part of Iron, and part Dan. 2. 32. of miry-clay: Moſt of whom, ſo much ſtickling to be *controlers of Chriſts houſhold* (the Church) are not in any diſcreet and ſober mans judgement, fit to be *ſtewards*, or ſcarce in any degree of ingenuous ſervice, in a well ordered family; They may make good *Gibeonites* for the houſe of God, but very ill *Levites* or *Prieſts*.

Thus I have ſhewed how the ſparks of many Miniſters paſſionate opinions, and violent practiſes, flying up and down in their many diſorderly breathings and extravagant *Motions*, both in *Church* and *State*; they at laſt, lighting upon the *thatched houſes*, the combuſtible ſtuff of common peoples mindes, and maners, have ſet their own houſes on fire, to the deformity, diſcontent, and danger of all that dare own themſelves, and their holy Function, as delivered to them from a better and *diviner hand*.

And indeed it is of the *Lords mercies*, that we have not been, ere 15. this, utterly conſumed both *root and branch*, for our follies and ſtrange fires, by the malice, cruelty, and deſpight of thoſe, to whoſe rage, as to the Seas, the Lord hath hitherto ſet bounds; who are our enemies, not for our *ſins* and *failings*, but for the *reformed truths*, and *Goſpels* ſake, which we *preach* and *profeſs*. Amidſt the *ſequeſtrings*, *plunderings*, *ſilencings*, *waſtings*, *affronts*, *calumnies*, *indignities*, and *diſcouragements* caſt upon, or threatned by ſome, againſt thoſe of the Miniſtry, above any other calling; as if the Croſſes taken down from Steeples and Churches, were to be laid on the necks and ſhoulders of Miniſters; It is a wonder, that any *remnant* of godly, able, and true Miniſters, hath hitherto eſcaped, through the indulgence of God, and the favor or moderation of ſome in *power*; who know not (it ſeems) how to *reprobate* all thoſe as *Antichriſtian*, by whoſe *Miniſtry*, they may hope, themſelves and others, either are, or may be

brought to the *saving faith* of *Jesus Christ*, and to the *hope of Gods elect*: Nor can they yet be perswaded, to act as *Pharaohs*, that knew not *Joseph*.

Exod. 2. 8.

So that we cannot, but wonder (with thankfulness to God, and to those who now exercise *civil power* among us) that, the *Reformed Ministers* and *Ministry* in this *Church*, have not been made like *Sodom* and *Gomorrah*; when we consider, how many showres of *fiery darts*, from *violent* and *cruel men*, like thick clouds (pregnant with *thunders* and *lightnings*) hang over our heads. Who like *Julian* the Apostate, are impatient of nothing so much as this, That their should be any true *Ministers* or *Ministry*, in *due order*, *holy Authority*, *Evangelical succession*, and *setled maintenance*, continued in this, or any other Reformed Church. Who seeking to joyn the *Lyons* skin to the *Fox*'s, would fain leven *Military spirits* against the *Ministry*, that so the Soldiery might use, or rather abuse, their *Helmets* as *Bushels* *, under which they may put the *Candles* of the *Ministry*; thereby to overwhelm and extinguish those *lamps* of *true Religion*; pretending, that some *Troopers flaming swords*, as the *guard of Cherubims*, will be more useful to keep *the way of the tree of life*, than all those *burning* and *shining lights* of the true *Ministers*, who are rightly *called* and *ordained* in the *Church*; whose *learned labors*, and *patient sufferings* in all ages, from the *Apostles* times, have undoubtedly planted, watered, propagated, and (under God) preserved the *true Christian Religion*; either from *Heathenish ignorance*, *Idolatry*, *Atheism*, *Prophaneness* and *Persecution*, on the one side; or from *Antichristian Errors*, *Superstitions*, *Corruptions* and *Confusions*, on the other.

Julian took away from the Clergy, all immunities, honors, and provisions of corn formerly by Emperors given to them; he abrogated all Laws in favor of them. *Sozomen. l. 5. c. 5.*

* Matth. 5. 15.

16. *Politick and Atheistical Engines used by some against the Ministry.*

Yet are there now, not onely *secret underminings*, but *open engines* used, by which some men endeavor utterly to overthrow these great boundaries, firm supports, and divine constitutions of Christian Religion; the Authority, Office, Power, and Succession of the true Ministers, and Ministry of the Gospel: Which plots and practises can be nothing else, but the *devils high-way*, either to utter *Atheism*, *Irreligion*, and *Prophaneness*; or to the old *grosser Popery*, *Error*, and *Superstition*; or, at best, to those detestable and damnable *formalities* in matters of Religion, which our late *Seraphick Sadduces*, or *Matchiavellian Christians* have learned, and confidently profess. Some of whom (like *Jezebel*, that made her self a *Propheteß*, or like the old * *Gnosticks*, *Montanists*, *Maniches*, *Carpocratians*, *Circumfellians*, *Valentinians*, and the like rabble of wretches) have their *wilde speculations*, beyond what is written in the holy Scriptures, or ever believed and practised in the Churches of Christ; who

Rev. 2. 20.

* Irenæus l. 1. c. 35. *Carpocratis & Gnosticorum doctrina, per fidem & operationem salvari homines; reliqua indifferentia secundum opinionem hominum bona aut mala vocari; cum nihil natura malum sit.*

teach

teach men to think, say, and write, That *God*, *Christ Jesus*, the *holy Spirit*, good *Angels* and *Devils*; the *Scriptures*, *Law*, and *Gospel*, *Ministry* and *Sacraments*; the *Souls immortality* and *eternity*; the *Resurrection* and *Judgement* to come; all *Virtue* and *Vice*; *Good* and *Evil*; *Heaven* and *Hell*, all are but meer fanciful forms of words, fabulous imaginations, feigned dreams, empty names; being nothing without us, or above us. That all this, which men call Religion, is nothing else, but the issues of *humane inventions*; which, by the cunning of some, the credulity of others, and the custom of most men, serves, where seconded with power, to scare and amuse the world, so as to keep the vulgar in some aw and subjection.

And in their best and sobereſt temper, they hold, That no Religion is, or ought to be other, than a *lackey* and *dependant*, on *secular power*; that *piety* must be *subordinate* to *policy*; that there the people serve God well enough, where they are kept in subjection to those that rule them: From whose politick dispensations and allowances, they are humbly and contentedly to receive what *Scriptures*, *Law*, and *Gospel*, *holy Institutions*, *Ministry*, and *Religion*, those, who govern them, think fittest, whereby to preserve themselves in power, and others in peace under them. That, where the *principles* of *Christian*, or *Reformed Religion* (which hath so far obtained credit in these Western parts of the World) do cross, or condemn the designs, and interests of those in Sovereinty, (how unjustifiable soever they are for *righteousness* or *true holiness*;) yet are they, by *Reasons of State*, and the *supposed Laws of Necessity*, first to be dispensed withall, and actually violated: Next, by *secret warpings*, *variations*, *connivencies*, and *tollerations*, they are to be *ravelled*, *weakned*, *discountenanced*, and *decryed*. Thus gradually, and slily introducing *new parties* and *factions* in *Religion*; which, cryed up by men of looser principles, profaner wits, and flattering tongues; also set off and sweetned with novelty, profit, and power, will soon bear down, and cast out, with specious shews, of easier, cheaper, freer, and safer modellings, all true *Religion*, and the true *Ministry* of it; and all the antient, (if they seem contrariant ways) though never so well setled, and approved, not onely by the best and holiest of men; but, as to their constant preservation, even by God himself.

17. *Ambition the Moth of true Religion.*

Indeed, all experience teacheth us, That no passion in the soul of man is less patient of sober, just, and truly religious bounds, than * *Ambition*; which will rather adventure, as it were, to *countermand*, and *over-rule God himself*, than fail to rule over man. Nor

* *Luctanter & ægrè ferit humana ambitio Christi jugum, aut Dei Imperium; nec libenter crucem gestant qui sceptra captant & diademata aucupantur.* Parisiens.

hath any thing cauſed more changes, toſſings, and perſecutions, in the Church, than this forcing *religious rectitudes*, and the *immutable rules* of *divine Truth*, *Order*, and *holy Inſtitutions*, to bend to, and comply with, the * crookedneſs of ambitious worldly * intereſts. Inſomuch, that very *Reformations pretended*, and by well meaning men *intended*, have oftentimes degenerated to great *deformities*; through the immoderations, and tranſports of thoſe, who cannot in *reaſon of State* (as they pretend) ſubject themſelves to, or continue to uſe thoſe ſeverer rules of *righteouſneſs*; or follow thoſe primitive examples of holy *Diſcipline* and *Religious orders*, which Chriſt and his Church hath ſet before them; but they muſt ſo far wreſt and innovate *Religion*, formerly eſtabliſhed, and remove the *antient Landmarks*, which their forefathers obſerved, as they finde, or fancy neceſſary to the intereſt of that party or power, which they have undertaken.

* *cupido dominandi cuncta affectibus dominantior.* Tacit. An. l. 15.

* *Regnandi cauſa violandum eſt jus, cæteris æquitatem cole.* Jul. Cæſ. Suet.

Hence inevitably follows by thoſe *unreaſonable* * *Reaſons of State*, (which, not the Word of God, nor his providence, nor any true prudence, but onely ſome mens fancies, paſſions, luſts, and follies, make *neceſſary*,) That the antient eſtabliſhed Miniſtry, and true Miniſters, be they never ſo able, worthy, uſeful, and neceſſary, muſt either be quite removed, and changed; or elſe, by degrees drawn to new *Modellings* and *Conformities*; which can never be done, without great ſnares to many, injuries to others, and diſcouragements to all, that have any thing in them of *Religious ſetledneſs*; whoſe pious and judicious conſtancy in their holy way and profeſſion, chuſing rather to *ſerve the Lord, than the variating humors of any men and times*, ſhall be judged pertinacy, faction, and the next ſtep to *Rebellion*; how uſeful, peaceable, and commendable ſoever their gifts, and mindes, and maners be, in the Church of Chriſt.

* Pope *Pius* the fifth, could not with patience hear of *Ragioni di Stato*, counting thoſe pretenſions to be againſt all true Religion, and Moral Virtues. *L. Verul.*

18. To this *Tarpeian* rock, and precipice, by Gods permiſſion, and the *Engliſh* worlds variation in *Civil and Eccleſiaſtical* affairs, doth ſeem to be brought (as to ſome mens deſigns and purpoſes) the whole frame and being of the *Reformed Religion* in this *Church* of *England*, as to its formerly eſtabliſhed *Doctrine*, *Diſcipline*, *Government*, and true *Miniſtry*: Not, but that I know, the *Lord Jeſus Chriſt* can withdraw this his Church and Miniſters (as he did himſelf) from their malice, who ſought to *caſt him down headlong* from the browe of that *Hill*, on which their City ſtood: I know he is as willing, able, and careful to ſave his *faithful ſervants*, as himſelf. And who knows, how far God may be pleaſed to uſe (as he did the relation of the * *captive maid*, in order to his mercy, both for *healing* and *converting* Naaman) this *humble Interceſſion* and *Apology* of

Luke 4. 30.

2 Kings 5.

* *Sermonem ancillæ ſequitur heri ſanitas; per ſervulam captivam liberatur leproſus Dominus: De parvo momento pendent res magni momenti; ne vel minima Dei aſpernemur.* Auguſt.

the

the meaneſt of his ſervants? who ows all he is, hath, or can do, to his bounty and mercy. God oft hangs great weights on ſmall wires, and ſets great wheels on work by little ſprings. We know, that *words ſpoken in due ſeaſon*, before *the* * *decree be gone forth*, may be acceptable and powerful, even with God himſelf; how much more ſhould they be *as* * *Apples of Gold in Pictures of Silver*, to ſober and religious men; and in the behalf of thoſe, who (at leaſt) have deſerved to be heard, before they be condemned and deſtroyed? Zach. 2. 2. * *Monet Deus de propoſito ut præveniamus decretum; quaſi à nobis pœnitentibus pœnitentiam diſcat dominus.* Fulgent. * Prov. 25. 11. *Verba tam ſplendida quàm pretioſa, & pietate bona, & tempeſtivitate grata.* Bern.

I have read of *Sabbacus*, a King of *Ethiopia*, who being by dreams admoniſhed, that he could not poſſeſs himſelf of the Kingdom of *Egypt*, otherways than by *Sacrilege*, and the ſlaying of the Prieſts; he choſe rather to lay aſide his claim, and advantages of War, which he had gotten, and to refer the Government of that Kingdom to twelve Wiſemen; who erected to the memory of that Princes piety, one of the ſtateſieſt *Pyramids* of *Egypt*, which yet remains: How much more will it become Chriſtians in any way of Power and Magiſtracy, not to make their way upon the ſpoils, nor lay the foundations, or to carry on the fabrick of their greatneſs and dominion, upon the carkaſſes and ruines of ſuch as are able, true, and faithful Miniſters of the true God, and the Lord Jeſus Chriſt? * *Herodoti Clio.* * *Servil. de Mirandis. l. 1.*

However my own private comforts of life might other ways be, either ſecure, or ſatisfactory; yet how can I with ſilence, or as *Nehemiah* without ſadneſs, behold the miſeries of many my *Brethren* and *Companions*? For whoſe ſakes, I cannot but have great *compaſſion*, even in worldly regards; well knowing, that many, if not far the moſt of them, *have born the heat and burthen of the late days*, or *years rather, of great tribulation*, beyond any ſorts of men; to whom have been allowed ſome ways, either for reparation, or compoſition, or reſtitution, or oblivion: But not ſo to any Miniſters; from ſome of whom hath been exacted the whole *tale of Bricks*, as to the neceſſary *labors* of their Miniſtry, and *charges*, when the *ſtraw of maintenance* hath, in great part, been, either denied to them, or ſome way exacted from them; nor was ever any publick eaſe, or relief granted to them in that regard. Nehe. 2. 2.

But it becomes neither them, nor me, in this particular, to plead or complain, as to any private intereſts, preſſures, or indignities, already ſuſtained. The *Lord is righteous and holy*, though we be waſted, impoveriſhed, and exhauſted; yea, though we be accounted, as the *off-ſcouring* of all things (1 *Cor.* 4. 13.) and as *unſavory ſalt* fit to be caſt on the *dunghil*. (*Matth.* 5. 13.) While there are ſo many * *haſty intruders, and confident undertakers* of the work of the Miniſtry, * *Vel in hoc uno maximè inidonei, quòd ſibi idonei videntur tam tremendo Miniſterio.* Jeron.

Ministry, yet the best and ablest of us all, desire before the majesty of God, in all humility to confess, That we are *less than the least of his mercies*; that none of us are, as to *Gods exactness*, or the weight of the work, *sufficient* for that *sacred Office* and *Ministry*.

2 Cor. 2. 16. 2 Cor. 4. 7. *Non thesaurus deboneſtatur vasculo, sed vas decoratur thesauro.* Prosp.

Yet since this *heavenly treasure* hath been duly committed to such *earthen vessels*, who have wholly devoted, even from their youth, their studies, lives, and labors, to the service of *Christ*, and his *Church*, in this work of the Ministry; since the *publick wages* and *rewards* for that *holy service*, have by the order of *humane Laws*, by the piety, bounty, and justice, of this *Christian Nation*, been hitherto conferred upon them, and they rightly possessed of them; I cannot but present to the considerations of all men, that have *piety*, *equity*, or *humanity* in them, That there are no objects of *pity* and *compassion*, more *pitifully calamitous* and *distressed*, than those many *learned* and *modest men*, the *godly and faithful Ministers* of this *Church* of *England*, either are already, or are shortly like to be, if the malice of their *adversaries* be permitted to run in its full scope and stream against them; which will be like that flood, which the old *Serpent*, and great *red Dragon*, cast out of his mouth after the *woman*, (the *Church*) which would carry away both *mother* and *childe*, *old* and *yong*, the *sons* with the *fathers*, *true piety* with the whole *profession*; the present *Ministers* with all future *Succession*, as to any right *Authority*, and lawful *Ordination* or *Mission*.

Rev. 12. 15.

19. *The cunning and cruelty of some against the Ministry.*

What I pray you (O excellent *Christians*, all whose other excellencies are most excelled in your Christian pity and compassion) can be more deplorable, than to see so many persons of ingenuous education, good learning, honest lives, diligent labors, (after so much time devoted chiefly to serve God, their Country, and the Church of Christ, and the souls of their Brethren, with their Studies, Learning, and Labors) to be turned, or wearied out, of their *honest* and *holy employment*; to be so cast out of their houses and homes, together with all their nearest relations; to be forced to begin some *new methods* of *life*, in some mean imployment or dependance; and this in the declining and infirmer age of many? wherein they must either want their bread, or beg it; or, at best, with much contention, against the *armed man*, *Poverty*, in *labor* and *sorrow*, *night* and *day*, they must mingle their *bread with ashes*, and their *drink with weeping*; when they shall be deprived of all those *publick rewards* and *settled incouragements*, (which God knows, were neither very liberal in most places, not much to be envied, if * *charity did not grow cold, and iniquity abound*) wherewith the whole labor of their lives, their

Prov. 24. 34.

Matth. 24. 12.

Deficiente charitate necesse est abundare nequitiam, quum non auferantur iniquitatis stercora nisi per charitatis fluenta, & mentem, & gentem, & rempublicam, & ecclesiam validissime purgantia. August. *Tepente charitatis fervore frigescunt & rigescunt conscientiæ.* Bern.

learning,

learning, and chargable studies, besides their industry, humility, and other vertues, were but meanly, yet, to them, contentedly recompensed, by those Laws of *publick piety* and *munificence*; which invested Ministers in their places and livings, after the same * *tenure* for life, and good behavior, that any man enjoys his *free-hold* in house or land; keeping himself within the compass of the Law.

* Ministers have the same Right to their Ecclesiastick estates by *Magna Charta*, as others have to their Temporalities. *Concessimus quod Ecclesia Anglicana libera sit in perpetuum, & habeat omnia jura sua integra, & omnes libertates suas illæsas.* Magna Charta, c. 1. See the Statute of 2. *Edw.* 6. and 19. for treble damages in case of not paying Tithes, where due.

And that the *barbarity*, *impiety*, and *monstrosity* of the *injury*, may seem the less with the common people, all these *sufferings of poverty* and *necessity* (which either have fain upon some, or threaten other *true Ministers* in this *Church*,) must be attended with the *black* * *shadows* of all *evil speaking* and *reviling*; such as was used to their *great master* and *institutor Jesus Christ*; when he was to be thus crucified with contempt, *lest the Romans come and destroy the City* (though there was nothing found in him, by his Judge, *worthy of death*.) That so the proud mockers of the Ministry, may say with scorn, *Behold, these men of God*; these that *pretended to preach salvation* to others, let them now come down, and save themselves from that *Jesuitick*, *Socinian*, and mechanick *Cross*, to which they are with all cruel petulancy, either now, or shortly (as their malicious enemies hope and boast) to be fixed.

* *Pereuntibus (Christianis sub Tiberio) addita ludibria, ut ferarum tergis contecti laniatu canum interirent, & ubi defecisset dies in usum nocturni luminis flammati urebantur.* Tac. An. l. 19. Luke 23. 34. Joh. 11. 48. & 18. 38.

O what would the enemies of this *Reformed Church* and *State*, whatever they are, have wished more to crown their envious desires, and consummate their malicious designs; than to see, that *woful day*, wherein *this abomination* (which threatens to make the *Reformed Religion* desolate, in this Church of *England*,) being set up, the whole *Function* and *Succession* of the *true and lawful Ministry* here, should be questioned, cashiered, triumphed over, and trampled upon, by the foot of *Ignorance*, *Error*, *Popery*, *Jesuitism*, *Atheism*, *Profaneness*, and all sorts of disorderly mindes and maners?

20. *Hoc Ithacus velit, & magno mercentur Atride.* Virg.

All which heretofore felt the powerful restraints, the mighty chains, the just terrors and torments cast upon them, by the convincing *Sermons*, learned *Writings*, frequent *Prayers*, and holy *examples* of many excellent *Ministers* in *England*; before whom the *devils of ignorance*, *error*, *profaneness*, *schism*, and *superstition*, were wont to fall as *lightning* to the ground, from their *fanatick Heavens*.

Luke 10. 18. *Vera fulgente luce flaccescit fulguris coruscatio, terrore magis quàm lumine conspicua.* Chrysost.

Have all these *Sons of Thunder* and of *Consolation* too, (who were esteemed heretofore by all Reformed Christians in this Church, to be as *Angels of God*, *Embassadors from Heaven*, *Friends of Christ*, *the*

the Bridegroom of their Souls; more pretious than fine Gold; dearer, to humble and holy men, than their right eyes; the beauty of this Church, and bleſſing of this Nation,) Have they all been hitherto, but as *Mahumetan Juglers*, or *Meſſengers of Satan*, or *Prieſts of* Baal, or as the *cheating Pontifs* of the *Heathen gods and oracles?* Have they all been found lyers for God, and born falſe witneſs againſt the Truth, and Church of Chriſt? Have they arrogantly and falſly * *taken too much upon them, in exalting themſelves above their line and meaſure?* Or magnifying their *Office and Miniſtry*, above the *common degree* or *ſort of Chriſtians?*

* Numb. 16. 3. Ye take too much upon you, ſince all the Congregation is holy, every one of them, &c. Wherefore lift ye up your ſelves above the Church of the Lord? Thus *Korah* and his company againſt *Moſes* and *Aaron*.

Quò minor tentatio eò major peccatum. Aquin.

And why all this *art*, *fraud*, and *improbity of labor in Miniſters?* (Sure, with the greater ſin and ſhame *learned* and *knowing men* ſhould *weary themſelves* in their *iniquity*, when they had ſo *little temptation* to be, either falſe or wicked, in ſo high a nature:) Alas, For what hath been, and is, all this *pompous pains*, and *hypocritical ſweat of Miniſters?* Is it not for ſome *poor living*, for the moſt part; for a *ſorry ſubſiſtence*, a *dry morſel*, a *thred-bare coat*, a *cottagely condition?* In compariſon of that *plenty*, *gallantry*, *ſuperfluity*, *ſplendor*, and *honor*, wherewith *other callings* (which require far leſs *ability* or *pains*) have invited and entertained their *profeſſors* in this plentiful Land? Are not the *gleanings of the grapes of* Ephraim, *better than the vintage of* Abiezer? Are not the *ſuperfluities* * of any *ingenuous calling*, beyond the neceſſaries of moſt *Miniſters*? And all this, that after infinite ſtudies, pale watchings, fervent prayers, frequent tears, daily cares, and endleſs pains, exhauſting their *Time*, *Spirits*, *Eſtates*, and *Health*, they might, through many *vulgar ſlightings*, *reproaches*, and *contempts*, with much patience condemn themſelves and their relations, firſt to * *poverty*; which is no light burden, where a good conſcience is wanting, or an evil one attending (as in this caſe *malice* doth ſuppoſe.)

Judges 8. &. * *Merito à ſecularibus negotiatoribus & lucro, & præmio ſuperamur, quum cæleſtia & æterna à Chriſto expectamus munera.* Jeron.

* *Grave eſt paupertatis onus ubi deeſt bona conſcientiæ levamen; quâ ſubleviante gravescit nihil, quâ dulcante nihil amarescit.* Petrach.

And, now at laſt, (after more than One thouſand five hundred years, and one Century and half ſince the *Reformation*) in all which time this Nation hath more or leſs enjoyed the ineſtimable bleſſing (for ſo our pious *Anceſtors* eſteemed the *lights of this World*, the *true Miniſters of the Church*, in their *Prayers*, *Preaching*, *Writings*, *holy Offices*, and *Examples*,) they ſhould by ſome men be thought unworthy of any further *publick favors* or *imployment*, and to have merited to be counted as *ſheep for the ſlaughter* *, in their perſons: And as to their *Function* or *Calling* (which was ever eſteem-

* Rom 8. 36. For thy ſake are we counted as ſheep for the ſlaughter, and killed all the day long; *Lanienæ diaboli chriſti victimæ.* Leo. They are Chriſts Lambs, whom the Devil delights moſt to butcher.

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ed *ſacred* among true Chriſtians) to be wholly laid aſide and outed, with all diſgraceful obloquies; as if they had been, but *pious Impoſtors*, *devout Uſurpers*, and *religious Monopolizers*, of that *holy Ordination*, *divine Miſſion*, *Power*, and *Authority*, which Chriſt gave perſonally to the *Apoſtles*; and both by declared intent, and clear command, to their due and rightful *Succeſſors*, in that ordinary *Miniſtry* which is neceſſary for the *Churches* good: Or at beſt they muſt be reputed, but as *ſuperfluous*, *burthenſom*, and *impertinent*, both in *Church* and *State*; *chargeable* to the *publick purſe*; *dangerous* to the *publick peace*; *uſeleſs* as to any *peculiar power* of *holy Adminiſtrations*; which ſome think may be more *cheaply*, *eaſily*, and *ſafely*, ſupplied by other *forward pretenders*; who think themſelves endued with greater *plenitude of the Spirit*, with *rarer gifts*, with *diviner illuminations*, more *immediate teachings*, and *ſpecial anointings*; by which, without any pains or ſtudies, they are ſuddenly inveſted into the *full office* and *power Miniſterial*: And as they are themſelves *led*, ſo they can infallibly *lead* all others, *into all truth*; with ſuch wonderful advantages of *eaſe*, and *thrift*, both for mens pains and purſes, that there will be no need to entertain that antient form, and ſucceſſion of *ordained Miniſters*, as any *peculiar calling* or *function*, amidſt ſo gifted and inſpired a *Nation*. So much more ſweet, and fruitful, do theſe ſelf-planted *Country Crabs*, and *Wildings*, now ſeem to many, than thoſe *Trees of Paradiſe*, which, with great care and art, have been grafted, pruned, and preſerved by moſt skilful hands; which theſe *new ſprouts* look upon, and cry down, as onely full of *Moſs* and *Miſſletow*.

In this caſe then, O you excellent Chriſtians, ſuch *freedom*, as I now uſe, I hope may ſeem not onely pardonable, but approvable, and imitable to all good Chriſtians, who fear God, and love the Lord Jeſus Chriſt; who have any care of their own ſouls, any charity to the Reformed Churches, any pity to their Countrey, any tenderneſs to the religious welfare of *poſterity*: And in a matter of ſo great and publick importance, it is hoped, and expected by all good men, That none of you, either in your private places, or publick power and influences, will by any *inconſiderate*, and mean *compliance*, gratifie the evil mindes of *unreaſonable men*, in order to compaſs the Devils moſt *Antichriſtian deſigns*; who ſeeks by ſuch devices, firſt to deceive you, next to deſtroy, and damn, both you and your poſterity: Your * ſilence or reſervedneſs, in ſuch a cauſe, and at ſuch a time, as this, *will be your ſin*; as it would have been mine: How much more, if you uſe not your uttermoſt endeavors, in all fair and Chriſtian ways, to ſtop this *Stygian ſtream*; but moſt of all, if you contribute any thing of that power you have, whereby to carry on this *poyſonous* and *ſoul-deſtroying torrent*. Words are never more due, than in

* *Blaſphemiæ proximum eſt Chriſtiani ſilentium, ubi Chriſti cauſa agitur, & negligitur; quam ſilendo æquè prodimus ac Judas ſalutando, aut Petrus abnegando.* Jeron.

Christs behalf, who is the *Incarnate Word*; and for his Ministers, who are the Preachers of that Word.

22. *The sense of the best Christians, as to the Ministers case.*

... Nor is this my private sense and horror alone, but I know you (O excellent Christians (who are (truly) men of pious and publick; not of proud, or pragmatick spirits,) cannot but daily perceive, That it is the *general fear and grief* of honest and truly reformed Christians, in this *Nation*; Who with *one mouth* are ready to say to those in *place and power*, as *Abraham* did to the King of *Sodom*, or *Mephibosheth* to *David*; Let those cunning, cruel, and covetous *Zibas* (whose treacherous practises, and ingrateful calumnies, seek to deprive us of our *Houses*, *Goods*, *Lands*, and *Liberties*,) let them take all, so as our *David*, the beloved of our souls, our Christ, our true Religion, our glory, our true Ministers and Ministry, may be safe; Let others *take the spoils and booties of our labors*, onely give us *the souls of our selves*, and our *posterity*, for a prey; which are like to perish for ever, unless you leave us those holy means, and that sacred Ministry, which the *wisdom and authority of Christ* onely could (as he hath) appoint; which the Churches of Christ have always *enjoyed*, and *faithfully transmitted* to us for the saving of our sinful souls. This request, the very *Turks* unasked, do yet grant in some degree to the poor Christians, who live under their dominion.

2 Sam. 19. 30.

Gen. 14. 21.

Illos nimis diligere non possumus Christiani, quorum Ministerio & Deum diligimus, & à Deo diligimur. Cypr.

* *Unicus est modus diligendi Deum nescire modum.* Aug.

And if it may seem to be *our error* and *fondness*, thus to prise our *true and faithful Ministers*, and that *onely divine Authority*, which is in their Ministry; yet vouchsafe to indulge us in the midst of so many *epidemical errors*, this one *pious error*, and *grateful fondness*; which not custom and tradition, but conscience and true judgement have fixed in us; since we esteem, next * God, and our blessed Saviour, and the holy Scriptures, the *true Ministry of the Church*, as that holy necessary *ordinance* which the *divine wisdom* and *mercy* hath appointed, whereby to bring us to the *saving knowledge* of God, and our Lord Jesus Christ, by the Scriptures; That, as we ow to our *parents*, under God, our Natural and Sinful Being (whom yet we are bid to honor;) so our Christian, Mystical, and Spiritual Being, we ow to our true *Ministers*, as our holy and spiritual *Fathers*; by whose care we have been truly taught, and duly Baptized, with divine Authority, in the Name of the *blessed Trinity*; both instructed, and sacramentally confirmed in that *faith*, which is the onely true *way of eternal life*.

1 Cor. 4. 15. Though you have ten th usand teachers in Christ, yet you have not many fathers; For in Christ Jesus I have begotten you through the Gospel.

By their *study*, *pains*, *love*, and *diligence* (when we would have been otherwise *willingly ignorant*, and *wholly negligent* of our souls good) our *darkness* (by Gods grace and blessing on their labors (chiefly) hath been dispelled; our *ignorance* enlightned; our *deadness* enlivened; our *enmity* against God, and our Neighbor, removed; our *hardness* softned; our *consciences* purged; our *lusts* mortified;

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our *lives* (as to an holy purpoſe, prayer, and endeavor) reformed; our *terrors* ſcattered; our *ghoſtly enemies* vanquiſhed; our *peace* and *comforts* obtained; our *ſouls* raiſed and ſealed to a *bleſſed hope* of eternal life, through the mercies of God, and the merits of our *Redeemer*; whoſe *Embaſſadors*, our true *Miniſters* are: And indeed, we have no greater ſign, or ſurer evidence of our faith in Chriſt, and love unfeigned to God, than this, That we love and reverence thoſe, and their calling, as men who onely have authority in Chriſts name to *adminiſter holy things* to us.

And however others (who have lately ſought to come in, not in * *by the door, but over the wall*; who ſeek alſo like * *theeves* and *robbers* to lead us plainer people out of the right way, that they may the better rob and ſpoil us,) pretend they are ſo rarely gifted, that they will teach us the ſame, or higher truths; and adminiſter the ſame holy things in a new and more *excellent way*, than ever the beſt ordained Miniſters of this Church have done: Yet truly, (ſaving the confident boaſting of theſe *new maſters*) we could never, hitherto, diſcern in any of them, either by their much ſpeech, or writing (with which they may make a great ſound, and yet be very empty) any ſuch *ſufficiencies* as they liſt every where ſo much to boaſt of: Much-leſs have they ever produced any ſhew of *Scriptural power*, *Divine authority*, *Miſſion from Chriſt*, or footſtep of *Apoſtolical ſucceſſion* in the Church; in which, every one that can ſpeak tollerably, we cannot think is preſently *ſent of God*, for a publick Miniſter of *holy things*; no more than every well-ſpoken *Traveller*, or diligent *Factor*, or *Carrier*, is a *Publick Agent*, *Herauld*, or *Embaſſador* to any *Prince*, or *State*, or *City*; although they may know their *Princes*, *Maſters*, or *Neighbors* minde, in many things. We know it is not, *what waters men fancy*, but *what God appointeth*, which will cure the blinde or leprous.

23. *Of Pretenders to the Miniſtery.*

* *Seducunt è via incautos viatores, ut ſecurius ipſos perdant lenocinantes latrones.* Greg.

* John 10. 8. All that came before me, (*i. e.* as Meſſias, or Chriſt) are theeves and robbers.

John 10. 1. He that entereth not by the door into the ſheepfold, but climbeth ſome other way, is a thief and a robber. Verſ. 7. I am the door of the ſheep. We can neither come to be of the ſheep of Chriſt, but by faith in him; nor ſhepherds of thoſe ſheep, but by that door of authority, which Chriſt hath ſet open in the Church by Ordination. Biſhop *Downam* Serm.

And we finde by daily ſad experience, that they, whoſe *pride* or *peeviſhneſs* forſakes, or ſcorns to uſe the waters of *Jordan* (the means which Chriſt hath inſtituted, and the Miniſters, which by his Church he hath ordained) do commonly get no * more good by their *paddling*, or *dipping* in other *ſtreams*, (which they fancy better) than *Naaman* would have done if he had gone to his ſo much extolled Rivers of *Damaſcus*, and had forſaken *Jordan*: They may a little waſh over, and for a while ſeem to *hide mens leproſies* of Ignorance, Error, Pride, Levity, Schiſm, Licentiouſneſs, and Apoſtacy, but they cannot *heal*

2 Kings 5. 12.

* *Sacra myſteria non vi naturali, ſed voluntate dei ſupernaturali perficiuntur.* Auguſt. *In ſacris, ſine mandato Divino vel maxima virtus deficit; cum illo vel minima valeſcit.* Jeron.

them; yea, rather they provoke the *itch of novelty*, and increaſe the *leprous ſcurff of obſtinacy*; by which men refuſe to be healed, and glory in their deſpiſing, and conquering all remedies: **Strange fires* we know (of old) would burn, as well as *holy*, in a natural force; but it was neither *acceptable*, nor *ſafe* to be uſed in the *ſolemn ſervice of God*; nor did it *conſume* the *ſacrifice* ſo much, as * *kindle* the wrath of God, to *blaſt* and *deſtroy* the *preſumptuous offerers*: However, good men might uſe it *lawfully* in their *private hearths* and *houſes*, yet not at the *Publick* * *Altars*, or in the *Temple*.

* Levit. 10. 1. They offered ſtrange fire before the Lord.

V. 2. And there went out fire from the Lord and devoured them.

* *Illorum temeritas irâ divinâ meritò caſtigatur, quorum autoritas ſacro ordine non conſecratur.* Auguſt. * *Tutus eſt in privatis ædibus pietatis & charitatis ignis; quò nec rite nec tutò in publicis Dei officiis uti poſſumus, quia non ſine peccato, & ideo non ſine peccato, quia ſine Dei mandato.* Zanch.

...So that indeed we cannot hope, that thoſe whom *the Lord hath not ſent* by his authority (which hath been commited to, and derived always by the hands of the *Governors and Paſtors* of his Church) either can, or will take care to guide, or keep us and our children, in that *true*, *holy*, and *good way* of *reaſonable* and *acceptable ſerving God*; ſince themſelves are (for the moſt part) ſuch *unreaſonable perſons*; of ſo *ſilly*, *blinde*, *weak*, *wandring*, *vain*, and *various ſpirits*; abounding in nothing ſo much, as in their *ignorance*, *pride*, *confidence of themſelves*, and *contempt of others*: And what they pretend to do, as to any *holy Miniſtrations*, is not, as of any duty, conſcience, neceſſity, (as St. *Paul*, (who applies that) *Wo to me if I preach not the Goſpel, &c.*) but meerly, as of *courteſie*; as arbitrary and ſpontaneous; as of novelty and curioſity, when, where, what, how, and as far, as their own ſudden fits, humors, and intereſts; or others flatteries and vulgar applauſes move them; while the novelty, curioſity, and admiration of theſe mens boldneſs, more than of their rare *gifts*, works upon the *itching ears*, not the *humble hearts* of their *gaping*, or *giddy hearers*.

Rom. 12. 2. λογικὴν ὑμῶν λατρείαν.

1 Cor. 9. 16. *Væ negligenti officium, quod debuit, & arroganti, quod non debuit.* Bern.

2 Tim. 4. 3. They will not endure ſound doctrine, but after their own luſts ſhall they heap up to themſelves Teachers, having itching ears.

Such *Ivy* and *Country Garlands*, as theſe men hang out in their private *Cells* and *Conventicles*; or in their more *Publick Fairs* and *Taverns*; are no temptations to us, to think their unſeaſoned *new bottles*; or their *flatuous and unrefined Wines*, (which have fumed ſo much into their own, and their auditors weak heads, that many of them every where reel and ſtagger, and vomit out their own ſhame, and wallow in their filthineſs, like *drunken men*) are any way comparable to our *old bottels*, * and *veterane Wines*; which are ſound, ſweet, well-refined, and full of ſpirits. Nor will theſe *new patches* of *gifted*, but *unordained Preachers*, ever be ſuitable with, or comparable to our *good old Garments* *, the *learned*, *ordained*, and *true Miniſters*, either

* Matth. 9. 17. *Vetus vinum mulſo longè defæcatius; & guſtu ſuavius, & ſpiritu lenius, & ætate mollius, & ſanitate ſalubrius, & cerebrum minus movet, & cor magis reficit.* Grieg. * Matth 9. 16. *Eccleſiæ veſtem (ordinem ſcilicet & decoram politiam) & deformi novitate lacerant, & turpiter lacerando magis deformant novatores.* Prideaux.

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for durableneſs, comlineſs, or comfort; being heavier in the Summer of *proſperity*, and colder in the Winter of *adverſity*: So that they are rather a ſhame, an oppreſſion, and deformity to us, to our reformed Chriſtian Religion, and to our Church, and Nation; as if we had choſe, rather to be clothed with a ridiculous *pybald fools-coat*, or a *beggars cloak*, checquered with infinite *rents and patches*, than with that *holy* and *comly Garment* of *order* and *unity* which *Chriſt* left to his *Church* and *Miniſters* (like his own) *without any rent or ſeam*: That is, An *uniform*, *compleat*, *conſtant way*, and *order* of *holy Miniſterial power*, derived in a right and ſucceſſive *Ordination*: Theſe new *ſhort jumps* of *unordained Teachers*, are to the *Churches* and *Religion's* proportions, like the *coats* of *Davids* Meſſengers, 2 *Sam.*10.4. when they had been ſhamefully and ſpightfully treated by ungrateful *Hanun*; expoſing indeed our *Nation*, and our *Religion*, to all * *reproach and ſcorn*; when all round about us ſhall ſee ſuch *feeble* and *uncomly parts*, as indeed theſe gifted men, for the moſt part, are, in the body of our *Church*, thus *diſcovered*, which were far better *concealed* and *hidden*.

John 19.23. *Qualis Chriſti veſtis inconſutilis, inconſiſſa, talis eſſe debet eccleſiæ conſtans ordo & politia uniformis.* Auguſt. * *Quantum deeſt auteritati, tantum adeſt pudori, aut inverecundiæ*; *Nihil enim impudentius, quàm injuſſum muneri, aut officio cuicunque ſeſe immittere.* Gerard.

24. *Boldneſs of unordeined Teachers.* Num.22.28. 2 Pet.2.16.

Yea, although they may (with truth) in ſomethings juſtly tax and reprove, ſome failings, or faults in ſome, yea, all our Miniſters; yet we do not think preſently they are to intrude into their places, and Miniſtry; no more than *Balaam's* Aſs might preſume to become, preſently, a *Prophet*; becauſe it ſometimes ſpake and reproved its *maſters madneſs*. Nor do we ſee any reaſon, that men ſhould wait upon the *lips of ſuch animals* for *Inſtruction*, who cannot juſtifie their ſpeaking without a miracle; no more indeed, than theſe new *Teachers* can their chalenging the publick *place*, and conſtant *office* of *Chriſts Miniſters*, to which they have no ordinary *Call* or *Miſſion*.

So *Moſes*, *Iſaiah*, *Jeremiah*, *Ezekiel*. * St. *Jerome* tells of *Nepotianus*: *Eò dignior quo ſe clamabat indignum, fugiebat, dum populus quærebat*; *Humilitate ſuperabat invidiam.* Ep. ad Heliod. So *Socrates* of *Ammonius*, when he was fought to be made a Paſtor of the Church. *Lib.6. c.30.* * Job 1. 6. & 2.1. 2 Cor.11. 13.

Indeed we have rather cauſe, greatly to ſuſpect theſe *intruders*, as for many other things, ſo for their *boldneſs and forwardneſs*: Since, ſuch as have been *ableſt for that great ſervice*, have always been * *modeſtly ſlow*, and *humbly reſerved*: That theſe mens undeſired promptitude is like that *malicious readineſs of Satan*, who, uncall'd, preſents himſelf among the *ſons of God* *; ſo are the *miniſters of Satan* moſt prone to *transform themſelves* by their *hypocriſies*, into *angels of light*; in order to advance *helliſh darkneſs*, and *damnable doctrines*. And the times are much injured by reports, if it be not in ſome degree true, That many of theſe *Muſhroom Miniſters*, the moſt forward *Teachers* of this *new race* and *mechanick extraction*, are ſuch

Nunquam periculosius fallit tenebrarum & mendaciorum pater, quàm cùm sub lucis & veritatis specie delitescit. Jeron.

persons in disguises of *vulgar plainness*, and *simplicity*, who have had both their learning and their errand from the vigilant *Seminaries* beyond Sea: Out of which *Galliles* can come little good to our *Reformed Church* and *Nation*. *Satan* is not less a *Devil*, when he will seem a *Doctor*; nor more a dangerous *tempter*, than when he would appear a zealous *teacher*. Whence soever they are, sure we are, That many of these, who are so suddenly started up into Pulpits, are not ashamed to vent by word and writing; such *transcendent blasphemies*; That they teach whatever they think or say, of the *Majesty of God*, of *Christ*, of the *holy Spirit*, of the *Divine Nature*, though never so *irreverent*, *profane*, and *ridiculous*, yet it is no *blasphemy*, but *sublimity*; no *profaneness*, but getting above, and out of all *forms*; Whatever they contradict of the clear literal sense, and rational scope of the Scriptures, though it seem, and be never so gross a lie and error, in the common significancy of the words, yet it is a *truth in the spirit*; Whatever they act, never so disorderly, brutish, horrid, obscene and abominable, yet it is no *sin*, but a *liberty*, which God, and Christ, and the Spirit exercise in them, who cannot sin.

So *Irenæus*, l. 1. *Tertul.* de præ. ad Hæ. *Austin.* de hær. & de unitate Eccles. c. 16. Tells us of the *Portentiloquia Hæreticorum*. Vid. p. 204.

Nor is this the least cause we have to suspect, beware of, and abhor these *new Modellers* and *Levellers* of the *Ministry*; That, how different soever their faces and factions are, one from another, (though they go one *East*, and the other *West*; whether they *separate*, or *rant*, or *seek*, or *shake*,) yet still they meet in this one point, No *Ordination*, no *Function*, or peculiar *Calling* of the *Ministry*: The Serpents tail meets with his head, that he may surround truth with a circle of malice; As *Herod* and *Pilate*, they agree to crucifie Christ; as *Samsons* Foxes, though their *wily-heads* look several ways, yet their filthy tails carry common *fire-brands*; not onely to set on fire the sometime well-till'd and fruitful Field of this Church; but also to consume the very *labourers* and *husbandmen*. Their *eyes* and *hands* are generally bent against the best and ablest *Ministers*; and their *spirits* most bitterly inconsistent, with that *holy Ministry*, which *Christ once delivered*, by the *Apostles*, to the *Church*; and which, by the *fidelity* of his Church, hath been derived to us; of which, we and all the *true Churches* of *Christ*, have in all ages had so great, and good experience; which no malice of devils, or personal infirmities of men, have been hitherto able so to hinder, as wholly to interrupt; much less so to corrupt it, that it should be, either just, or any way necessary to abolish it, according to those *tragical clamors*, and *tyrannick purposes* of some unworthy men; whose *malice* and *cruelty*, (as our modern *Hamans*) doth hope, and daily with eagerness expect, when the whole *Function* and *Calling* (*which is from God, though by man*) of the *ordained* and *authori-*

In hoc uniformes esse solent errantium deformitates, quod rectè sentientes odio habent. August.

Esther 5. 9.

tative

tative Ministry (which hath succeeded the *Apostles* to our days) shall be *trussed up that fifty footed Gallows*, which *malicious* and *ungrateful envy*, or *sacrilegious covetousneß*, or *vulgar ambition*, or *Jesuitick policie*, hath erected for the whole Nation of the *antient* and *true Ministers*; And all this, because (like *Mordecai*) they will not; nor in any Reason, Law, and Religion, can *bow down*, or pay any respect (such as the *pride* and *vanity* of some men expect) to those high and self-exalting gifts, whereto their *Antiministerial adversaries* pretend; and which they seek to cry up in their *meetings* and *scriblings*; with which they say, (and onely say) They are *divinely called*, and more *immediately inspired*, not onely above *their fellows* and *brethren* (who are still modestly *exercised* in their first *mechanick occupations*) but even above those, that are much their betters, every way; and, who merit to have been, (and possibly have been to many of them) as *Fathers* in Religion; by whose pains and care, with Gods blessing, the true Christian Religion in all ages hath been planted, propagated, and preserved, or (where need was) reformed, and restored to its *essential lustre* and *primitive dignity*.

25. *Sober mens greatest sense.*

So that the cruel contrivances and desperate agitations, carried on by some men against the true Ministers and Ministry in this Church, (like the looks of the great *red Dragon*, upon the *Woman* of the *Revelation*) have a *most dire* and *dreadful aspect*; not onely upon all *good learning* and *civility*, but also upon all true *Religion*, both as *Christian*, and as *Reformed*. Threatning at once to devour the very *life*, *soul*, *beauty*, *honor*, *joy*, and *blessing* of this *Nation*; on which we may well write *Ickabob*, the *glory is departed from our Israel*; so soon as the fury of these men hath broke the hearts and necks of our *Elies*, the *Evangelical Priests of the Lord*, the true *Ministers of Christ*, who are as the *chariots and horsmen of our Israel*.

Revel. 12. 4.

1 Sam. 4. 21.

Civil changes and *secular oppressions* have their limits, confined within the bounds of *things mortal* and *momentary*, with which, a wise and well setled Christian is neither much pleased nor displeased, because not much concerned, nor long: (For no wind from the four corners of the Earth, can blow so cross to a good mans sails, but he knows how to *steer a steddy course to Heaven*, according to the *compass of a good Conscience*.) But what relates to our *souls eternal welfare*, to the *inestimable blessing* of *present times* and *posterity*; What more concerns us in point of being true Christians, (that is *rightly instructed*, *duly baptized*, and *confirmed* in an *holy way*) than any thing of *riches*, *peace*, *honor*, *liberty*, or the very *being men* can do; (for without being true Christians, it had been *good for us*, *we had never been men*;) what evidently portends, and loudly proclaims Darkness,

Quadratus cùm sit vir bonus ad omnem fortunæ jactum aquabilis est & sibi constans. Sen. *Tanto satius est esse Christianum quàm hominem, quanto præstat non omnino esse hominem quàm non & esse Christianum.* Bern.

Darkneſs, Error, Atheiſm, Barbarity, Profaneneſs, or all kinde of *Antichriſtian tyrannies* and *ſuperſtitions*, to come upon us and our children; inſtead of that *ſaving truth*, *ſweet order*, and *bleſſed peace*; inſtead of thoſe *unſpeakable comforts*, and *holy privileges*, which we formerly enjoyed, from the *excellency* of the *true knowledge* of our *Lord Jeſus Chriſt*, declared to us by the labors of our *true* and *faithful Miniſters*: We hope it can offend no good Chriſtians to ſee us, more piouſly paſſionate, and more *commendably impatient* againſt thoſe who ſeek to deprive us of all thoſe *divine bleſſings*, than *Micah* was againſt thoſe, who *ſtole away his gods*, and *his Prieſts*; in as much as our *true God*, and *true Saviour*, and *true Miniſters*, infinitely exceed his *Teraphins*, his *Ephod*, his *Vagrant*, and idolatrous *Levite*, who yet was as a *father* to him: Who can wonder! if we, or any other, who have any *bowels* of *true Chriſtians*, or *tenderneſs of Conſcience* for our *Reformed Religion*, do (as the *true Mother* did) paſſionately yern within themſelves, and earneſtly cry to others, leſt by the *ſeeming liberty* of every ones *exerciſing his gifts*, in *Preaching* and *Prophecying*, their eyes ſhould behold the *true and living childe of Religion* reformed, cruelly murthered and deſtroyed, under pretence of equable dividing it; to gratifie thereby the cunning deſigns of an impudent and cruel Harlot. It is the leaſt, that we as true *Proteſtants* in this Church of *England* can do, *earneſtly by prayers to contend with God and man, for the faith once delivered to the Saints*; that we may neither craftily be cheated, nor violently robbed, of that onely *heavenly treaſure* of our ſouls; nor of thoſe *earthen veſſels*, which the *Lord* hath choſen and appointed, both to preſerve it, and diſpence it to us; namely, *the truly ordained and authoritative Miniſters*; the original of whoſe *office and power*, as of all *Evangelical Inſtitutions*, is from our *Lord Jeſus Chriſt*, and not from the will of man, in any wanton, arbitrary, and irreligious way.

Sancta & laudabilis eſt in religionis negotio impatientia. Jeron. Judges 18. 24.

1 Kings 3. 26. *Viſcera genuinam matrem indicant: Ex vero dolore verus amor dignoſcitur. Fictitius & meretricius animus facilè patitur infantem dividi.* Greg.

Jude 2.

2 Cor. 4. 7.

26. *Who are the Antiminiſterial adverſaries moſt, and why.*

Thus then may your *Virtuous Excellencies* eaſily perceive, That it is not as *mine, or my Brethren, the Miniſters, private ſenſe alone*, but it is as the *publick eccho of that united voice*, which with ſad complaint and doleful ſound, is ready to come from all the *holy hills of Zion*; from every corner of the *City of God* in our Land; through the prayers and tears, ſighs and groans, of thoſe many thouſands judicious and gracious Chriſtians, who are as the *remnant that yet hath eſcaped*, the blaſpemies, extravagancies, ſeductions, pollutions, and confuſions of the preſent world; occaſioned by thoſe, who *neither fearing God, nor reverencing man*, ſeem to have ſet up the deſign and trade of *mocking both*: None bear the true *Miniſtry* with leſs patience than they, whoſe deeds will leaſt endure the touch-ſtone of *Gods Word*: Whoſe violent projects againſt this Church and State, (being wholly inconſiſtent with any rules of righteouſneſs and godlineſs)

Luci nimium adverſantur meritò, qui tenebrarum opera operantur. Aug.

lineſs) makes them moſt impatient to be any way cenſured, croſſed, or reſtrained, by thoſe precepts and paterns of juſtice and holineſs, which the *true Miniſters* ſtill hold forth out of Gods Word, to their great reproach and regret; no more able to bear that freedom of truth, than the old world could bear *Noahs*, or *Sodom Lots* preaching of righteouſneſs. To theſe mens aſſiſtance comes in (by way of clamoring or petitioning, or writing ſcandalouſly againſt the Miniſters, and Miniſtry of this Church) all thoſe ſorts of men, whoſe *licentious indifferency*, *profane ignorance*, and *Atheiſtical malice*, hath yet never *taſted*, and ſo never valued the bleſſings of the *learned labors* and *holy lives* of good *Miniſters*; both theſe ſorts are further ſeconded by that *ſordid and ſelf-deceiving covetouſneſs*, which is in the earthy and illiberal hearts of many ſeeming *Proteſtants*; who either ingratefully grudg to impart any of their *temporal good things* to thoſe of whoſe *ſpirituals they partake*; or elſe they are always *ſacrilegiouſly gaping* to devour thoſe remains of *Bread* and *water*, which are yet left, as a conſtant maintenance to ſuſtain the *Prophets* of the *Lord* in the *Land*. Rom. 15. 27. 1 Cor. 9. 11.

And laſtly, not the leaſt evil influence falls upon the *Miniſters* and *Miniſtry* of this *Reformed Church*, by the cunning activity of thoſe *pragmatick Papiſts*, and *Jeſuitical Politicians*, (for all of the *Roman Profeſſion* are not ſuch) who make all poſſible advantages of our *civil troubles*, and ſtudy to fit us for their ſumation, and a recovery to their party, by helping thus to caſt us into a *Chaos*, and ruinous heaps, as to any ſetled *Order* and *Religion*: The moſt effectual way to which, they know is, To raiſe up rivals againſt, to bring *vulgar ſcorn* and *factious contempt* upon, to foment any *ſcandalous petitions* againſt *Miniſters*, and the whole ſupport of the *Miniſtry*, that ſo they may deprive that *function*, of all the *conſtant maintenance*, and thoſe *immunities*, which it hath ſo long and peaceably enjoyned, by the Laws, (which are, or ought to be, as the reſults of free and publick conſent, ſo the great preſervers of all eſtates in this Land.) Thus by *ſtarving*, they doubt not, ſpeedily to deſtroy the *holy function*, *divine authority*, and *due ſucceſſion* of all *true reformed Miniſtry* in *England*; Solicitouſly inducing all ſuch deformities, as are moſt deſtitute of all *ſober* and *true grounds*, either of *Law*, *Reaſon*, *Scripture*, or *Catholike* practiſe in the *Church of Chriſt*; Thus ſhortly hoping, that from our *Quails* and *Manna* of the *Learned* and *Reformed Miniſtry*, and *true Chriſtian Religion*, we may be brought back again to the *Garlick* and *Onyons* of *Egypt*, to praying to *Saints*, to worſhipping of God, in, or by, or through *Images*, to ſuch implicite *Faith* and *Devotion*, to truſt in *Indulgences*, to the uſe of burthened, or maimed *Sacraments*, to thoſe *Papal Errors*, *Superſtitions*, and *Uſurpations*, which neither we, nor our *Forefathers*, of later

ages have tasted of; which, however somewhat better *dressed* and *cooked* (now) than they were in grosser times; yet still they are thought (and most justly) both *unsavory* and *unwholsome*, to those serious and sounder Christians, who have more accurate palates, and more reformed stomachs: With whose *judgements* and *consciences*, nothing will relish, or down, as to *doctrine*, and *rule* of *Faith*, or *Sacramental Administrations*, and *duties* in *Religion*, which hath not *Scripture* for its ground; to which, no doubt, the *primitive* and *purest Antiquity* did consent: To whose holy rule and patern, this Church of *England* in its *restitution* or *reformation* of *Religion*, did most exactly, and with greatest deliberation, seek to conform both its Ministry and holy Ministrations, using *liberties* or *latitudes* of *prudence*, *order*, and *decency*, no further, than it thought might best tend to the *edification* and *well-governing of the Church*, 1 *Cor.* 14. 40. Wherein it had (as all particular *National Churches* have) an allowance from God, both in *Scripture*, and in *Reason*.

Si canonicarum Scripturarum autoritate quidquam firmatur, sine ulla dubitatione credendum est: Aliis verò testibus tibi credere vel non credere licet. August. ep. c. 12.

Hoc prius credimus, non esse ultra Scripturas quod credere debeamus. Tertul. de præ. ad Hæ l. 3. *Sacris Scripturis non loquentibus quid loquetur?* Ambr. voc. Gen. l. 2.

27. *Things of Religion ought first and most to be considered by Christian Rulers.*

But, as if nothing had been reformed and setled with any wisdom, judgement, piety, or conscience in this Church, nor hitherto so carried on by any of the *true and ordained Ministers* of it; infinite calumnies, injuries, and indignities, are daily cast upon the whole Church, and the best Ministers of it: The cry whereof (no doubt) as it hath filled the Land, so, it hath reached up to Heaven, and is come up to the *ears* of the *most high God*.

And therefore, I hope, it will not seem rude, unseasonable, or importune to any *excellent persons* of what *piety* or *power* soever, if it now presseth into their presence; who ought to remember, that they are but as *Bees* in the same Hive; as *Ants* on the same Mole-hill; and as *Worms* in the same clods of Earth, with other poor inferior Christians, whom they have far surmounted in civil and secular respects. The swarms and crowds of worldly counsels and designs, we hope, have not (as they ought not) overlaid or smothered all thoughts, care, and conscience of preserving, restoring, and establishing, *truth*, *good order*, and *peace*, in matters of *Religion*: Which are never by those publick persons, who pretend to any thing of *true Christianity*, to be so far despised and neglected, that those above all other matters of publick concernment, should be left, like *scattered sheaves*, to the wastings and tramplings upon by the feet of the *Beasts* of the people; ungathered and unbound by any *civil sanction* and *power*, agreeable to *holy order*, *divine method*, *Christian charity* and *prudence*. Possibly it had fared better with all estates in this Church and State, if they had learned and followed, that

Meritò à Deo negliguntur qui res Dei secularibus postponunt negotiis. Cypr.

divine

divine direction, and *grand principle* in *Christian politicks*, *First seek the Kingdom of Heaven, and the righteousneſs thereof, and all theſe things ſhall be added to you*: The neglect of *Gods houſe*, (the Church) and its *beauty*, *holy order*, and *miniſtry*, hath been a great cauſe of overthrowing ſo many *ſeiled houſes*, which were covered with *Cedar*, and decked with *Vermilion* and *Gold*.

τὸ ἐπὶ πᾶσι πρῶτον. Primum quod ſanctum, *Plat.* Matth. 6. 33. Hag. 1. 4. Is it time for you to dwell in your ceiled houſes, and this houſe lie waſte. V. 5. Now therefore, ſaith the Lord of hoſts, conſider your ways. εἰ δὲ ἀρχόμεσθα. Arat. Phainom.

Certainly no men employed in publick power or counſel, have any buſineſs of ſo *great concernment*, or of ſo urging and crying neceſſity as this, *The preſervation of the true Evangelical Miniſtry*, in its due power and authority; Upon which, without any diſpute among ſober and truly-wiſe men, the very life, being, weight, honor, and ſucceſſion of our Religion doth depend, both as Chriſtian, and as reformed: For it is not to be expected, that the *ignorant prating*, and *confident boaſting* of any other *voluntiers*, will ever *ſoberly adorn*, or *ſolidly maintain* our *Religion*, which hath ſo many very *eloquent*, *learned*, and *ſubtile enemies*, beſides the *rude* and *profaner rabble*, beſieging it; both *learned* and *unlearned* oppoſe *true Religion*, as the right and left-hand of the *Devil*; the one out of *ignorance*, the other out of *crookedneſs*; the one as *dark*, the other as *depraved*; the one cannot endure its *light*, nor the other its *ſtraitneſs*. Againſt neither of them can theſe afford help, any more than the *confuſed cackling* of a *company of Geeſe*, could have defended the *Roman Capitol*: Which noiſe is indeed, but an *alarm* to ſober and good *Proteſtants*, intimating the approach or aſſault of enemies; and ſhould excite the *vigilancy* and *valor* of all *worthy Magiſtrates*, *conſcientious Soldiers*, and *wiſe Chriſtians* of this *Reformed Church*, to reſiſt the invading danger; as by other fit means, ſo chiefly by *eſtabliſhing* and *incouraging* a *ſucceſſion* of *learned*, *godly*, and *faithful Miniſters*.

Anſerum clangore crepituq; alarum excitus Manlius capitolium propugnat, Gallos deturbat, &c. Livi. Dec. 1. l. 5.

Nor in any reaſon of State, or of Conſcience, ſhould thoſe who exerciſe *Magiſtratick power* in this Church and State, ſo far neglect him, who is *Higher then the higheſt* *; by whom all power is diſpenced; or ſo far gratifie the irreligious rudeneſs, the boiſterous ignorance, and violent profaneneſs of any, (who are but *Gods executioners*, the *inſtruments* of his *wrath*, and *miniſters* of his *vengeance*;) as for their ſakes, and at their importunity, to deſpiſe and oppreſs thoſe who are by Chriſt and his Church appointed to be *Miniſters* of *Gods grace*, and *conveyers* of his *mercy* to men: The meaneſt of whom, (that do indeed *come in* his name) the proudeſt mortal may not ſafely injure or deſpiſe; becauſe not without ſin and reproach to Chriſt and God himſelf. For *he that heareth you, heareth me*; *and he that deſpiſeth you, deſpiſeth me, and him that ſent me*; is ſignally and diſtinctly ſpoken in favor to *true Miniſters*, and for terror to thoſe that are prone to offer inſolency to their worldly

* Eccleſ. 5. 8. He that is higher than the higheſt, regardeth; and there be higher than they. John 19. 11. Thou couldſt have no power, except it were given thee from above. *Chriſt* to *Pilat* 1 Cor. 12. 1. 1 Pet. 4. 10. Stewards of the manifold grace of God. Luke 10. 16.

weakneſs, and meanneſs. Such as deſpiſe and oppoſe the Miniſters of Chriſt, are more rebellious than the devils were; for of theſe, the ſeventy returning teſtifie, *Luke* 10.17. *Lord, even the devils are ſubject to us in thy Name.*

1 Cor. 1. 21. It pleaſed God by the fooliſhneſs of preaching, to ſave them that believe.

If then we have *immortal ſouls* (which ſome *mockers* now queſtion,) ſure they are infinitely to be preferred before our *carkaſes*; and the *inſtruments* which God hath appointed, as means to *ſave them*, are proportionably to be eſteemed beyond any, that are oft the *deſtroyers*, at beſt, but the *preſervers* of *mens bodies*, and *outward eſtates*.

Who can diſſemble, or deny, That the *banks of equity, piety, modeſty*, and *charity*, yea, of *common humanity*, are already by ſome men much *demoliſhed*, through the *pride, preſumption, inſolence, ſcurrility*, and *profaneneß* of ſome *ſpirits*, who are ſet againſt the *Reformed Religion*, the *Miniſters* and *Miniſtry* of this *Church*? Who ſees with honeſt and impartial eyes, and deplores not, to behold; how the deluge of *Ignorance, Atheiſm, Profaneneß*, and *Sottiſhneß*; alſo of *damnable Errors, deviliſh Doctrines*, and *Popiſh Superſtitions*; together with *Schiſmatical fury*, and *turbulent Factions*, are much prevailed (of later years) both in Cities and Countreys here in *England*: And this, ſince men of *Antiminiſterial tempers*, have ſtudied to act the *Devils Comedy*, and this *Churches Tragedy*; endeavoring to render, not onely the *able, godly*, and *painful Miniſters*, but the *whole Miniſtry* it ſelf, and all *holy Miniſtrations* (rightly performed by its *Authority*) *deſpiſed, invalid, decryed*, and *diſcountenanced*: In many places affronting ſome, vexing and oppreſſing others, menacing all every where, with *total extirpations*: For, they who pretend to have any man a Miniſter that liſts, intend to have none, ſuch as ſhould be; (As they that would have every man a Maſter or Magiſtrate, mean to have none, in a Family or State;) but onely, by *ſpecious ſhadows* of *New Teachers* and *Prophets*, they hope to deprive us of thoſe *ſubſtances*, both of *true reformed Religion*, and the *true Miniſtry*; which we and our Forefathers have ſo long happily enjoyed, and which we ow to our poſterity.

Gaudet in malis noſtris diabolus, lætatur in miſeriis, dilatatur anguſtiis, delectatur angoribus, triumphat ruinis. Bern.

28. *The great and urgent cauſes of complaint.*

Nor is this a feigned calumny, or fictitious grief, and out-cry: Your *piety* (O excellent Chriſtians) knows, That the *ſpirits* of too many men, are ſo deſperately bent upon this deſign againſt the *Function of the Miniſtry*; that they not onely *breathe out threatnings againſt all of this way* (the *duly ordained Miniſters*;) but daily do (as much as in them lies) make *havock* of them; and in them, of all good *maners* and *reformed Religion*; while ſo many *people*, and whole *Pariſhes* are void and deſolate of any *true Miniſter*, reſiding among them: I leave it to the *judgements* and *conſciences* of all *good Chriſtians* to conſider, how acceptable ſuch projects and

practiſes

practises will be to any sober and moralized *professor*; to any *gracious* and *true Christian*; to any *reformed Church*, or to *Christ*, (the *Institutor* of an *authoritative* and *successional Ministry*) or, last of all, to *God*, whose mercy hath eminently blessed this *Church* and *Nation*, in this particular, of *able* and *excellent Ministers*; so that they have not been behinde any Church under Heaven; That so exploded Speech then, *Stupor mundi clerus Anglicanus*, The *Ministers* of *England* were the admiration of the *Reformed World*, had not more in it of crack and boasting, than of sober Truth, if rightly considered; onely it had better become (perhaps) any mans mouth, than a *Ministers* of this *Church*, to have said it; and any others, than *believers* of this *Church*, to have contradicted and sleighted it: Since to the *English Ministers* eminency, in all kinde, so many forein Churches, and Learned Men, have willingly subscribed; as to *Preaching*, *Praying*, *Writing*, *Disputing*, and *Living*.

On the other side, How welcome the disgrace of the Ministry will be to all the enemies of *Gods truth*, of the *Reformed Religion*, and of all *good order* in this *Church* and *State*, it is easie to judge, by the great *contentment*, the ample *flatterings*, the unfeigned *gloryings*, the large and serious *triumphings*, which all those that were heretofore professed enemies to this *Church* and our *Reformed Religion*, (either such as are factious and politick *Factors* for another *Supremacy* and *Power*; or such as carry deep *brands* of *Schism* and *Heresie* on their foreheads; or such as are professedly *Atheists*, *profane*, *idle*, and *dissolute mindes*) discover, in this, That, they hope, they shall not be any more *tormented by the prophecying of these witnesses*, the true and faithful Ministers of the *Church* of *England*; Than whom, none of that *order*, in any of the late *Reformed Churches*, and scarce any of the *Antients*, have given more *ample*, *clear*, and *constant testimony*, to the *glory of God*, and the *truth* and *purity* of the *Gospel*, by their *Writing*, *Preaching*, *Praying*, *Sufferings*, and *holy Examples*, *Living*, and *Dying*; which I again repeat, and justifie against those, who swell with *disdain*, and are ready to *burst* with *envy*, against the *real worth*, and *undeniable excellency* of the *Ministers* of the *Church* of *England*.

Revel. 11.10. They that dwell on the earth, shall rejoyce (over the dead, and unburied bodies of the witnesses) and make merry, because these two Prophets tormented them that dwelt on the earth.

All which makes me presume, That you (O excellent Christians) can neither be ignorant, nor unsatisfied in this point of the *Evangelical Ministry*, both as to this, and all other *Churches* use, benefit, and necessity; as also, to the *divine right of it*, by *Christs institution*, the *Apostles derivation*, and the *Catholike Churches* observation, in all times and places; as to the *main substance* of the *duties*, the *power*, and *authority* of the *Function*; however, there may be in the succession of so many ages, some *Variation*, in some *Circumstantials*: The *peculiar office*, and *special power*, were seldom, (as I have said)

if ever questioned, among any Christians, until of late; much less, so shaken, vilified, and traduced, as now it is by the *ungrateful wantonness*, and *profane unworthiness* of some; who, not by force of reason, or arguments of truth, but by forcible sophistries, armed cavilings, violent calumnies, and arrogant intrusions, have (like so many *wilde Bores*) sought to *lay waste* the *Lords Vineyard*; Pretending, That their *brutish confidence* is beyond the best *dressers* skill; that their *irregular rootings* are better than the *carefullest diggings*; that their *rude croppings* and *tearings* are beyond any *orderly prunings*, or *wary weedings*; that their *sordid wallowings*, and *filthy confusions*, are before any *seasonable manurings*; that there needs no *skilful Husbandmen*, or *faithful Laborers* of the *Lords sending*, the *Churches ordaining*, or the *faithful peoples approving*; where so many *devout swine*, and *holy hogs*, will take care to plant, water, dress, and propagate the *Vine* of the *true Christian Reformed Religion*; to which, the hearts of men are naturally no *propitious soyl*. Nor is the event, as to the happiness of this Church, and its Reformed Religion, to be expected other (without a miracle,) (if once those *unordeined, unclean*, and *untried spirits*, be suffered to possess the Pulpits, and places of true and able *Ministers*) than such, as befel those *forenamed cattel*, when once *Christ* permitted the *devils* to enter into them: All truth, order, piety, peace, and purity of Religion, together with the Function of the Ministry, will be violently carried into, and choaked in the midst of the Sea, of most *tempestuous errors*, and *bottomless confusions*.

Psal. 80. 30. The Boar out of the wood doth waste it, and the wilde Beast of the field doth devour it.

Et atroces insidiatores, & apertigrassatores, Ecclesiam divastare conteudunt, tam arte quàm arte. Aug.

Matth. 9. 38. Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.

Matth. 8. 32. The whole herd of swine ran violently down a steep place into the Sea, and perished in the waters. *Immundi illi Ministri, & inordinati Doctores, per ignorantiæ, temeritatis, & superbiæ præcipitia feruntur in (τὰ βάθη τῆ σατανᾶ) profunditates Satanæ* (Apoc. 2. 24.) *in errorum, blasphemiarum, & confusionum omnium abyssum.* Chemnit.

29. *Absurdities*

The *impious absurdities*, *enormious bablings*, and *endless janglings*, whereby some men endeavor to dishonor, and destroy the whole Function of the reformed and established Ministry in this Church; and to surrogate in their places, either *Romish Agitators*, or a *ragged Regiment* of new and necessitous *voluntiers*, (whosoever lists, not to consecrate, but desecrate himself, by an *execrable boldness*; or else is elected and misordained by that *zealous simplicity*, *schismatical fury*, and *popular madness* after any novelty, which is ever, in any meaner sort of people.) These no doubt are sufficiently known to you, together with those learned solutions, those sober, and to wise men, satisfactory answers, which have by many worthy Pens, both long since, and lately been made publick, both as to the calumnies of the

1 King. 13. 33. *Jeroboam* made of the lowest of the people, Priests; whosoever would he consecrated him, and he became one of the Priests.

V. 34. And this thing became sin to the house of *Jeroboam*, to cut it off and destroy it from the face of the earth.

adversaries,

adverſaries, and the vindication of this Church, and its Miniſtry; Which is conform, not onely to our wiſe, excellent, and antient Laws; but to all right reaſon; common rules of order and policy; dictates of humane nature; practiſe of all Nations: Alſo, to the Precepts, Inſtitutions, Paterns, and Cuſtoms of God, of Chriſt, of the Apoſtles, and of all the Churches; and ever was ſo eſteemed and reverenced, until the *four* and *unſavory dregs* of theſe perilous, laſt, and worſt times, came to be ſtirred and drawn forth: Wherein, under pretences of (I know not what) *ſpecial calling*, *gifts*, and *privileges*, (but really to advance other *fruits*, than thoſe that uſe to grow from the *Spirit of truth*, *peace*, *holineſs*, and *order*,) ſome men are reſolved to aſcend to that deſperate height of *impiety*, which counts nothing a *ſin*, a *ſhame*, or a *confuſion*. 2 Tim. 3. 1.

I ſhall not ſo far diſtruſt the *knowledge*, *memory*, or *conſciences*, of *wiſe* and *worthy Chriſtians*; as to abuſe their leiſure, by a large, exact, and punctual diſputing every one of thoſe *Particulars*, *Arguments*, and *Scriptures*, which have been well and learnedly handled by others; who have put the *heady rabble* of their opponents, to ſo great diſorders; as from *Arguments*, to threaten *Arms*; from ſhews of *Reaſon*, to flie to *Paſſion*; from ſober *Speaking*, to bitter *Railings*, *Scoffings*, and *Barkings* at that *Light*, which they ſee is ſo much above them.

30. *Miniſters unheard, ought not to be condemned.*

Quo drationibus non poſſunt fuſtibus fatagunt; deficientibus ſcripturis ſuccurrant gladii. Aug. de Circumcel. *Lunam è cælo quum non poſſunt deducere, allatrant canes.* Sen.

Onely I cannot but ſuggeſt in general, to all good men, That it ſeems, not to me onely, but to many, much wiſer and better than my ſelf, a very *ſtrange precipitancy*, which no Chriſtian wiſe Magiſtrates will permit, (more like *tumultuary raſhneſs*, and *ſchiſmatical violence*, than either *Chriſtian zeal*, or *charitable calmneſs*). That the whole Order and Function of the Miniſtry of the *Goſpel* in this Reformed Church, ſo long owned by all good men, both at home and abroad; ſo long, and largely proſpered here with the *effects* and *ſeals* of *Gods grace* upon it; ſo eſteemed neceſſary to the very Being of any Church, and Chriſtianity it ſelf, by all ſober and ſerious Chriſtians; (For, there can be no true Church, where Chriſt is not; who promiſed to be with his Miniſters to the end of the World: So, that where no true Miniſtry is, there can be no preſence of Chriſt, as to outward Ordinances, *Matth.* 28. 20. which is ſpoken to thoſe that were ſent to *Teach* and *Baptize*, *&c.*) Laſtly, This Calling ſo never oppoſed by any, but erroneous, ſeditious, licentious, or fanatick ſpirits of later times; That (I ſay) this *antient*, and *holy Function*, ſhould without any *ſolemn publick conference*, *impartial hearing*, or *fair conſultation*, even among *Profeſſors* of *Reformed Chriſtianity*, be at noon day, thus *vilified*, *routed*, and ſought to be wholly outed; by perſons, whoſe *weavers beams*, or *ruſtick numbers*, and *clamorous crouds*; not their *reaſon*, *learning*, *piety*, or *virtue*, renders them, either

either formidable, or any way conſiderable; further, than to be objects of wiſer, and better mens, pity, and charity, or fears, and reſtraints.

Is it that there are no *Miniſters* of the *true* and *good old way*, worthy to be heard, or comparable to thoſe plebeian pieces, who by a moſt imprudent apoſtacy, becoming *haters* and *deſertors* of their former *holy orders*, and *authority Miniſterial*, have taken a new Commiſſion upon a popular account? Are none of the *antient Miniſters* fit to be adviſed with, or credited in this matter, which concerns not themſelves ſo much, as the publick good, both of Church and State? Are they all ſuch friends to their own *private intereſts* (ſome poor living, it may be) as to have no love to God, to Chriſt, to the Truth, or to the Souls of men? Have they no learning, judgement, modeſty, or conſcience, comparable to thoſe, who being *parties*, and *enemies* againſt them, hope to be their onely judges, and to condemn them? Is wiſdom wholly periſhed from the wiſe, and underſtanding hidden from the prudent? Is Religion loſt among the Learned; and onely now found among ſimple ideots? Or rather, are not the *Antiminiſterial adverſaries*, ſo conſcious to the *true Miniſters learned piety*, and their own *impudent ignorance*, that they are loth, and aſhamed to bring the one or other, to a publick teſt and fair trial; reſolving with the *Circumcellions* with more eaſe to drive them, than to diſpute them out of the Church; aiming not to ſatisfie any by their reaſon, but to ſacrifice all to their paſſion, if they can get power? Who doubts, but that if the *learned* and *godly Miniſters* in this ſometime ſo famous and flouriſhing Church of *England*, who ſeem now in the eyes of their enemies, (as if they had been taken by *Pirates* or *Picarooms*) onely fit to be ſo thruſt under Hatches; not worthy to be ſpoken with, to appear, to be truſted or regarded, if they might have ſo much *publick favor*, (which they deſpair not of, and do *humbly intreat*) as by *ſolemn tryal* and *diſpute*, to *aſſert* their *Station* and *Function*, againſt their *adverſaries*, (as ſome have in private ways done,) Who doubts, (I ſay) but by Gods aſſiſtance, (whoſe mercy hath not, will not, ever forſake them) they would make the *halting* and *ungrateful people* of this *Church*, to ſee, whether the *Lord* or *Baal* be *God*? Whether (I ſay) the *Primitive Order*, and *Divine Conſtitutions* of *Chriſt*; (which have on them, the *Seal of the Scripture*, the *Stamp of Authority*, and carry with them all the *beauties of holineſs*: For *right reaſon*, *due order*, *decency*, *peaceableneſs*, and *proportionableneſs*, to the great ends of *Chriſtian Religion*; together with their *real uſefulneſs*, confirmed by the happy experience of the *Primitive times*, the *pureſt Saints*, the *beſt Chriſtians*, the *conſtanteſt Confeſſors*, *holy Martyrs*, and moſt flouriſhing *Churches*;) Whether (I ſay) theſe ſhould continue in their place and

Et oſores & deſertores ſui ordinis. Sulp. Sev.

Circumcelliones inter Donatiſtas furioſiores, cùm ipſi extrà, i. e. Continentes ſe vocitabant, jus faſces omnes evertentes ſacerdotibus & Miniſtris Catholicis vim inferebant, omnia diripientes, &c. Calcem cum aceto in oculos piorum ingerebant. Vit. Auguſt. c. 9. 1 King. 18. 21.

and power, wherein God hath ſet them, and our pious Predeceſſors have maintained them in this *Church* and *Nation*; or theſe *yeſterday-novelties*, the *politick whimſeys*, and *Jeſuitick inventions* of ſome *heady*, but *heartleſs-men*, ſhould uſurp and prevail in this *Church*, after ſixteen hundred years preſcription againſt them; and which are already found to have in them (beſides their *novelty*,) ſuch emptineſs, flatneſs, vanity, diſorder, deformity, and unproportionableneſs to the great end of right ordering *Chriſtian ſocieties*, or ſaving of ſouls, by edifying them in *truth and love*; that they have been already productive of ſuch *dreadful effects*, both in *opinions* and *practiſes*, that they make the *Proteſtant* and *Reformed Churches* ſtand amaſed, to ſee any of their kinde bring forth ſuch *Monſters of Religion*, as ſeem rather the fruit of ſome *Incubus*, ſome foul and filthy ſpirits, deluding and oppreſſing this *Reformed Church*, than of that *bleſſed* and *promiſed Spirit*, whoſe power, whoſe rule, whoſe ſervants, have always been the moſt exactly and conſtantly, *holy*, *juſt*, and *pure*. For any true Chriſtians then, to allow and foſter ſuch prodigies of *Proteſtant Religion*, as ſome are bringing forth, ſeems no leſs prepoſterous, than if men ſhould reſolve, to put out their eyes, and to walk both blindfold and backwards; or to renverſe the body by ſetting the feet above the head: Indeed it is putting the *Reformed Religion* to the *Strapado*, and crucifying *Chriſt* again, as they did Saint *Peter*, after a new poſture, with his head downwards; As if in kindneſs to any men, they ſhould take away their ſouls, and make them move (like Puppets) by ſome little ſprings, wyars, and gimmers; or by the Sorcery of ſome Demoniack poſſeſſion.

Eph. 4. 10, 11, 12, 13.

Mirabatur & ingemuit orbis ſe tam citò fieri Arianum. Jeron. cont. Lucif.

John 14. 16. The Comforter, even the Spirit of Truth, he ſhall abide with you for ever.

For want of the favor of ſuch a *publick tryal* and *vindication* of the *Miniſtry*, I have adventured to preſent to the view of all Excellent Chriſtians in this Church, this *Apology*; By which I have endeavored to take off from the *Joſephs* and *Joſedecks* of this Church, thoſe *priſons* and *filthy garments*, wherewith ſome men have ſought to deform them; and to waſh off from their *grave countenances*, and *angelike aſpects*, the chiefeſt of thoſe ſcandals and aſperſions, under which (for want of ſolid reaſons, or juſt imputations againſt their perſons and calling) by ſome mens unwaſhen hands, and foul mouths (whoſe reſtleſs ſpirits caſt out nothing but dirt and mire againſt them) they are now ſo much *diſfigured* to the world; That ſo, *odious diſguiſes* (as of old to the Chriſtians) may render them leſs regarded, and more abhorred by vulgar people: This art of evil tongues, and pens, ſerving to colour, excuſe, or juſtifie the injuſtice, cruelty,

31. *Therefore this Apology endeavors the Miniſters defence.*

Gen. 41. 14. Zach. 3. 4.

Iſai. 57. The wicked is as a troubled ſea, when it cannot reſt; whoſe waters caſt up mire and dirt. *Tertul. Apolog.* 2 Cor. 10. 10. His bodily preſence is weak, and his ſpeech contemptible; ſo the falſe apoſtles, the miniſters of Satan, 2 Cor. 11. 13. The deceitful workers reproached St. *Paul* behinde his back.

cruelty, barbarity, unthankfulness, and irreligion of those, who seek first to *bait them* in the *Theatre* by all publick disgracings, and then to dispatch them. For against these Beasts (as Saint *Paul* sometime at *Ephesus*) whom no reason, learning, gravity, merit, parts, graces, or age doth tame or mitigate, the *true Ministers* of the *Gospel*, even in this *Reformed Church* of *England*, have now to *contend*, for their *Calling*, *Liberties*, and *Livelihood*; yea, for their *lives* too, if the *Lord*, by the favor and justice of those that have *wisdom*, *courage*, and *piety*, answerable to their places and power, do not rescue and protect them.

Veri criminis defectus falsis supplet calumniis; & factis innocentes, verbis deturpat malitia. Sulpit. *Donatistarum antesignani B. Augustinum seductorem & animarum deceptorem clamitabant; & ut lupum occidendum; & tale facinus perpetranti remissionem peccatorum obventurum.* Possid. vit. August.

32. *What Ministers I plead for.*

If in any thing, as weak and sinful men, any of the *true Ministers* of this *Church*, are (indeed) liable to *just reproaches*, either of *ignorance*, or *idleness*, *factiousness*, *sedition*, any *immorality*, or *scandalous living*, (and what *Church of Christ* can hope to be absolutely clear, when even in *Christs family*, and the *Apostles* times, there was *dross* and *chaff* in the *floor*, by *Judas*, and *Demas*, *Simon Magus*, *false Apostles*, *deceitful workers*, *Ministers of Satan*, &c?) I am so far from excusing, or pleading for them (as to their personal errors and disorders) that I should be a most *severe advocate* against them, (if after two or three admonitions, they should be found incorrigible.)

2 Cor. 2. 17. Not as many which corrupt the Word of God. 2 Cor. 11. 13. Tit. 3. 10. *Nihil deformius est sacerdote claudicante; qui non æquis & rectis pedibus incedit in viis Domini.* Greg. *Plus destruit sinistra pravæ vitæ, quàm astruit dextra sanæ doctrinæ.* Bern. *Non confundant opera tua sermonem tuum. Proditores sunt non prædicatores christi, quibus factis deficientibus vita erubescit.* Jerom. ad Nepot. *Nisi præstes quod prædicas mendacium non Evangelium videbitur.* Lact. Inst. lib. 3. cap. 16. *Exemplum operis est sermo vivus & efficacissimus.* Bern. *Ut fumenti cibum & non digerenti pernitiosum est; ita docenti & non facienti, peccatum est.* Id. *Animata virtus est quæ factis honestatur: Cadaverosa, quæ verbis tantum macrescit.* Leo. *Mysterium Theologiæ non ut olim Philosophiæ, barba tantum & pallio celebratur: Sed doctrinæ sanitate & vitæ sanctitate.* Lact.

And this, upon the same ground, on which now I write this *Apology*; namely, in behalf of the honor of the *Gospel*, the dignity of the *true Ministry*, and the glory of the most *sacred name* of the *Christians God*, and *Saviour*; which, *idle*, *evil*, *unable*, and *unfaithful Bishops*, and *Ministers*, beyond all men, cause to be *blasphemed*; when they pull down more with the *left hand of profaneness*, than they build with the *right hand* of their *preaching*; betraying *Christ with their kisses*, and smiting the *Christian Reformed Religion under the fift rib*, when they seem with great respect to salute and embrace it. Confuting what they say, by what they do; and hardning mens hearts to an unbelief of that doctrine, which they contradict by the *Solecism* of their *lives* and *maners*; either *rowling great stones* upon the *mouth* of the *Fountain*; or poysoning the emanations of *living waters*; or *perforating* the *minds* and *consciences* of their *hearers*, to such *liberties* and *hypocrisies*, that they retain no more of true Religion, and serious holiness, than *sieves* can do of *water*: As

Salvian, lib. 4. de Gub. sometimes complained of *Preachers* and *Professors* too in his time.

No, I beseech you to believe, That I am the most rigid exactor of all *holy exactness* from *Ministers* (of all degrees) beyond all other sorts of men; That they who are the *Evangelical Priests* to the *Lord*, should have no *blemish from head to foot*, *Levit.* 21.17,18,19. Neither defective in intellectuals, nor deformed in morals; sound in doctrine, sacred in deeds; the want of which, makes them, (as *Eunuchs*, *Levit.* 21. 20.) forbidden to serve before the Lord; as unfit for *spiritual generation*. That they bear on their brests before God and all men, the *Urim and Thummim*, *Light and Perfection*, *Truth and Charity*; in both *Integrity*. That none of this *holy Ministration*, be either incurably blinde, or incorrigibly lame; that they may be worthy to stand before God, as to their sincerity; before men, as to their unblamableness; and between both, as to their unfeigned fervent love, both of God and man. For I well know, That not onely *gross offences* in them, as in *Eli*'s sons which made people to *abhor* the *offerings* of the Lord, 1 *Sam.* 1.17. must be avoided; but the very *flies of common frailties*, must be kept off from their *sacrifices* (as *Abraham* did the *fowls of the air* from his *oblations*, *Gen.* 15. 11.) And as the *Jews* affirm, That natural flies were never seen on any *sacrifices* of the *true God*, or in his *Temple*; which infested all other Temples of the *Beelzebuls*, *gods of flies*. *Ministers motes*, as well as *beams*, must be kept out of the worlds eyes; which are prone to look with a more prying curiosity, and pitiful censoriousness, on Ministers smaller infirmities, than on other mens grosser enormities: This being one of *our happinesses*, That being compassed about with many *sinful frailties*, which easily beset us, we have as many *severe censurers*; which may help to keep us in a greater exactness, both before God and man: In whose account, *drunkenness* and *riot*, which in all men, is a sin; in *Ministers*, is as sacrilege: Rash and vain oaths in them, are as so many perjuries: Any profaner levity in them, is as the blaspheming that God, whose Word they Preach, whose Name they invocate, whose holy Mysteries they celebrate: Their illiterateness, is barbarity and brutishness; their factiousness, and

Facta & verba sibi occinant: Ambr. de Bom.

Verba vertas in opera. Jeron. ad Paulinum.

Quæ docuit Christus præceptis, firmavit exemplis. Chrysost.

Factis ostende te possibilia docere. Chrysost.

Catholici in prædicando, hæretici in operando. Bern.

Salvian. l. 4. Gub. *Scientia nostra nihil aliud est quàm culpa; quod lectione & corde novimus, libidine & despectione calcamus, &c.*

Honorius the Emperor is commended by *Theodoret*, for removing those from being Bishops and Presbyters, whose lives were not agreeable to the dignity of their calling, and exactness

of their duty. *Theod. l. 5. c. 28. Non loquamur magna, sed vivamus.* Cyp. de Bon. Patien. *Honor (ultimis suæ ipse vitæ tempore, χρόνῳ τῆς παντελευτῆς.* Nisc. de Perf. ὁδὸν σοφίας διδάσκων, τὰ δὲ παραγγέλματα σαρκὸς ἴσως καὶ πάθους. Socrat. in Plato. Phile. ἐμὲ μὲν λέγεις εἶναι ἐπὶ τῷ σώματος *conscientiam facinora à sacerdote Christiano evitanda.* Bern. בעל לבול *Mu'cæ Dominus in Moreh. Nebuchim. Rambam.* Ambr. offic l. 2. c. 2. & c. 12. & 17. ἐ παῦτον δὲ λείπειν ἁμαρτάνειν καὶ ἱερέα μείζων γίνεται ἁμαρτία, ἐ τῇ φύσει ἀλλὰ τῇ ἐξουσίᾳ τῶν δεσπότου. If. Pel. l. 2. Who observes out of *Levit.* 4. There is as great a sacrifice for the Priest, as for the whole people. *Ebrietas in quovis vicium à sacerdote sacrilegium.* Chrys. *Præceptis Christi detrahit pondus sacerdotum levitas.* Lact. Luke 6.46. Why call ye me Lord, and do not the things I say?

fury in ſecular motions, is ſuch a madneſs of pride, and vain-glory, as poſſeſſed him, who in all things elſe very obſcure, ſet the Tempe at *Epheſus* on fire; that he might be remembred for ſomething; their lazineſs and negligence in their *ſtudies* and *preaching*, is ſupine ſlothfulneſs, and ſinful ſlovenlineſs; while they content themſelves with any *raw and extemporary hudlings*; in which, is nothing of *holy reaſonings*, and *Scripture demonſtrations*, mightily convincing; nor of right method, duly diſpoſing; nor yet of any grave and pathetick oratory, ſweetly converting, and ſwaſively applying; but onely a *rudeneſs*, and *rambling* next door to *raving*; which hath partly occaſioned (indeed) ſo many *new undertakers* to preach; who, thinking ſome Miniſters ſtocks of divinity quite broken and ſpent, by their ſo little *trading* and *improving* in any *good learning*, or *ſolid preaching*; have adventured to ſerve the Country credulity with their *Pedlars packs*, and ſmall *wares*; not deſpairing to preach and pray, at that *ſorry rate*, and *affectated length*, which they hear from ſome that go for Miniſters; reſolving (at worſt) to colour and cover over thoſe real defects of *parts* or *ſtudies*, to which they cannot but be conſcious, by *exceſſive confidences*, *loud noiſes*, *immoderate prolixities*, and theatrick ſhews of *zealous activity*; (even as *Country Fidlers* are wont to do, when they play moſt out of tune,) Abuſing the *vulgar ſimplicity*, with their bold, yet unharmonious melody.

2 Tim. 1. 15. Study to ſhew thy ſelf a workman, that needs not to be aſhamed. *Nonimpudentem vult, ut non erubeſcat; ſed diligentem (σπουδαῖον) ut non mereatur verecundari.* Amb. 1 Tim. 4. 15. ἐν τούτοις ἴσθι. Give thy ſelf wholly to theſe things, that thy profiting may appear to all men; ſo 16. προσέχειν σεαυτῷ. *Quò longius aberrant, eò vehementius agitantur.* Auguſt.

What can be more fulſom and intollerable, even to the worſt, as well as the beſt of Chriſtians, than to ſee *Clergymen* ſtudy more the gain and pomp, than the *life* and *power* of *godlineſs*? To content themſelves, and delude others with the *huſk and ſhells* of Religion? What more unreaſonable, than for *Shepherds* to ſtarve, or tear and worry the *flocks*? For *Phyſicians* to infect their *patients*, by not healing themſelves? for *Builders* to pull down the holy Fabrick of *Truth* and *Charity*? or to build with the *untempered morter* of *Paſſion*, *Fancy*, and *Faction*? For *Embaſſadors*, either through idleneſs to neglect, or through baſeneſs to corrupt, or through cowardiſe not to dare to declare and aſſert the meſſage and honor of their *Sovereign* ſender? which ſhould with all courage, fidelity, and conſtancy, be diſcharged, even to utmoſt perils; ſo as to be ready with St. *Paul*, not onely to be bound for Chriſt, but to lay down his life alſo. *Acts* 20.

Sicarii animarum. Naz. or. de Sacerd. τοὺς ἄλλως ἀγαθοὺς ὁ ἰατρὸς, τοὺς καθαίρειν ὁ ἀκάθαρτος, τοὺς οὐδὲ διὰ παρρησίαν ἐλέγχειν, ὁ διδάσκαλος. If. Pel. l. 2. Zoſimen. profano Presbytero.

I know that in *Miniſters* any ſpot of *pride*, *levity*, *affectation*, *popularity*, *pragmaticalneſs*, *timorouſneſs*, or other *undecencies*, below a *wiſe*, *holy*, *grave*, *conſtant temper*, and *carriage* of a *worthy minde*,

Unicus rectoris lapſus par eſt totius populi ſi gitio. Chryſ. Levit. 4. 3, 14. The ſacrifice for the ſin of the Prieſt, is as much as for the ſin of the whole Congregation.

is

is a foul deformity, a putid futility, a pueril vanity, ſcarce a venial madneſs; ſo much the worſe in them, by how much the *contagion* of their *folly* is prone to infect all that look upon them; for the *plague* and *leproſie* of a *Miniſters* life, cannot be kept within his private walls. There is nothing more delicate and abhorring all ſinful ſords, than the *Ermine of Chriſtian Religion*, and its *true Miniſtry*, which ſets forth the *Lamb of God*, without ſpot or blemiſh, who came to take away the ſinful ſtains of mens ſouls, by the effuſion of his *pretious blood*. The care of all good Miniſters, is ſo to live, as ſhall not need the impotent ſeverities of thoſe *Reformers*, who joy as much to finde faults in others, as to mend none in themſelves, and are always eloquent againſt their own ſins in other men. Allow us onely to be, as *Miniſters* of the *Goſpel* for the *Churches* good, we deſire no indulgences, farther than the duty and dignity of our *Calling* doth allow, and the ſtricteſt *Conſcience* may bear: No men ſhall more welcome mens *favors*, than we ſhall do their juſt *ſeverities*; nor do we deſire greater teſtimonies of mens loves to us, than ſuch, as we uſe for the greateſt witneſs of ours to them; by never *ſuffering* them to ſin, through our ſilence or flatteries. Let the *righteous ſmite us*, and it ſhall be a kindneſs; let them *reprove us*, and *reform us*, and it ſhallbe a balm, which ſhall not break our heads; but our prayer ſhall ever be, That we may *not taſte of the new dainties* of thoſe *ſupercilious cenſurers*, and *envious reformers* of *Miniſters*; who are their enemies, becauſe they tell them the old truths; and make *them offenders for a word*, becauſe they will not forbear to reprove their wickedneſs; who heretofore ſeemed to hear them gladly, till they touched their *Herodiaſſes*.

Non ſolum ipſe cùm malè agit dignè perit, ſed & alios ſecum indignè perdit. Ambr. de Sadig.

Præpoſitorum vitia imitari obſequii genus videtur ne ſcelera doctoribus exprobrare viderentur, ſi piè viverent. Lact. Inſt. l. 5.

Pſal. 141. 5.

Iſai. 29. 21.

Mark 6. 20.

The leſs ſcandalous Miniſters are, the more that *Hypocritical generation* (who have ſet themſelves againſt them) are bent to deſtroy them: I intercede onely for ſuch, whoſe *greateſt offence* is, That they give *leſt offence* to any good Chriſtians, and do moſt good to this Church; preſerving ſtill the *purity* and *honor* of their *Calling*, and the *Reformed Religion*, againſt the many policies of thoſe, who lie in wait to deſtroy it; who are honored with, and are an honor to the Function of the Miniſtry; whoſe competent, and (in ſome) excellent *learning*, and *holy lives*, makes them ſtill appear like *bright ſtars* in a dark and ſtormy night, amidſt the thick and broken clouds of envy and calumny, which rove far beneath them; however they are ſometime darkned by their interpoſing.

Eò acriores ſunt odii cauſæ quò magis iniquæ. Tacit. An. 1.

Eò gratiori lumine, quò ſpiſſiores tenebræ. Tert.

If, as to theſe mens *holy Function*, *Ordination*, and *Authority*, I may be happy to give you (O excellent Chriſtians) or any others, any ſatisfaction; as a *Calling* uſeful, and neceſſary to the *Church*; as of *Divine Inſtitution*, and *Catholike practiſe* in all ſetled *Churches*, I ſhall then leave it to any men of *good conſcience* to infer, how

barbarous and *Antichriſtian* a deſign it is; how *bad* and *bitter conſequences* it muſt needs produce, by any arts and ways of *humane power* and *policy*, to deſtroy and exautorate theſe men, and their Miniſtry; in whoſe *lives* and *labors*, the *glory of God*, the *honor of Jeſus Chriſt*, and the good of *mens ſouls* are ſo bound up, that they cannot without daily miracles be ſeparated, or ſeverally preſerved. And for the perſons of the *Miniſters*, which I plead for, I hope to make it appear, That for their caſting thus into the *fiery furnace* of *mechanick ſcorn*, and *fanatick fury*; or into the *Lyons den* of *publick odium* and *diſfavor*, there will be found, by *impartial Readers* of this *Apology*, no more cauſe, than was againſt *Daniel*, or the *three children*; no more than for beheading *John Baptiſt*, or ſtoning St. *Stephen*; for beating and impriſoning the *Apoſtles*, and charging them *to ſpeak no more in that Name of Jeſus*; or for the *Galatians* hating St. *Paul*, or the Beaſts *ſlaying the witneſſes*; or the *Jews* ſeeking to ſtone, and after crucifying the *Lord Jeſus Chriſt*.

Acts 4. 18. Gal. 4. 16. Am I therefore become your enemy becauſe I tell you the truth.

33. *Miniſters infirmities do not abrogate their Authority or Office.*

Not, but that the *very beſt Miniſters* of this *Church* own themſelves ſtill to be but poor ſinful men; and ſo not *ſtrangers* to the *common paſſions* and *infirmities of humane nature*: Men muſt not be angry, that *Miniſters* are not *Angels*, or ſuch *Seraphins* and *flaming fires*, as admit no *droſs* or *defects*, incident to ſinful mortality: Though they oft fail, as men, yet have they not *forfeited* the Authority of their Calling as Miniſters; though they have diſpenced the *Goſpel* in weakneſs, as *earthen veſſels*, yet hath the *Treaſure* of *Heaven*, and *Power of God*, been manifeſted by them, and in them: Take them with all their *perſonal failings*, yet they will hardly be matched, or exceeded by any order of men, or any Clergy in any Church under Heaven; for they have not been behinde the very chiefeſt of *true Miniſters*; and far beyond any of theſe *new pretenders*: Inſomuch, That I have oft been aſhamed to ſee the *neceſſity of this Apology*, and ſuch like *Vindications* of the Miniſtry, which *ungrateful* and *impudent men* extort from the *Miniſters* of *England*; when indeed (as St. *Paul* pleads for himſelf; inſtead of thus being compelled to an unwelcome, yet juſt *glorying*) they ought rather to have been *commended* and *encouraged* by others.

Pro deſenſione famæ licita eſt laus propria. Reg. Jac. 2 Cor. 12. 11.

Truly, it is to me a great trouble to finde out by any of their confuſed *Pamphlets* and obſcure *Papers*, what theſe *Modellers* of a *new Miniſtry* would be at, in any reaſon of *piety* or *prudence*, more to the advantage of this *Church*, or the *Reformed Chriſtian Religion*, than hath been heretofore, and may ſtill be effected and enjoyed, by the *true* and *antient Miniſtry*: Would they have better *Scholars* in all kindes of *good learning*? *Acuter Diſputants* in *controverſies*? *Clearer Interpreters* in *Commentaries* upon the *Sacred Texts*? Better *Linguiſts*? More *ſolid Preachers*? More *pathetick Orators*? more *fervent Prayers*?

ers; higher *Speculatiſts* in all *true Devotionals*? Exacter *Writers* in all kindes of *Divinity*? Would they have more *grave, comely, prudent*, and *conſciencious diſpencers* of all *holy Myſteries*? Or *nobler examples* of all *piety* and *virtue*, than thoſe, which have every where abounded in the *Miniſters* of the *Church* of *England*, according to the ſeveral *meaſures* of their *gifts* and *graces*?

No, I finde their enemies *envy*, is more than their *pity*; For one *century of ſcandalous Miniſters*, (which, I fear, was not ſo made up by *exact ſifting* the *pretious* from the *vile*; but that it hudled up, and kneaded ſome finer flowre with ſome bran;) How many hundreds were there then, and are ſtill of unblamable, of commendable, of excellent, and moſt imitable Miniſters in this Church? As weighty, as fair, and as fit every way, yea, far beyond what any *new ſtamp* is likely to be, for all *holy admiſtrations*: But I finde, it is not any *new Truth*, or *Goſpel*, or *Sacraments*; or *Gifts*, or *Graces*, or *Virtues*, or *Morals*, or *Rationals*, or *Reals*, which theſe *new Miniſters* require; or can with any *forehead* pretend: All is but an affectation (for the moſt part) to have the ſame things, in a *new*, and *worſe way*; which becauſe it is of their own invention, they ſo eagerly quarrel at the former order, maner of our Church and Miniſtry. Many would have the ſame *meat* (elſe they muſt *ſtarve*, or *feed upon the wind*) onely it muſt be *new dreſſed*, and *diſked* up to the mode of *Familiſtick haſhes*, and *Socinians* (*Quelques choſes*) *Keck-ſhoes*; by more plain and popular hands, than thoſe of the *learned Miniſters*. They would have a generation of Teachers riſe up *unſown*, out of the *duſt*; whoſe *father ſhould be corruption*, and whoſe *ſiſter, confuſion*: More vulgar, ſubmiſs, precarious, facile, dependent Preachers; who ſhould more conſider an act or ordinance of man, than a command of Scripture, or dictate, and ſtroke of Conſcience; be more ſteered by the events and various ſucceſſes of Providence, than by the conſtant *precepts* and *oracles* of Gods written Word: Whoſe *common places* of divinity muſt fit any *Eutopian Commonwealth*, what ever any *power* and *policy* ſhall form to their *new fancies*, and *intereſts*; whoſe *Preaching* and *Praying*, ſhall make *Chriſt*, and the *Scriptures*, and the *Sacraments*, all *holy things*, and the *Miniſtry* it ſelf of the *Church*, meanly ſervile and compliant to any *State deſign*, and *ſecular projects*; Juſt as the ſorry *Almanack-makers* do, who command the *Sun*, and *Moon*, and *Stars*, and the whole hoſt of *Heaven*, to aſſiſt any party whom they liſt to flatter, or hope to feed upon: Such *planetary Preachers*, all *true Miniſters* abhor to be; and ſuch their enemies deſerve to have, or to be; who obſerving the *winds* of *worldly* and *State variations*, ſhall never ſow the *good ſeed of true Religion*; nor ever ſerve the *Lord*, while they ſlaviſhly and ſinfully ſerve the times: Not, but that all good Miniſters know.

Non laudabili pietatis æmulatione, ſed improba virtutis invidia ferunt, qui virtutem aſpiciunt intabeſcuntq; relicta. Caſaub.

Multi novitatis amore in veritatis odium & præjudicium feruntur. Quam illud pulcherrimum quòd veriſſimum; id veriſſimum, quòd antiquiſſimum. Tert.

ἰοδλαβὲς καινότομον ἄτυχες ἔφυ. Eurip. Hel.

Eccleſ. 11. 4.

know, as wiſe and humble men, how to be content in what *State* ſoever they are; and to be ſubject to *civil powers* in all *honeſt things*, with gratitude and due reſpect; yet not ſo, as to proſtrate God, to level Chriſt, to ſubject Conſcience, to debaſe the glorious Goſpel, its due *Reformation*, and its true *Miniſtry*, and *divine Authority*, to the *boundleſs luſts*, and *endleſs deſigns* of *violent* and *reſtleſs mindes*.

Phil. 4. 11. Rom. 13. 5.

Againſt all which, and chiefly againſt thoſe *plots* and *practiſes* which aim to overthrow the Reformed Chriſtian Religion of this Church, and its Miniſtry, I deſire this *Apology* may be as a *Pillar* and *Monument* to poſterity of my *perfect abhorrency*, That when I am dead (if it hath any ſpark in it of an *immortal ſpirit*, or *living genius*) it may teſtifie for me, and my Brethren, the Miniſters of my minde, in after ages; that, as *Joſeph* of *Arimathea*, we neither gave counſel, nor conſent to thoſe wilde or wicked projects, which the ages will afterward ſee, attended with moſt ſad and deplorable effects; either of Atheiſm, Profaneneſs, Ignorance, and Barbarity; or of Popiſh ſuperſtitions, Heretical oppreſſions, and Schiſmatical confuſions, which will follow the alteration and rejection of the antient, true, and Catholike Miniſtry of this Reformed Church; which cannot but be attended with the ſubverſion of many ſouls, as to all ſtability or ſoundneſs in true Religion; with the unſatisfaction of many, and with the unſpeakable grief and ſcandal of all thoſe good Chriſtians, who love and wiſh the proſperity of this Church; which I ſhall now endeavor to prove to be of a moſt *Chriſtian* and *Evangelical conſtitution*; chiefly by anſwering what is alleged by thoſe, who look upon both Church and Miniſtry as reprobate; and would fain have power to *damn* them both, without redemption: And this they endeavor with as much *juſtice* and *truth*, as *Satan* accuſed *Job*, and would have provoked God to deſtroy him without a cauſe.

Luke 23. 50.

Job 1.

OBJECT.

OBJECTION I.

That we have no true Miniſtry, becauſe no true Church-way in England.

I Finde there are many and great things objected, by the *Anti-miniſterial party*, through *ignorance*, *weakneß*, *miſtake*, or *malice*; not onely againſt the *Miniſters*, and the peculiar office of the Miniſtry; but alſo againſt the *whole frame* of our *Religion*, eſpecially as to the extern ſocial maner of our *holy Adminiſtrations*: Some of them *deny* us to be any *true Miniſters*, becauſe not in any way of a *true Church*; not having any *true Religion* owned or eſtabliſhed, and exerciſed among us, *in any right Church-way*, as they call it. So that it is not onely the *main pillars of Chriſtianity*, the *learned* and *godly Miniſtry*, which they would change: But the whole *model* of our *Church*, and *frame* of our *Religion*, is that, which theſe men would remove, either pulling it down by force, or undermining by fraud: Therefore, I have thought it neceſſary, in the firſt place, to countermine againſt theſe *Moles*, and to eſtabliſh againſt theſe *Shakers*, and *Subverters* of the very foundations of our *Church* and *Religion*.

Anſw. 1. Here I muſt crave leave of you, to whoſe *favor* I have dedicated this work (whoſe *higheſt excellency* is your *Chriſtian Reformed Religion*; who eſteem it your *greateſt glory*, with the Emperor *Theodoſius*, That you are *Members* of this *Reformed Church*, and in this of the *true Catholike Church*,) to give theſe *fanatick*, and *cavilling diſputers* againſt our *Miniſtry*, ſome account of that *Religion*, which we profeſs; and of that ſo much diſputed, and by ſome deſpiſed *Church-way*, wherein we take our ſelves to be; as upon ſurer grounds of *divine truth*, ſo with much more order and decency, as to antient patern and prudence, than themſelves: That ſo, as good Chriſtians may be comforted and confirmed in their *holy Profeſſion*, ſo the world may ſee, That we are neither ignorant our ſelves, nor willingly deceivers of others, in ſo great a matter as *Religion* is, which we publickly have *profeſſed* and *preached* in this *Church*, both with *ſcience* and *conſcience*, with *judgement* and *integrity*.

Of true Religion.

Vera eſt religio, quæ unum vero Deo animas noſtras religat. Aug. de Relig. Micah 6.8. James 1.27.

Firſt then, We eſteem *True Religion* to be the *right performance* of thoſe duties, which we ow to the *One onely true God*; or to any Creature for his ſake; That is, upon ſuch grounds, to ſuch ends, and after ſuch maner, as God requires them of us, in the ſeveral relations, wherein we ſtand obliged to him, or them.

Internal.
Lux eſt religionis in conſcientia, lumen in converſatione. Bern.

This *Religion* is diſcharged by us; firſt, *Internally*; in the *Receptions* and *Motions* of an enlightned and ſanctified *Soul*; to which none can immediately be conſcious, but onely God, and a mans own ſpirit: Herein, we conceive the very ſoul, life, and quinteſſence of true *Religion* doth conſiſt, ſo far as it is to be conſidered apart, from all outward expreſſions, viſible Form, Society, or Church Communion; onely as having ſpiritual inward *converſe* and *fellowſhip* with God and Chriſt, by the *graces* of the holy Spirit; although Chriſtians ſhould be in deſarts, dungeons, priſons, ſolitudes, and ſick beds; amidſt all forced ſordidneſs, diſorders, and diſſolutions of any *ſhew* and *profeſſion* of Religion, as to the outward man. This *ſincerity* wants nothing of extern faſhion, or ornament to compleat its *piety*; but is ſatisfactory both to God, and a mans own conſcience, by that integrity of a judicious, holy, and devout heart; which hath devoted all its *powers* and *faculties*, to the *knowledge*, *meditation*, *adoration*, *imitation*, *love*, and *admiration of God*; according as he was pleaſed in *various times* and *maners* to reveal himſelf to it: As, partly (yet, but darkly) by the *light of reaſon*, in *rational* and *moral principles* ſeconded with fears and ſtrokes of Conſcience, which is a *beam* and *candle* of the *Lord* in the ſoul of man; but more clearly by *ſupernatural manifeſtations*, in *dreams* and *viſions*, in *audible voices*, *prophetical revelations*, or *angelical miſſions*: By all which, *religious light* was onely *occaſional* and *traditional*; but now moſt evidently, compleatly, and conſtantly, in that *declaration of his will* to mankinde, which is contained in the *lively oracles* of his now written and perfect Word; the onely infallible rule of a good Conſcience, and foundation of true Religion: According to which, onely, we meaſure it; both as to its internals, which are ſummarily comprehended, in the love of God; and its externals, which are compleated in that charity, which for Gods ſake, we bear, and really exerciſe toward all men; but chiefly to the *houſhold of faith*, that is, the Church, or Society of thoſe, who profeſs to believe in *Jeſus Chriſt*, as the onely *Saviour* of ſinners.

Heb. 1. 1.

Prov. 20. 27. *Lucerna Domini: Scintillans in intellectu, radians in voluntate, ardens in affectu, fumans in deſiderio, flammans in amore, ſcrutans in conſcientia, exhilarans in virtute, torquens in facinore.* Bern.

2 Tim. 3. 16. 2 Pet. 1. 19. Matth. 10. 26. Gal. 6. 1. *Et ſolidè fundanda, & ad amuſſim Scripturâ ædificanda, & veritate ſtabilienda, & charitate conſummanda religio.* Auguſt.

This well-grounded and well-guided Religion (as it is then an *Internal*, *Judicious*, and *Sincere devoting* of the *whole ſoul to God*, as the *ſupreme good*, offered us in *Jeſus Chriſt*) We eſteem the higheſt *honor* and *beauty* of the reaſonable ſoul; the *divineſt ſtamp* or *character* on mans nature; the *nobleſt property* and *capacity* of the *immortal* ſpirit in us; demonſtrating, not onely its common relation to the *Creator* (which all things have,) but the Creators peculiar favor, and indulgence to man; whom he teacheth to fear, enableth to ſerve, and encourageth to love him above all: As alſo *mans capacity*,

Eò pulchrior eſt anima, quo ad ſummam Dei pulchritudinem propius accedit. Bradward. ἰμείρων & ψυχὴ ἐρᾷ τὸ ἄνω & ἄνεσθαι. Greg. N.ſ.

to

to attain that knowledge of the *divine wisdom*, and that fruition of the *divine love*, which onely can make it *truly*, and *eternally happy*.

2. *True Religion not barely speculative, but also practical.*

For true Religion, thus seated in the soul of man, is not barely a *speculative knowledge* of God, according to what his wisdom hath revealed of *himself*, in his *works*, and *word*; As, that he is; what he is not, as to any defects; what he is, in all positive *excellencies* in himself, (which yet is a great and divine light, shining upon mans understanding from experience, and from the historick parts of the Scripture.) But further, it also shew us, what *God is to us*, in *Nature*, *Grace*, *Law*, *Gospel*, *Works*, *Word*, *Creation*, and *Christs Incarnation*; what *we are to God* in *Christ*, for duty and dependance; what *all things are to us*, as they are in God, (that is, in his *wisdom*, *will*, *power*, *providence*, *&c.* either making, or preserving, or disposing them for our good and his glory.) According to which light, we come to desire, to love, to enjoy God in all things, and all things in him; that is, within those bounds of honor, order, and those lesser ends, which he hath set in reference to the *great ends* of our good, and his glory, which are as a lesser circle in a greater; having both the same centres. At length God becomes the *joy*, *life*, *beauty*, *exaltation*, and *happiness* of the *believing soul*; by its often contemplations of him, and sincere devotions to him; whence we come to have an *humble sight*, *ingenuous shame*, *penitential sorrow*, and *just abhorrence* of our *sinfulness*, *vanity*, *deformity*, *vileness*, and *nothingness*, compared to God, and apart from him.

χαίνομεν δὲ τῆς θείας φύσεως μέτοχοι. Niss. de prof. Christiana.

Eph. 1. 23.

After this our *wills* come to be *enclined* to him (as the most excellent good and perfecting *Beauty*) drawn after him, and duly affected with him; to fear him for his power and justice; to venerate him for his excellent majesty and glory; to admire him for incomprehensible perfection; to love him for his goodness in himself, in all things, and in Christ above all; (in whom his *love*, *grace*, and *bounty* is most clearly discovered, and freely conveyed to us;) We come to *believe* him for his *veracity* or *infallible truth* in his *Law* and *Gospel*; to be *guided* by his *unerring wisdom*, and *directions*, which are discerned in the *mandates* of his *Word* to us, and agreeable *motions* of his *Spirit* in us (which are always conform to each other:) We come also to *obey* him in all things for his *soverein Empire* and *Authority*; to *trust* in him at all times for his *faithfulness* and *immutability*; to *hope* in him, and to wait patiently for the consummation of his *rich and pretious promises*, 2 *Pet.* 1. 4. both in grace and glory. All which we believe upon the *divine testimony* of the written Word; however we cannot by bare humane reason, comprehend or demonstrate them;

Virtus Spiritus sancti in motibus, & veritas verbi in mandatis suavissimo & inseparabili nexu conjuncta sunt; nec magis ab invicem distrahi possunt quàm calor solis à nativo lumine: Quum à Spiritu sit veritas, ut in veritate sit Spiritus necesse est. August.

oftentimes *praying* to God, as all ſufficient, omniſcient, omnipreſent, and omnipotent: ſupplicating for that, from his *grace*, *power*, and *bounty*, which we have not, deſerve not, nor can attain otherways, in this *lapſed*, *corrupted*, and *curſed eſtate* of our *nature*.

Eph. 2. 5. By grace ye are ſaved.

Which owes all its reparations onely to the free *grace* of God, manifeſting himſelf in his *works* and *words*; alſo in thoſe ſecret inward operations of the Spirit upon the *conſcience*, and whole *ſoul*, by illuminations, reſtraints, terrors, convictions, converſions; ſweet, yet powerful, attractions; victorious, yet delectable prevailings, agreeable to the *nature* of the *ſoul*, and the *liberty* of the *will*; which then recovers its *true liberty*, when by the cords of Gods love, its unwillingneſs is bound up; and its chains of violent luſts are taken off: Whence ſuch *great impreſſions*, and *real changes*, are made upon every rational faculty in the ſoul; as thoſe from *darkneſs to light*, from *captivity to freedom*, from *death to life*; according to the ſeveral repreſentations of Gods excellencies in *nature*, in *morals*, and in *myſteries*; wherein, the *exceeding great riches of his free-grace, and love to us in Chriſt*, *Epheſ.* 1. 9. & 2. 7. hath the moſt ſoftning, melting, and transforming influence; which, fully received upon the ſoul, the *whole-man*, in *minde* and *ſpirit*, in *fancy*, *underſtanding*, *judgement*, *memory*, *will*, *appetite*, *affections*, *paſſions*, and *conſcience*, becômes partaker, through grace, of a *divine nature*, 2 *Pet.* 1. 4. (compared to what he was) and becomes a * *new creature*, not as to its eſſence; but as to all ends, principles, motions, and actions; which are begun and continued, deſigned and ended in *holineſs*; that is, in *humble* and *unfeigned regards* to the *glory of God*, and exact purpoſes of *conformity* to the *will of God*, in his written Word. *New creatures* by a newneſs of *grace*; in which, we remain what we were, *Men*; but are made, what we were not, *Saints*.

Blanda violentia, victrix delectatio. Aug.

Quò ſtrictius ad Deum ligamur, eo perfectius liberamur, & à peccatorum pondere, & pravitatum vinculis; nec vetat, nec terrore, nec infirmitate amplius detinemur, aut opprimimur. Auguſt. *Non dii facti ſumus ſed divini; non in Dei eſſentiam transmutamur, ſed in ſanctam, hoc eſt, divinam naturam reparamur; quantum ſatanæ lapſi, tantum Deo reparati, confirmamur.* Proſp.

* 2 Cor. 5. 17.

3. *Scripture the only rule of true Religion.*

To which Word of God in the Scriptures, we being guided and directed by the *conſtant* and moſt *credible teſtimony* of the *Church of Chriſt*, (that *pillar* and *ground of Truth*) ſo as to receive, and regard them, They at length, by Gods grace on the heart, demonſtrate themſelves (by their *native* and *divine light*) to be the very Word of God; thoſe *lively oracles*, which ſet forth moſt *divine precepts*, *paterns*, *prophecies*, *hiſtories* and *myſteries*; *proffers* alſo and *promiſes* of ſuch good things, as the ſoul would moſt deſire, moſt wants, and onely can truly delight in living and dying; and to eternity.

1 Tim. 3. 15. Heb. 4. 12. Acts 7. 38. Rom. 3. 2.

Religion conſiſts in no fond fancies.

Beyond * theſe Scriptures, which we juſtly call *The Word of God*, underſtood in their true ſenſe and meaning; we do not own any thing *for a ground*, *rule*, or *duty* in *Religion*: Nor are we at all moved, by thoſe *bold triflings*, and *endleſs janglings* about *Religion*,

* *Hæc prius cre-*

Grace,

Grace, *Spirit*, and *Inspirations*, which weak and vain men, (looking to their own *foolish fancies*, and not to the *divine Oracles*) do scatter too and fro, as *chaff*, to blinde the eyes of simple and credulous people; which would make *Religion*, a matter of *novelty* and *curiosity*; of cavilling meerly and contending, of censuring and condemning others of self-confidence and intollerable boastings, of sequaciousness and feminine softness, of custom onely and paternal example, or of ease and idleness; where, out of a lazy temper, neglecting all ordinary *means*, *Ministry*, and *duties*, some men expect by *special inspirations* and *dictates*, to have their defect of pains and industry supplied: Or else they place their *Religion*, in the adhering to some *party* and *faction*; in *popular* and *specious insinuations*, and *pretensions*; or in admiration of mens persons, and gifts; or in the prevailencies of *power* and *worldly successes*; or in *unjust gain* and *sacrilegious thrift*; or in great *zealotries* for some *new form* and *way* of *constituting*, *disciplining*, and *governing Churches*; or in *boldness* to affirm, to deny, and to do any thing; or in meer *verbal assurances*, and *loose confidences* of being *elected* and *predestinated* to *happiness*, of being called to be *Saints*, and *Preachers*, and *Prophets*, in a new and extraordinary way; to advance such *opinions* and *practises*, as no holy men of old, ever knew, acted, or owned for Religious; or lastly, in railing upon, despising, and seeking to destroy all those, that approve not, or follow not those *self-conceited confidences* and *violent extravagancies*, which some men affect in their rude and unwarrantable undertakings. Such were the fanatick, mad, and at last, sad, Religion of those *Circumcellions* of old, and those *Anabaptists*, and other later Sects in *Germany* *, who wanted nothing but constant successes and continued power to have made all men, as wilde and wicked as themselves, or else to have destroyed them.

dimus; non esse ultra Scripturas, quod credere debeamus: nobis curiositate non opus est post Christum, nec inquisitione post Evangelium. Tertul. de præs. ad Hæ.

κἀντεῦθεν ἡ θεία χρεία πεπερίκεν-ται, ἡ τοῦ ἀκορεσίου, ἡ τοῦ εἰς κενὸν ἀκόπου μετατίθεσθαι δίκαιον. Niss. Ζητεῖ ἀεὶ ἡ ἰσόθεος ἀγάπη ἀεὶ θεῖα χράφη Cl. Al. Strom. 1.

Nos tantum Scripturas sacras habemus, plenas, inviolatas, integras; eas vel in purissimo fonte, vel in pura transfatione bibimus. Sal. de Gub. l. 5.

Tantummodo sacris Scripturis canonicis hanc ingenuam debeo servitutem, quâ eas solas ita sequar, ut conscriptores earum nihil omnino in eis erasse, nihil fallaciter posuisse non dubitem. Augustin. ep. 19. ad Jeron. *Si canonicarum scripturarum authoritate quidquam firmatur, sine ulla dubitatione credendum est: Aliis verò testibus tibi credere vel non credere liceat.* Augustin. ep. cap. 12. * Sleidan. Com. l. 10. ad an. 1535.

Alas, who sees not, how far different and much easier to sinful flesh and blood, to vain ambition, and proud hypocrisies, these pretty *soft fallacies*, these *froths* and *fumes*; those great *swelling words*, and *titles* of *vanity*, That *God is their Father*, that they are *Saints*, and *spiritual*, inspired *Prophets*, sent of God to call the World to repentance; to reign with *Christ*: Those *rotten sensualities* of *Religion* (as some blasphemously call it;) those *libidinous excrescencies*; those *lying prophecies*, *&c.* How much easier (I say) these are, than those *humble*, *sober*, *exact*, and *constant tyes* of *Conscience*, and *duties* of 2 Per. 2. 18.

true Religion; by which holy men and women, in all ages, have given all *diligence to make their calling and election sure*, to *work out their salvation with fear and trembling*; by hearing, reading, searching and meditating on the *Scriptures*; by repenting, fasting, praying, watching, and weeping; by examining, trying, judging, and condemning their sinful self, even in the most specious and successful actions. Thus by *mortification* and *self-denial*, coming to the *Cross* of *Christ*; taking it up; bearing it, and fastning themselves to it, as to all *just strictnesses*, *holy severities*, and *patient sufferings*; still endeavoring to abound in all exactness of *justice*, *charity*, *meekness*, *temperance*, and *innocency*, before *God* and *man*. Thus going with some *holy agony*, through many difficulties the narrow way; true Christians (having *done all*) enter in *at the strait-gate*, which *leads to life*, and are scarcely saved.

2 Pet. 1. 10. *Non est vera aut firma certitudo gloriæ, sine diligenti industria gratiæ?* Chrys. Phil. 2. 12. 1 Cor. 15. 32. I die daily. *Verè Christum sequi, est omnia perpeti, indies crucifigi, jugiter mori.* Prosp. 2 Pet. 1. 6. 1 Pet. 4. 18. *Non vult Deus ut delicato itinere ad cælum perveniamus.* Jeron. *Aut hoc non est Evangelium aut hi non sunt Evangelici.* Luth. *Vana est religio quæ sceleri locum facit.* Æn. Syl. *Vana est religio quæ vera non est; nec vera esse potest nisi certa sit, & firma, & æquabilis, & sibi semper constans, & in omnibus una.* Tertul. *Hoc primum invenimus, quod perditissimi sumus; nec nisi quærendo Deum salvari possumus.* August.

These were harder *disciplines*, and rougher *severities* of *piety*, than our delicate *novelists*; our gentle *Enthusiasts*; our smiling *Seraphicks*; our triumphant *Libertines*; our softer *Saints* can endure; which makes them so impatient (as *Ahab* to *Eliah*, and *Micaiah*) to hear, and bear the words of faithful and true *Ministers*; which seem as hard sayings; when they recommend and urge these *Scripturals* and *Morals* of *truth and holiness*, *justice*, *mercy*, *and humility*, *Micah* 6. 8. to be the onely reals of Religion: In which, the duty, rule, end, comfort, and crown of true Religion, do consist; whose greatest and surest enjoyment, is *self-denial*; bringing the lost soul, to finde it self lost, and to seek after God; and having found him, to follow him with all obediential love; with a pious, impatient, *panting* and *thirsting* after happiness in him, by the ways of holiness; as having *none in Heaven or Earth comparable to him*; still earnestly pressing toward him; as always, and onely wanting him, in the fullest enjoyments of all things here; unsatiably satisfied with his unsurfetting-sweetness; ever filled with him, yet ever longing more to partake of him: The soul in this its excessive thirst, and spiritual feaver, being confident, it can drink up that *Jordan*; *that ocean of divine fulness*; which alone, it sees, can give it an happy satisfaction to eternity.

4. *The Souls search after, and discoveries of God.*

. . . The *devout and pious Soul*, thus *intent to God*, and *content* with him, is not always *sceptically* wandring in endless mazes and labyrinths of Religion; either groping in obscurities, or guessing at uncertainties, or grapling with intricate disputes, or perplexed with various opinions, or shifting its parties, or doubting its profession, or confounding its morals, or dazeling its intellectual eye, by looking to *prospects of immensity*, and *objects of eternity*; (which are so remote

mote from it, and far above it, that it onely sees this, That it can see nothing of that *transcendent Good*, which we call *God*. (Who is indeed, that *superexcellent excellency*, which we can least know as he is; and can no way comprehend in his ineffable essence, and most incomprehensible perfections.)

Θεὸν οὐδεὶς ἑώρακε πώποτε καὶ οὐδὲ ἰδεῖν. Dionys. *Quod est omni creatura melius, id Deum dicimus.* Aug. Retract.

But, the Soul in its religious search after, and devout applications to, this *supreme Good*, which it esteems, as its God, stayes and solaces it self (as Miners do, who still follow and chiefly intend the richest Vain) with those lesser grains and sparks of *divine goodness* and *beauty*, which it findes every where scattered in its passage among the *Creatures*; which are as little essays, pledges, and tokens of that *divine glory* and *excellency*, which must needs be infinitely more admirable, and delectable in *God* himself.

The *pious* (which is the onely wise and well advised) *Soul*, so soon as ever it seriously searcheth after God, findes him in some kinde or other, every where present; and in every thing lovely, yea, admirable, both within and without it self; yet still it conceives him to be infinitely above it self, and all things. Something of God it discovers, and accordingly admireth, adoreth, praiseth, loveth, and exalteth him, in the order, goodness, greatness, beauty, variety, and constancy of his works, which are every day visible; something it perceives of his *sweetness* and *delectableness* in the *sober*, *moderate*, and holy *delectations*, which our senses afford us, when they enjoy those objects, which are convenient, and fitted for them; something it observes of *divine wisdom*, *power*, *benignity*, and *justice*, in the experiences of Gods *providence*, *bounty*, and *patience*, which the histories of all times afford; something it discerns of God, in those common beams and principles of *reason*, which shine in all mens mindes, and are evidenced in the consent of all *Nations*. Sometime also in the reflexions, terrors, or tranquilities of its own, and other mens *consciences*; which, are as the first Heaven or Hell, rewarding the good, or punishing the bad *intentions* and *actions* of every man: More fully it sees God in the *manifestations* of the *divine Word*; in the exactness of the *Moral Law*; in the *rules* of *Justice* given to all men; of which, their own reason and will is the measure and standard. Being commanded *to do to other men, as we would have them do to us*, *Matth.* 7. 12. yea, and to do to God also; in the relations whereby we stand obliged to him, for *duty*, *love*, and *gratitude*, as we would have others do to us; when we are as *fathers*, or *masters*, or *friends*, or *benefactors*, or *well-willers*; against which, to offend, is by all men thought most barbarous, unjust, and wicked; how much more against God, who hath the highest merit upon us? Yet further, the Soul searching after God, findes his *wisdom* and *prescience* in all those *prophetical predictions*, and many *prefigurations* of things to come;

Habet Deus testimonia totum hoc quod sumus & in quo sumus. Tert. l. 1. adv. Mar. Psal. 111. 2. Psal. 8. *Dei opera sunt quotidiana miracula, consueta vilescunt.* Aug. Rom. 1. 20.

Amplissima merces est bona conscientia. Hic murus aheneus, &c. — *Prima est haec ultio quod se Judice nemo nocens absolvitur, &c.* Juv. Matth. 1. 6, 8. If I be a father, &c. Offer it now to thy Prince, &c. *Tam pater, tam pius, tam benefici nemo.* Tert. de Deo.

Idoneum est divinitatis testimonium veritas divinationis. Tert. Apol. c. 20.

come; which, from several hands, and at several times derived, have yet punctually been fulfilled; chiefly in the coming of the *Messias*, the sum, center, and consummation of all prophecies and promises; which setting forth the *nature*, *love*, *life*, and *death of Jesus Christ*, were all most exactly accomplished in him, and by him; on whom were those notable *signatures* and *characters* of the *divine wisdom* and *power*, that *his glory* appeared to men, as *the glory of the onely begotten Son of God, full of grace, and truth.* John 1.14.

The *freeness* and *fulness* of this *Evangelical grace* and *truth* by *Jesus Christ*, the faithful Soul further discerns in the *sacred emblems* and *seals* of the *holy Sacraments*; by which the *divine goodness* is represented and conveyed to us under the *notions* and *efficacy* of those things, which are most necessary to our lives; either for Being, or Ornament; to nourish us, to cleanse us, and to chear us. Moreover, the pious Soul sees God in the exemplary patience of the *holy Martyrs*; in the miraculous constancy of the *heroick Confessors*; in the humility of *true Penitents*; in the purity and amendment of *real Converts*; in the contentedness of *true Believers*; in the mercifulness and charity of *true Christians*; in the mortifyings, and self-denyings (as to this world) of all *true Saints*, which are *followers of Christ*; and lastly, in that holy ordination and succession of the *Evangelical Ministry*; which as *Christ instituted* for the *Churches* good, so he hath through all the vicissitudes of times, amidst all oppositions, preserved it to these days; and by it, the knowledge of God, and the faith of Christ in the World.

The *devout Soul* still guided and going on by the light of the *Ministry*, discerns something of God; which is yet more *retired*, *secret*, and *ineffable*, in the *enlightnings*, *softnings*, *serenities*, *enlargements*, *calmings*, and *comforts*, which are made by a *divine power* and *supernatural influence* upon it self; where it beholds the *brightest glimpses* of *divine glory*, through the face of *Jesus Christ*, and by the *efficacies* of his most *sweet* and *holy Spirit*, who is both *God* and *man*; subject to our *infirmities*, sensible of them, and victorious over them: Him the *Soul* answerably loves; as *man*, with a love of *union* and *complacency*; as *God*, with the love of *admiration* and *extasie*; as both *God* and *man*, with a love of *adherence* and *satisfaction*: As one, that hath undertaken, and is able to *save* it to the *uttermost*; reconciling it with preparing it for, and uniting it to, the supreme Good, God. Heb. 7. 25.

All these excellencies of *Christ*, it sees diffused and derived to it by convenient means, instituted and continued in the *Church*; which as pipes laid into the *Oceans* unexhaustible fulness, draw from it, not to what measure it can give, but to what we want, and can receive.

At

At length this *devout Soul*, by this daily confluence of many heavenly *Meditations*, holy *Motions*, and happy *Experiments*, flowing (like lesser *rivolets*) from all parts of the *Creation*, from *Scripture*, and from its own, with others experiences, to this *stream* of the knowledge of God; It findes it self by degrees advanced, like *Ezekiels* waters, from vulgar and shallow conceptions, and answerable affections, to mighty and profound *contemplations*; which, gathering strength by their daily increasings, like an imperious, and irresistible *torrent*, carry away the *devout Soul* in its holy *propensities*, and *impetuous fervencies* toward God: Impatient of any stop or hinderance, till, at last, it comes (as all *Rivers* into the *Ocean*) to be wholly resigned, and happily resolved into its *Alpha* and *Omega*, its *principle* and *perfection*, its *fountain*, and its *fulness*, God. Ezek. 47.

So then, when the *Soul* in ways of *true Religion* comes to *know*, and *love*, and *serve* God, it is not conversant in *vagrant fancies*, in uncertain *speculations*, in in-significant *notions*; but it so far really enjoys him, as it loves him; and loves him, as it sees him; and sees him, as it seriously and deliberately observes him; (there being nothing of *true Religion* in *volatile spirits*, and *transient glances*;) which it doth most evidently, though not perfectly; darkly, yet truly, in those *glasses* of the *Creatures*; in the *Scriptures*, and in its own *Conscience*; in all *ways* of Goodness, Truth, and Holiness; in *lights* Natural, Moral, and Evangelical; by all which, the *Soul*, as the *Eye*, sees somewhat of the *divine glory* of that *invisible Sun*, in the *descents*, *scatterings*, and *aptitudes* of *its beams*; whose infinite, and intire *brightness* it cannot, without injury to it self, fully, and immediately, behold. 1 Cor. 13. 12. Exod. 33. 20.

So that herein (we see) true and solid *Religion*, both by its light and holiness, its truth and practise, abundantly discovers, the *fancifulness*, *levity*, *pride*, *vanity*, *fondness*, and *futility*, of all those *giddy opinions* and *pretensions*, by which some men seek to amuse the world, and to abuse honest hearts: And also it shews its own real worth, beauty, dignity, fulness, usefulness, wisdom, and power; by all which it fits and fills the *Souls various faculties* and *vast capacity*: And in so doing it gives the *devout Soul*, the greatest evidences and surest demonstrations of its own immortality, beyond what any arguments drawn from ordinary reason and philosophy can do: All which the *Atheistical impudence* of some men easily elude, having no experimental knowledge of God; and living without God in the world, they are content to imagine an utter extinction of their souls.

Malunt impii extingui, quàm ad supplicia reparari. Mi. Fæl. *Souls immortality discovered in true Religion.*

Whereas the *sanctified Soul* concludes, and glories in its *immortality*; which it endeavors to improve to a *blessed eternity*; when it

conſiders ſeriouſly, and alone; whence can thoſe high and holy *enlargements*, *deſires*, and *deſigns* ariſe, ſo far above, and beyond all worldly *objects* and *enjoyments*? whence that *unſatisfiedneſs*, which carries the ſoul of man, with ambitious impatiencies, to this height of
Rom. 2.7. coveting after a bleſſed *eternity*, and the ſupreme *Good*, *God bleſſed for ever*? Whence this magnetick *tendency* and divine *traction of love* to God, and to his *infinite goodneſs*; but onely from the *Father* of our ſpirits, and *Fountain* of our ſouls, God? And why all theſe *meditations*, *deſires*, and *motions*, planted in us by ſo *good* and *wiſe* a *Creator*; if never to be enjoyed by us, in thoſe *ſatisfactions*, which onely can flow from ſome *divine* and *perfective object*? Sure it is all one to *omnipotent goodneſs*, to fill us with the *perfect good* deſired; as to endue us with the *deſires* of that *good*; which are but our *torments* and *imperfections*, if never to be in completion: Our very deſires of Heaven, would elſe be our Hell; and our longings after happineſs, our miſery. Nor is it agreeable to the methods of *divine wiſdom* and *goodneſs*, to *plant fruſtaneous* and *vain deſires*, or *Tantaliſing tendencies* in mans nature, which he hath done in no other Creature; who attain whatever they naturally covet, or have innate propenſities to. The ſame *divine power* having prepared the *object*, hath alſo implanted the *deſire*. This unproportionableneſs of the *Creators* dealing with man, is leſs to be imagined, when we conſider in the *ſacred ſtory*, That man had moſt of *divine counſel* and *deliberation*
Gen. 1. 26. in his *Creation*; (not as needful to God, who can work by *omniſcient* and *omnipotent power*, in an inſtant) but, implying to us, thoſe moſt *exact* and *accurate proportions* obſerved by the *great* and *allwiſe Creator*, in his *formation* of man: All other Creatures riſing up, as *bubbles* on water, ſo ſoon as the *formative Word* of *God*, in its ſeveral commands, fell like diſtinct drops from Heaven, on the *face of the great deep*, the *Chaos*, or *Abyſs*; But man, as a *ſignet* or *ſeal*, was graven by a ſpecial hand, and deliberate method of God, with the *marks* and *characters* of his own holy *image*, in *ſpirituality*, *wiſdom*, *righteouſneſs*, *purity*, *liberty*, *eternity*, and a proportionate capacity to enjoy whatever felicity he can underſtand and deſire.

5. That, if we raiſe man to the higheſt glory and perfection, which
Mans improvement. he covets, and is capable of in this world of *vanity* and *mortality*; we ſhall ſee ſomething in him of a *little god*, like the *figure of a great monarch* expreſſed in a ſmall *model* or *ſignet*: For, bring him from
πάμυ ζῶον ἀνθρώπου ἐν σμικρῷ. Plat. the *ſords* of his *nativity*, from his *infant infirmities*, from his *childiſh ſimplicities*, from his *youthful vanities*; redeem him, by the politure of good *education*, from his *ruſtick ignorance*, his *clowniſh confidences*,
Stolida ferocia. Tac. his *brutiſh dulneſs*, his *country ſolitude*, his *earthy ploddings*, his *beggarly indigences*, or *covetous neceſſities*; rack him off further, and

refine

refine him from the *lees of ſenſual* and *inordinate luſts*, from *ſwelling* and *ſurly pride*, from *baſe* and *mean deſigns*, from *immoderate affections*, *violent paſſions*, *unreaſonable impulſes*, and *depraved temptations*, from within or without: Then furniſh him with *health*, *procerity*, and *beauty*; fortifie him with competent *ſtrength*, both ſingle and ſocial; endue him with all wiſdom, both *divine* and *humane*, which the minde of man is capable of; compaſs him with all fulneſs and plenty; inveſt him with that publick honor, which (as beams of the Sun, concentred in a Burning-glaſs,) ariſing from the *conſent* of many men, to unite the honor of their *protection* and *ſubjection* in one man, makes up the luſtre of a *majeſty*, ſomething more than *earthly* and *humane*; coming neereſt to the reſemblance of what is *divine* and *heavenly*. Adde to theſe *endowments* of *power*, *opportunity*, and *place* to do good; thoſe *real* and *uſeful graces*, thoſe *charitable* and *communicative virtues*, which enlarge the *nobler ſoul*, to a *love* of the *publick good*, and a *zeal* for the *common welfare* of mankinde, in works of *humanity*, *gentleneſs*, *pity*, *patience*, *fortitude*, *juſtice*, *mercy*, *benignity*, and *munificence*: What can more lively expreſs to us a terrene *viſible Deity*? whom we may (without *Idolatry*) own and reverence ſo far, as, without *blaſphemy*, we may call ſuch a man a God; while he *wiſely teacheth* and *inſtructeth* others (a work worthy of a *Parent*, a *Prince*, a *God*;) or he powerfully *protects*, or he bountifully *rewards*, or juſtly *puniſheth*, or mercifully *pardoneth*, or graciouſly *loveth* others, and rejoyceth in their *well-doing* and *happineſs*, without any deſign or intereſt of his own. Yea, what do we ordinarily wiſh, and expect, or fancy more from God, than all theſe *excellencies* (of which, we ſee there are ſome *ſparks* and *beams*, even now in mans nature) *ſublimated* to *infinite perfections*; and extended to us, with *eternal durations*? is not this, that eſtate of *full enjoyment*, which we call *Heaven*? Wherein we hope never to want thoſe *divine* and *immediate communicatings*, with the *all-ſufficient bounty*, and *unenvious benignity* of God, is, as well able; ſo, no leſs, well pleaſed, to impart to the ſoul, than its neceſſities do require, and its deſires ambitiouſly, and unſatiably covet to be ſupplied by them: Not only in order to this *natural* and *politick Being*; which as men we have with men, for a moment (which is daily preſsed upon with the fatal and inevitable neceſſity of dying, which is a ceaſing to enjoy God, by the *mediation* of the *Creatures*, in this viſible world) but alſo, in reference to that *rational*, *religious*, *ſpiritual*, *gracious*, *perfect*, and *unchangeable Being*, whereto we naturally aſpire; (for, who would not be ever happy?) by *enjoying himſelf*, in the *wiſdom*, *ſtrength*, *beauty*, *fulneſs*, *love*, and *ſweetneſs*, flowing for ever from the *excellencies* of the *Creator*: The fruition of whom, is onely able to exclude all *defects*, and *fears*; to ſatisfie all *deſires*, to

Ἀσμένιζε τὸ πρὸ ἐπιφυόμενον, ὡς ἀφ' ἑνὸς πηγάσαντι ἀγαθῷ καὶ ἀγείαν καὶ σπόνδιον. Plat. de Cupiditat.

ὡς χαρίεις ἐστὶν ἄνθρωπος ἐν ἀνθρώπῳ μένων. Clem. Alex. è Menandro. How goodly a creature is a man, while he continues a man?

Exod. 22. 28. Pſal. 82. 6. John 10. 34. Magiſtrates are called gods.

Paternum eſt docendi munus. Pſal. 34. 11. Jer. 9. 34.

Beat. tudo eſt interminabilis vitæ perfecta poſſeſſio. Boet.

reward all *duties*, to requite all *sufferings*, to compleat all *happineſs*, to crown and perfect all true *Religion*; which in *Heaven* ſhall be no other, than what we deſire it to be here on *Earth*; that is, a *right knowledge*, and a *willing performance* of that *duty*, which the *reaſonable creature* (Man) ows for ever to God: Firſt, as his *Creator*, *Conſervator*, and *Redeemer*, by *Jeſus Chriſt*.

6. *True Religion internal inſtates the Soul in Chriſt, and in the true Church.*

This then we look upon, as the *Religious frame* and *temper* of a *reaſonable Soul*, in its *internal diſpoſitions* and *private devotions* toward God, it ſelf, and others: By which it is daily preparing for a *glorious* and *bleſſed immortality*; of which *holy frame*, it ſelf onely can be conſcious, with God; and the greateſt evidence is, That *ſincerity of heart*, which hath no other *rule*, but Gods Word; no other end, but Gods glory; and no other comfort, but in the conſtancy of this diſpoſition; which is the fruit of Gods holy *Spirit* in it. Certainly, ſuch a *Soul* cannot, but be in, and of the *true*, and to man, *inviſible Church of God*; ſo far as it hath a *myſtical*, *ſpiritual*, and *inviſible life*; which conſiſts in the *union* to *Chriſt*, as the *head*, by *faith*, *love*, and all other *obedientiall graces* of his *Spirit*, which are common to every *true believer*. Out of this Church, its moſt true, There is no *revealed ſalvation*, poſſibly to be had for any that live to be maſtets of their own *reaſon*, *will*, and *actions*.

1 Cor. 2. 10, 11.
John 15. 5. He that abideth in me, and I in him, &c.
2 Tim. 2. 19. The Lord knoweth them that are his.

Yea further, ſuch a *religious ſoul*, hath a capacity of, and right unto that *external*, *viſible*, *politick*, and *ſocial communion* with the *Church of Chriſt*, where ever *Chriſtians* enjoy *outward fellowſhip*, with one another, in *publick profeſſion*: Which *communion*, however ſuch a *ſoul*, ſolitary it may be, and ſequeſtred from all *Chriſtian* company, may not actually enjoy; being forcibly denied that happineſs (of which, many do *wilfully* and *peeviſhly* deprive themſelves by *proud* or *peeviſh*, and *uncharitable ſeparations*,) through *baniſhment*, *priſon*, *captivity*, *ſickneſs*, &c. Yet, that *Chriſtian belief*, *love*, and *charity*, which ſuch an one bears to *Chriſt*, and to the *Catholike Church* of *Chriſt*, *ſcattered* in many places, and *different* in many *ceremonial rites*, and *obſervations*; Theſe (I ſay) do infallibly inveſt this *ſolitary Chriſtian*, in *communion* and *holy fellowſhip* with the whole *Church of Chriſt*, in all the World; as *brethren* and *ſiſters* are related as *near kinred*, when they are never ſo far a ſunder in place; which owns the ſame God, believes the ſame *common ſalvation* by the ſame *Lord Jeſus*; uſeth the ſame *ſeals* of the *bleſſed Sacraments*; profeſſeth the ſame ground of *faith*, and rule of *holineſs*, the written *Word of God*; and bears the like *gracious* and *charitable temper* to others, as ſanctified by ſame *Spirit* of *Chriſt*, which really unites every *charitable* and *true believer* to *Chriſt*, and ſo to every Member of true Church; however it may want opportunities to expreſs this *communion* in actual, and viſible *converſation*, either *civil* or *ſacred*; by enjoying that

Extra eccleſiam nonneſt ſalus.

Ephe ſ. 4. 5.
Jude 2.

ſociety,

ſociety, as men, or that ordinary *miniſtry*, as Chriſtians, which is by *Chriſt* appointed in the Church; as well for its outward *profeſſion*, *diſtinction*, and *mutual aſſiſtance*; as for its inward *comfort*, and *communion* with himſelf.

The *willing neglect* of all ſuch *extern communion*, and the *cauſeleſs ſeparation* from all Church-fellowſhip in *Word*, *Sacraments*, *Prayer*, *Order*, and charitable *Offices*, muſt needs be inconſiſtent with any comfort; becauſe againſt *charity*, and ſo far againſt *true Religion*, and the *hopes of ſalvation*: For, thoſe *inward graces*, wherein the *life* and *ſoul* of *Religion* do conſiſt, are not ordinarily attained or maintained, but by thoſe *outward means* and *miniſtrations*, which the *wiſdom of God in Chriſt* hath appointed for the *Churches ſocial good*, and *edification* together: In the *right enjoyment* of which conſiſts that *extern* and *joynt celebration* or *profeſſion* of *Chriſtian Religion*, which gives *Being*, *name*, and *diſtinction* to that *ſociety*, which we call *The Church of Chriſt on Earth*. And this indeed is that Church properly, which is called out of the World; which as men, we may diſcern; and of which, both in *elder* and *later times*, ſo many *diſputes* have been raiſed, which we may deſcribe to be,

An *holy company* or *fraternity of Chriſtians*, who being called by the *Miniſtry of the Goſpel*, to the *knowledge of God in Chriſt*, do publickly *profeſs* in all *holy ways* and *orderly inſtitutions*, that inward ſenſe of *duty* and *devotion*, which they ow to God, by believing and obeying his Word: Alſo that *charity*, which they ow to all men, eſpecially to thoſe that *profeſs to be Chriſts Diſciples*, and hold *communion* with *his Body*, the *Catholike Church*.

7. *Of the Church as a viſible ſociety of Profeſſors believing in Chriſt.*

Herein I conceive, That the *ſocial outward profeſſion* of *Religion*, as it is held forth in the *Word of God*, in its *Truths*, *Seals*, *Duties*, and *Miniſtry*, makes a true Church among men: And the true Church as Catholike, yea, any part or branch of this true Catholike Church, (whoſe *Head*, *Foundation*, *Rites*, *Seals*, *Duties*, and *Miniſtry*, are for the main of the ſame kinde, in all times and places,) cannot but make a *right profeſſion* of *true Religion*; as to the *main eſſence* and *fundamentals*; which conſiſts in *truth*, *holineſs*, and *charity*: However there may be many *variations*, *differences*, and *deformities* in ſuperſtructures, both of *opinion* and *practiſe*: For however particular Churches, which have their *limits* of *time*, and *place*, and *perſons*, (*circumſtances* which neceſſarily *circumſcribe* all things in this world) are ſtill, as diſtinct arms and branches of a great Tree, iſſuing from one and the ſame root *Jeſus Chriſt*;

Eaeſt catholica eccleſia, quæ unicam & eandem ſemper & ubique fidem in Chriſto veram & Scripturis fundatam profitetur. Vin. Lyrin. Eph. 2. 9. As Fellow-Citizens of the Saints, and of the houſhold of God: Ye are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt being the chief corner ſtone, &c.

1 Cor. 3. 12. If any man build upon this foundation gold, &c. stubble, &c. V. 15. If his work be burnt, he shall suffer loss, but he himself shall be saved. Eph. 4. 4. There is one Body, and one Spirit, one Lord, one Faith, one Baptism, &c. V. 16. The whole body is fitly joyned together, according to the effectual working in the measure of every part, &c.

and have the same *sap* of *truth* and *life* conveyed in some measure to them, by the same way of the *right Ministry* of the *Word*, *Sacraments*, and *Spirit*, (so that in these respects, they are all of one and the same *Catholike Body*, *communion*, *descent* and *derivation*;) yet, as these have their *external distinctions* and *severings* in time, place, persons, and maners; or any outward *rites* of *profession*, and *worship*; so they usually have *distinct denominations*, and are subject to *different accidents*, as well as *proportions*: Some *branches* of the same Tree may be *withering*, *mossy*, *cancred*, *peeled*, *broken*, and *barren*, yea, almost dead; yet, old, and great, and true: Others, may be more flourishing, fruitful, clean, and entire, though of a latter *shooting* for time, and of a lesser *extension* for number and place; yet still of the same Tree; so far, as they have really, or onely seemingly, and in the judgement of *charity*, communion with, relation to, and dependance on the Root and bulk; being neither quite broken off, and dead, by *Heretical Apostacies*, denying the *Lord* that bought them, or *damnable errors*, which overthrow the *Faith*; nor yet *shivered* and *rent*, by *Schismatical uncharitableness*, *proud*, or *peevish rents* and *divisions*: Which last, although they do not wholly *kill*, and crop off from all *communion* with the Church of Christ; yet they so far *weaken* and *wither Religion*, in the *fruits* and *comforts* of it; as each *Schism* pares off from its *sect* and *faction*, that *Rinde* and *Bark* (as it were) of Christian love, and mutual charity, through which (chiefly) the *sap*, and *juyce* of *true Religion*, with the *graces* and *comforts* of it, are happily and most thrivingly conveyed to every *living branch* of the *Catholike Church*; so as to make it live, at least, and bring forth some good fruit, however it be not so strong, fair, and ample, as others may be: As the Church of *Sardis*, which had a * *name to live, and was dead in some part and proportion*; yet is bid to *watch*, and *strengthen* the things *that remain*, which are ready to die, &c.

Unus Deus unam fidem tradidit, unam ecclesiam toto orbe diffudit; hanc aspicit, hanc diligit, hanc defendit: Quolibet se quisque nomine tegat, si huic non societur alienus est, si hanc impugnet inimicus est. Oros. 7. c. 35. Joh. 15. 2. Every branch in me that beareth not fruit, my Father taketh away. 2 Pet. 2, 1. 2 Tim. 2. 18. 1 Cor. 12. 25. That there should be no schism in the body. 2 Joh. 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: He that abideth in the doctrine of Christ, hath the Father and the Son. * Rev. 3. 1.

8. *Of the Church, as called Catholike.* See learned Dr. *Field* of the Church. Τοῦτον ἀντίξοος ἀρτι.

In this point then, Touching the true Church of Christ, in regard of outward profession, and visible communion (to the touch of which part, my design thus leads me) I purpose not so far to gratifie the endless, and needless janglings of any adversaries of this Church of *England*; as to plunge my self, or the *Reader*, into the wide and troubled Sea of *controversie*, concerning the Church: Considering, that many good Christians have been, and still are, in the true *Catholike Church*, by profession of that *true faith*, and holy *obedience*, which unite

unite to the *Head*, *Jesus Christ*; and by *charity*, which combines the *members* of his *Body* together; although they never heard the dispute, or determination of this so driven a *controversie*; As many are in health, and sound, who never were under *Physicians* hands, or heard any *Lecture* of *Anatomy*: Yea, although they may be cut off, and cast out of the particular *communion* of any Church, by the *Anathemaes*, and *excommunicating sentences* of some *injurious* and *passionate Members* of that Church; yet may they continue still in communion with Christ, and consequently with his *Catholike Church*; that is, with all those, who either truly have, or profess to have communion with *Christ*.

My purpose is, onely to give an account, as I have done of *true Religion* in the *internal power* of it; so also of the *true Church*, as to the *external profession* of *Religion*: That thereby I may establish the *faith*, and *comforts* of all sober and good Christians, in this Church of *England*: That they may not be shaken, corrupted, or rent off, by their own instability, and weakness; or by the *fraud* and *malice* of those, who glory more in the *proselytes* they gain to *fanatick factions*, by uncharitable *rendings* from this Church, than in any communion they might have in *humble* and *charitable* ways, with the *Catholike Church*; or any of the greater, and nobler parts of it; which they (most *impertinently*) deny to be any Churches, or capable of any order, power, joynt authority, larger government, or ampler communion.

For the *Catholike Church* of *Christ*, (that is, the *universality* of those, who profess to believe in the name of *Jesus Christ*, according to the *Scriptures*;) That this is primarily and properly called a *Church*, often in *Scripture*, there is no doubt: As the whole is called a *Body*, in its integrality or compleatness of *parts* and *organs*; whose every *limb* and *part* is corporeal too, and of the *Body*, as to its *nature*, *kinde*, or *essence*. This *Church*, which is called *The Spouse and Body of Christ*, is (as its *Head*) but one; in its integrality or comprehensive latitude; as the *Ark* containing all such, as profess the true faith of Christ: And to this are given (as all *powers* and *faculties* of *nature* to the *whole man*) primarily and eminently those *powers*, *privileges*, *gifts*, and *titles*, which are proper to the Church of Christ; however, they are orderly exercised by some particular *parts* or *members*, for the good of the *whole*. The essence, integrality, and unity, of this Catholike Church consists, not in any *local convention*, or *visible communion*, or *publick representation*, of every part of it;

Ignat. ep. ad Phil. Cypr. de unitate Eccl. *Solus multi radii, unum lumen.* Auguſt. lib. de unitate eccleſiæ. *Et omnes patres.*

Eph. 1. 22. Christ the Head over all things to the Church.

1 Tim. 3. 15. The Church of the living God; the pillar and ground of truth. Heb. 12. 23. The Church of the first born. *Tot ac tantæ eccleſiæ unus eſt illa ab Apoſtolis prima, ex qua omnes.* Tertul. de præ. ad Hæ. c. 30. Eph. 3. 10, 21. & 5. 23. Christ the Head of the Church, and the Saviour of the Body. V. 32. Christ and the Church. Col. 1, 18. Christ the Head of the Body, the Church. 1 Cor. 12. The Body is not one Member, but many, *&c. vide.*

but

Ecclesia in universum mundi disseminata unam domum habitans, unam animam & cor & os sibi abet. Irxn. l. 1. c. 3. Eph. 4. 4, 5. Jude 2.

but in a *mysterious* and *religious communion* with the same God, by the same Mediator Jesus Christ; and to this Mediator Jesus Christ, by the same Word and Spirit, as to the *internal part* of *Religion*; also by profession of the same Truth and *common Salvation*, joyned with obedience to the same *Gospel*, and *holy Ministry*, with *charity*, and *comly order*, as to the *external*.

In this so clear an *Article of our Faith*, I need not bestow my pains, since it is lately handled very fully, learnedly, and calmly, by a godly Minister of this Church of *England* *, to whose Book I refer the Christian Reader.

πιστεύοντες, εἰς μία ψυχή, μία σωτηρία, ἡ μία ἐκκλησία. Just. M. Dial. cum Tryphone. * Mr. *Hudson* of the Catholike Church

Tot & tantæ ecclesiæ una est illa ab Apostolis prima, dum unam omnes præbent veritatem. Tert. de præ-

9. Of a National Church, or distinct and larger part of the Catholick.

This name of *Church*, being evidently given to the *universality* of those, who by the *Ministry of the Gospel*, are called out of the way of the World; and by professing of it, and submitting externally to its *holy Ministry*, *Order*, *Rules*, *Duties*, and *Institutes*, are distinguished from the rest of the World: It cannot be hard for any sober understanding to conceive, in what aptitude of sense, any part of this Catholike Church, is also called a *Church*; with some additional distinctions, and particular limitations, visible and notable among men, and Christians; by which some are severed from others in *time*, *place*, *persons*, or any other *civil discriminations* of *policy* and *society*: Which give nearer and greater conveniences, as to the enjoyment and exercise of *humane* and *civil*; so of Christian communion, and the *offices* or *benefits* of religious relations.

1 Cor 1. 2. To the Church of God, which is at *Corinth*. Acts 13. 1. The Church of *Antioch*. κατ' ἐκκλησίαν. Acts 14. 23. Tit. 1. 5. κατὰ πόλιν. Rev. 2. & 3. *Ecclesiam apud unamquamque civitatem constituerunt Apostoli, à quibus traducem fidei & semina doctrinæ cæteræ ecclesiæ mutuatæ sunt.* Tertul. de Præ. c. 20. *Consuetudo est certissima loquendi norma.* Quintil.

The *Spirit of God* in the *Scripture* gives sufficient warrant to this stile, and language; calling that a Church (as of *Rome*, *Ephesus*, *Corinth*, *Jerusalem*, *Antioch*, &c.) which consisted of many Congregations, and Presbyters in a City, and its Territory, or Province: So the Apostle *Paul* in his Epistles to several Churches, distinguisheth them by the *civil* and *humane distinctions* of *place*, and *Magistracy*; and the Spirit of Christ to the *Asiatick* Churches, calleth each a Church distinctly, which were in great associations, of many faithful, under many Presbyters: And these under some chief *Presidents*, *Apostles*, *Angels*, or *Bishops*, residing in the prime or Mother Cities; where Christianity was first planted, and from whence it spred to the Territories, or Provinces about.

One would think, besides *common speech*, among all Christians, (which is sufficient to justifie, what word is used to express our meanings to others,) That this were enough to confute the *simplicity* or *peevishness* of those, who, to carry on new projects, dare aver, That

they

they know no such thing as a *National Church*; and with much coyness, disdain to own, or understand any relation of *order*, *duty*, *subordination*, or *charity*, they have to any such Church: Of which, they say they know no *virtue*, no *use*, no *necessity*, no *conveniencies*, as to any Christian and Religious ends. Which so *wilful* and *affected ignorance*, was never known, till these *latter* and *perilous times* had found out the *pleasure of Paradoxes*; by which, men would seem wiser, and more exact, both in their *words* and *fancies*, than either pious *antiquity*, or the *Scriptures*: Hoping by such gross and unexpected *absurdities*, (which would fain appear very shie and scrupulous in language) to colour over *Shismatical* and *Anarchical* designs; and under such *fig-leaves* to hide the shame and folly of their *factious agitations* and *humors*; which makes them unwilling to be governed by any in Church or State, without themselves have an oar in the Boat, and a share in the Government. This *poor concernment* of some mens small ambitions, makes them disown any Church, but such a *conventicle* or *parcel* as some men fancy to *collect* and *call*; which they infect with the same fancies of sole and full Churchship, and separate Power. Whereas the *Lord Jesus Christ* always first called men by his *Ministers* to his Church; and by Baptism admitted them; and by *meet Governors*, whom he *sent* and *ordained*, ruled them, as his flock, in greater, as well as lesser parties; as *Jacob* did his distinct flocks in the hands of his sons.

1 Pet. 2. 9. Ye are an holy Nation, a peculiar people; may be said of any Christians.

Gen. 32.

By the same *Cynical severity*, these men may deny, they have relation to any other men, being themselves *compleat* men; or at most that they are to regard none, but their families where they live; and so cast off all observance to any greater Societies in Towns, or Cities, or Commonweals; yea, and all sense of humanity to the generality of mankinde, whom they shall never see together, or be acquainted with. Who doubts, notwithstanding this *morose folly*, but that, as in all right reason, equity, and humanity, every man is related by the common *nature* to all mankinde; so also, to particular polities and societies of men, greater or smaller; according to the distinct combinations, into which providence hath cast him with them, either in Cities, or Countreys? With whom, to refuse *communion*, and disown *relation*, is to sin against the common *principles* of *society*, *order*, and *government*, which are in mans nature; which God hath implanted, Reason suggests, and all wise men have observed, for the obtaining of an *higher* and more *common good*, by the *publick* and *united influence* of the counsel, strength, and authority of many, than can be obtained, in *scattered parcels*, or *small* and *weaker fraternities*.

Commune societatis vinculum mutua indigentia.

In like maner, to be *in* and *of the Church*, is not onely to be a *true believer* (which gives *internal* and *real union to Christ*, and to

Ecclesia una est quæ in multitudinem latius incremento fœcunditatis extenditur. Cyp. de Eccl. unit. 1 Cor. 2. 11. What man knoweth the things of a man, save the spirit of man which is in him.

all true Christians in the *Church Catholike*,) of which, no man can judge, because he cannot *discern* it, save onely in the *judgement of charity*) But it implies also *to have and to hold*, that profession of Christian Religion, in such *external polities*, and *visible communion* with others, as the providence of God, both offers and requires of us; according to the time, place, and opportunities, wherein he sets us; so as we may most promote the common good: Which study and duty we own in *humanity*, as men, and more in *charity*, as Christians to any Church, or society of Christians; To whom our counsel and power, or our consent and subjection, may adde a further authority, a more harmonious and efficacious influence, than can be from small or *ununited parcels*: So that a *National Church*, that is, such a *Society of Christians*, as are distinct by *civil limits* and *relation*, from other *Nations*, may not onely own, and accordingly act, as they are men related in things *civil*; but also as Christians, they may own and wisely establish such a Church power, relation, and association in matters of *Religion*, as may best preserve themselves in true Doctrine, holy Order, Christian peace, and good maners, by joynt counsel, and more vigorous power; The *neerneß* which they have, affording greater opportunities to impart, and enjoy the benefit of *mutual counsel* and *charity*, and all other *communicable abilities*, to a *nobler measure*, and *higher proportion*, than can be had in lesser *bodies* or *combinations*. This *joynt*, *publick*, and *united authortiy* of any Church, in any *Nation* or *Kingdom*, is so far from being slighted, as some *capricious mindes* do, that it is the more to be venerated and regarded by all good Christians; who know, that *duty* enlarges with *relations*; and a greater *charity* is due from us to greater *communities*, both of men, and of Christians.

Odia quo iniquiora eo magis a cerba. Tacit.

The greatest vexation of these new *Modellers*, is, That they have so little with *truth*, *modesty*, or *charity*, to say against this famous *National Church* of *England*, and its *Ministry*: For they daily see, notwithstanding all their *specious pretensions*, and *undefatigable agitations*; the more, as *winds*, they seek to shake and subvert *well-rooted* Christians; the more they are confirmed, and setled in that Christian communion, which they have upon good grounds, both of *Reason* and *Religion*, *Polity* and *Charity*, with this Church of *England*, as their *Mother*: Which blessing, *all wise* Christians, and *well ordered* Churches, ever owned and enjoyed among themselves, as parts of the *Catholik*, in their several *distinctions* and *society*.

9. *Charity necessary in any true Church and Christians.*

In these points of the true Church, and true Religion (however I covet to be short) yet I shall be most serious, and as clear as may be; writing nothing to other mens Consciences, which I do not first read in mine own; and of which, I know account must be given by me, at Christs tribunal. And truly, I am as loth to deceive others,

Τὸ κεφαλὴν εἶς τὸ συνείδησιν συνεξίχων. Camer. de Melan.

as

as to erre my ſelf, in matters of ſo great concernment, as *true Religion*, and the *true Church* are: Both which, every *Sect* and *Party* of Chriſtians chalenge to themſelves; and thoſe, no doubt, with moſt right and trueſt comfort, who do it with moſt *charity* to any others, that have for the *foundation* of their *faith*, the *Scriptures*, and the *Sacraments* for the *ſeals*, and a *true Miniſtry* for the ordering and right diſpenſing of *holy things*; profeſſing ſuch latitudes of *charity* always, as exclude no ſuch Chriſtians from communion with them: (Notwithſtanding, they have many and different ſuperſtructures in leſſer things.) Without this *Chriſtian charity*, it is evident, all oſtentations of *true Religion*, of *Churches purity*, and of *Reformation*, though accompanied with *tongues*, *miracles*, and *martyrdoms*, are in *vain*, and *profit men nothing*.

Nulla erroris ſecta jam contra Chriſti veritatem niſi nomine cooperta Chriſtiano ad pugnandum proſilire audet. Auguſt. ep. 56.

1 Cor. 14. 1, 3, &c.

As it is not enough to make men of the true Church, to ſay, *They are the onely true Church, and in the onely Church-way*; or to *cenſure*, *condemn*, and *exclude* all other Chriſtians, who may be in the ſame *path-way* to *Heaven*, though the paving be different; of *graſs*, or *gravel*, or *ſtone*, &c. So it is enough, to *exclude* any party, ſect, or faction of ſeeming Chriſtians, from being any *ſound part* of the *true Church*, to ſay, in a *Schiſmatical pride*, and *uncharitable ſeverity*, That they are *the onely true Church*; (as the *ring-leaders* of the *Novatians* and *Donatiſts* did;) excommunicating by *malicious*, *proud*, and *paſſionate principles*; or in any other *novelizing ways*, vexing and diſturbing the quiet of thoſe Chriſtians, and Churches, who have the *true Means* and *Miniſtry*; the *true Grounds*, and *Seals of Faith*; with other *holy* and *orderly Miniſtrations*, though with ſome *different rites*, yet profeſſing *holineſs of life*, and this, with *Chriſtian charity* to all others; which is *the very bond of perfection*: The want of which, cannot conſiſt with thoſe other *graces* of *true faith* and *love*, *repentance* and *humility*, by which men *pretend* to be united to Chriſt. The ready way, not to be any *part* or *true Member* of the *Catholike Church*, is, To *chalenge to be the onely true Church*, and to *ſeparate* from all others; both by *non-communion* with them, and a *total condemning* or *abdicating* of them: As the way for any *branch* to wither, and come to nothing, is, To *break it ſelf off* by a rude Schiſm, or violent fraction from the Tree, that it may have *the glory to grow* by it ſelf; and to ſay with a *Phariſaick pride* to all others, ſtand by, *I am holier than you*; Thus parting from that Root and Body, Chriſt and the Catholike Church; in the communion with which, by Truth and Charity, its Life and Beauty did conſiſt.

Excidiſti ab eccleſia, ubi à charitate excideris; quum à Chriſto ipſo inde excidiſti. Aug.

Col. 3. 14.

Iſai. 65. 4. They eat abominable things; yet they ſay, Stand by thy ſelf, come not neer me; for I am holier than thou. Theſe (ſaith the Lord) are a ſmoke in my noſe, and a fire that burneth all the day.

However then, the *unholy love of novelty*, *proud curioſity*, *cold charity*, and *diſtempered zeal* of ſome men, dare *caſt off*, *unchurch*, and *anathematiſe*, not onely ſingle perſons and private Congrega-

tions, but even greater associations of Christians; bound together, by the bonds of *civil*, as well as *Church societies*, in *Nations* and *Kingdoms*; yea, and to despise that Catholike form of all the Churches in the World, of antient, as well as present times: Yet this *vainglorying*, through a *verbal*, *ignorant*, *proud*, and *uncharitable confidence* of themselves, and *contempt* of all others, seems to have more in it of *Belial* and *Antichrist*, than of *Jesus Christ*; more of *Lucifer*, than of the *Father of Lights*; who also is the *Father of Love*; who hath therefore shined on men with the *light of his grace*, and *love of Christ*, that he might lead them by this powerful patern of *divine love*, to love one another, as men and as Christians, with all *meekness* and *charity*; with all *good hope*, *forbearance* and *long-suffering*; toward those, especially, that profess to be of the *houshold of faith*; who hold the foundation, Christ crucified; though they may have many *additions* of *hay*, *straw*, and *stubble*; since, *Those may save*, though *these suffer loss*. God will easily discern between *his gold*, and *our dross*, between the *errors* rising from *simplicity*, and the *truths* joyned with *charity*, and *humility*; He will easily distinguish between the *humble ignorance* of many *upright-hearted Christians*, who are seduced to *wandrings*; and the *subtilty*, *pride*, or *malice*, of *Arch-hereticks* and *Schismaticks*, who seduce others for sinister ends.

2 Cor. 10. 12. They measuring themselves by themselves, and comparing themselves among themselves, are not wise.

1 Cor. 3. 15.

All *wise*, *humble*, and *charitable Christians*, should so order their *judgements*, and *censures*, if at any time they are forced to declare them, that they must above all things take heed, that they *nourish* not, nor *discover* any *uncharitable swords*, or *distances*, and *antipathies*, against any Churches or Christians, after the rate of those *passions*, which are the *common source* both of *Schisms* and *Heresies*; whose *ignorance* and *pride*, like *water* and *ice*, mutually arise from, and are resolved into each other: Therefore *proud*, because *ignorant*; and the more *ignorant*, because so *proud*. Nor yet may they follow those *defiances* and *distances* in *Religion*, which *Reason of State*, or the *Interests of Princes*, or *Power* of *Civil Factions*, or the *Popular fierceness* of some *Ministers*, and *eager Sticklers* for *sides and parties*, do nourish; and vulgarly commend, as high *expressions of zeal*, and the onely ways of *true Religion*; Where there is scarce *one drop of charity* in a *sea of controversie*, or *one star of necessary truth* in the whole *clouded Heaven* of their *differing opinions* and *ways*; which set men as far from *true Christian temper*, as *burning Feavers* do from *native heat*, and *health*.

Tantum distat à vera charitate quorundam zelotarum præceps & intemperatus ardor, quantum maligne febricitantium flamme à nativo & vitali corporis calore. Cas. 10.

I know no point hath used more *liberal* and *excellent Pens*, than this, concerning the *true Church*, as it is *visible*, or *professional* before men; which is the proper *subject* of this *dispute*. Some mens *Pens* flow with too much *gall* and *bitterness*; as the *rigid Papists* on

Extremes touching the Church.

the

the one side; and the *keener Separatist* on the other: Denying any to be in a *right Church-way*, save onely such, as are just in their particular *mold* and *form*: Either joyned in communion with the *Roman profession*, and being subject to its head, the *Pope*; pleading *antiquity*, *unity*, *universality*, *visibility*, *&c.* or else *embodied* with those new and smaller *Incorporations*, which count themselves the *onely true*, and *properly* so called *Churches*; pretending more absolute Church-power, more exact *constitution*, and more compleat *Scripture-Reformation*, than any *antient*, *National*, dilated, and confederated Churches could, or ever did attain too.

Herein, there is a strong excess on both sides, both *Papal* and *Popular*: First, The *Romanists* extend the cords of their Churches power, and its head or chief Bishop, so far, as if it were properly Catholike, and Oecumenical; that is, by *divine appointment* invested with *sovereign Authority*, to extend and exercise *Ecclesiastical polity* and *dominion* over all other particular Churches, in all ages, and in all parts of the World: *So that it is* (say they) *necessary to salvation to be under this Roman jurisdiction*, *&c.* Whereas it is certain, That the *Roman Church*, antiently was, and still is (properly speaking) distinct from others in place, as well as name, and had antiently its *limited power*, and *jurisdiction*, extending to the *suburbicanian Provinces*; which were Ten, seven in *Italy*, and three in *Sicily*, *Corsica*, and *Sardinia*: According to those (like) bounds, which occasionally from *civil titles*, both named and distinguished all other Churches from one another; in both the *Asiaes*, in *Africa*, and in *Europe*; as the *Gallican*, *German*, *British*, *&c.* Nor hath ever any thing, either of *Reason*, or *Scripture*, been produced by any (more than of *true Antiquity*) whereby to prove, That we are bound to any communion (that is, (in the true meaning of *proud* and *politick Romanists*) *to that subjection to the Pope, and his party*; which may be most for his and their *honor* and *profit*) with the Church of *Rome*, further, than the rule of *Christian charity* obligeth every Christian, and every part of the *Catholike Church*, to communicate in *truth* and *love*, with all those, that in any judgement of *charity*, are to be counted true Christians, so far, as they appear to us, to be such.

1. *By the Romanists.* Baron. Anno Christi 45. p. 376. *Hæreticum esse qui à Romanæ Cathedræ communione divisus sit.* So Bellarm. de Rom. Pont. l. 2. 12. *Vetusta consuetudo servetur; ut hic (Episcopus Rom.) suburbicaniarum ecclesiarum solicitudinem gerat.* Ruffin. hist. l. 1. c. 6. Concil. Nicen.

Nor is it less evident, That many Churches and Christians have scarce ever known, much less owned, any *claim of subjection* upon them, by the *Roman Church*: Which, however they had antiently a priority of *order* and *precedency*, yielded to it, and its chief Bishop, for the eminency of the City, the honor of the Empire, and the excellency of the reputed *Founders* and *Planters*, Saint *Peter*, and Saint *Paul*; also for the renown of the *faith*, *patience*, and *charity* of that Church, which was *famous in all the World*; Yet, all this *Primacy* Rom. 1. 8.

or *Priority* of *Order*, which was civilly by others granted, and might modestly be accepted by the chief Bishop in the *Roman Province*, as to matter of place and precedency, or Votes in publick *Counscis* and *Synods*: This, I say, is very far from that * *Antichristian Supremacy* of *usurped power*, *tyrannick dominion*, and *arbitrary jurisdiction*; the very *suspition* and *temptation* to which, the *holy* and *humble Bishops* of *Rome* were ever jealous of, and avoided; especially *Gregory* the Great; who was in nothing more worthy of that title, than in this, That he so greatly detested, protested against, and refused the *title of Universal Bishop*, when it was offered to him by the Councel of *Chalcedon*: Which both name and thing was in after times gained and chalenged by the *pride*, *policy*, *covetousness*, and *ambition*, of those *Bishops* of *Rome*, who by some of their own sides confession (as * *Baronius*, * *Genebrard*, and others) were sufficiently degenerated from that *Primitive humility* and *sanctity*, which were eminent in the first *Bishops* of *Rome*, in those purer and primitive times; who never thought of any one of those Three Crowns, which *flatterers* in after ages have fully hammered, and set on the heads of the *Bishops* of *Rome*; in a *Supremacy*, not of *Order*, but of *Power*, and *plenary Jurisdiction*, above all Christians, or Churches, or Councils in the Christian World; which hath justly occasioned so many parts of the Catholike Church, in that regard, to make a necessary separation (not from any thing that is Christian among them, but) from the *usurpation*, *tyranny*, and *superstition* of those *Bishops* of the *Roman* Church, and their Faction, who unjustly claim, and rigorously exercise *dominion* over the Consciences and Liberties of all other Churches, and Christians: With whom, the *Roman* pride now refuseth to hold such peaceable communion, as ought universally to be among Christians, (in respect of *order* and *charity*) unless they will all submit to that *tyranny* and *usurpation*, which hath nothing in it, but secular pride, vain pomp, and worldly dominion: Yet still those of the *Roman* Church know, That all the *Reformed Churches*, as well as we of *England*, ever did, and do hold, a Christian communion in charity with them, so far, as by the Word of God we conceive they hold with the *head* or *root* of the *Church*, *Christ Jesus*; with the *ground* and *rule* of *Faith*, the *Scriptures*; and with all those *holy Professors*, in the *purest* and *primitive Churches*: Of whose faith, lives, and deaths, having some *Monuments* left us, by the writings of eminent *Bishops*, and others; we judge, what was the tenor both of the *Faith*, *Maners*, and *Charity* of those *purer times*, which we highly venerate, and strive to imitate.

Possibly we might now subscribe to that Letter, which the *Abbot* and *Monks* of *Bangor* sent to *Austin*, (whom some report to be

* Greg. Mag. ep. 30. ad Mauri. Aug. *Fidenter dico, quia quisquis se universalem sacerdotem, vel Episcopum vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit; quia superbiendo se cæteris præponit. De Cyriaco, Constantinop. Episcopo, hunc frivoli nominis & superbiæ typhum affectante.* Greg. M. l. 4. ep. 32, 36.

*Baronius, an. 912. tom. 10. *Fœdissima nunc Romanæ ecclesiæ facies, cùm Romæ dominarentur potentissimæ ac sordidissimæ meretrices.*

* See Genebrard. ad Sec. 10. *Pontifices per an. 150. à virtute majorum prorsus defecerunt.*

be a proud and bloody *Monk*) when he came to this *Nation*, and required obedience of them, and all Christians here, to the *Pope*; (which Letter is thus translated out of *Saxonick*, by that *grave* and *learned Gentleman*, Sir *Henry Spelman*, a *lover* and *adorner* of this Church of *England*, by his *life* and *learned Labors*.) *Be it known to you, without doubt, that every one of us are obedient, and subject to the Church of God, and to the Pope of* Rome, *and to every true godly Christian; to love every one in his degree, in perfect charity; and to help every one of them, by word and deed, to be the children of God; and other obedience, than this, we know not due to him, whom you call* Pope; *nor do we own him to be* Father of Fathers. *This obedience we are ever ready to give, and pay to him, and every Christian, continually: Beside we are under our own Bishop of* Caerleon *upon* Usk, *who is to oversee us under God, and to cause us to keep the way spiritual.*

Sir *Henry Spelman*, Concil. Brit. Anno Christi 590. out of the *Saxon* Manuscript.

Isca, one of the three *Metropolis* in *Britain*. *Caerusk*, in *Monmouthshire*, Antiq. Brit.

Nor will this benefit of the *Popes* pretended *Infallibility*, (for *deciding controversies* of *Religion*, and *ending* all *Disputes* of *Faith*, in the Church Catholike) countervail the injury of this his *usurpation*, and *oppression*: Considering, that nothing is more, by Scripture, Reason, and Experience, not so much disputable, as fully to be denied by any sober Christians, than that of the *Popes Infallibility*; which, as the Church never ye enjoyed; so, nor doth any Church, or any Christian indeed want any such thing as this *infallible judge* is *imagined* to be; in order to either Christian course, or comfort: If indeed, the Bishop of *Rome*, and those learned men about him, would, without *faction*, *flattery*, *partiality*, and *self-interest*, joyn their *learning*, *counsels*, and *endeavors*, in common, to reform the *abuses*, to compose the *rents* and *differences* in the Christian World, by the rule of Scripture, and right Reason, with Christian humility, prudence, and charity, (which look sincerely to a *publick* and *common good*) they would do more good for the Churches of Christ, than any *imaginary Infallibility* will ever do; yea, and they would do themselves no great hurt in civil respects; if they could meet and joyn, not with envious and covetous, but liberal and ingenuous Reformers; who will not think as many, the greatest *deformities* of any Church, to be the riches, and revenues of Church-men.

11. *The pretended Infallibility in the Pope or Church of* Rome.

Primatum suum non objecit Petrus, nec inerrabilitatem, sed Paulo veritatis assertori cessit: Documentum patientiæ & concordiæ, Cyp. ep. 71.

Certainly, in points of true Religion, to be believed, or duties to be practised, as from *divine command*, every Christian is to be judge of that, which is propounded to him, and embraced by him; according to what he is *rationally* and *morally* able to know and attain; by those means which God hath given him, of Reason, Scripture, Ministry, and good examples: Of all which, the *gifts* or *graces* of God in him, have inabled him seriously and discreetly to consider. Nor is he to rest in, either *implicite*, or *explicite dictates*, *presumptions*, and

and *Magisterial determinations* of any frail, and sinful men, who may be as fallible, as himself: For, whereas they may exceed him in *gifts* of *knowledge*, they may also exceed him in *passions*, *self-interests*, *pride*, and *policy*; so that he may not safely trust them on their bare word, and assertion; but he must seek to build his faith on the more sure Word of God, which is acknowledged (by all sides) to be the surest *director*; what to believe, to do, and to hope in the way of *Religion*. Nor may any private Christians *unletteredness*, that cannot read; or his weaker intellect, that cannot reason and dispute; or his many incumberances of life, that deny him leisure to read, study, compare, meditate, &c. These may not discourage him, as if he were a *dry tree*, and could neither bear, nor reap any fruit of *Christian Religion*, because he hath no *infallible guide*, or *judge*: Since the *mercy of God* accepts *earnest endeavors*, and an *holy life*, according to the power, capacy, and means a man hath; also he pardons *unwilling errors*, when there is an *obedience* from the heart, to the *truths* we know; and a *love* to all *truth*, joyned with *humility*, and *charity*.

Magnum ingenium magna tentatio. De Orig. & Teit. Vin. Lirin.

1 Cor. 8. 7. Knowledge puffeth up.

2 Pet. 2. 19. βεβαιότερον λόγον.

Rom. 6. 17. Ye have obeyed from the heart, that form of doctrine which was delivered to you.

Eph. 4. 15. Ἀληθεύοντες δὲ ἐν ἀγάπῃ.

2 Thes. 2. 10. Because they received not the love of the truth, that they might be saved.

In order therefore to relieve the *common defects* of men, as to the generality of them, both in Cities and in Countrey Villages (where there is little learning by the Book, or Letter; and great dulness with heavy labor) the Lord of his *wisdom* and *mercy* hath appointed that constant *holy order* of the *Ministry*, to be always continued in the *Church*; that so *learned*, *studious*, and *able men*, being duly *tryed*, *approved*, and *ordained* to be *Teachers* and *Pastors*; may by their *light*, *knowledge*, and *plenty*, supply the *darkness*, *simplicity*, and *penury* of *common people*; who *must every man be fully perswaded in his own mind*, *Rom.* 14. 5. in matters of conscience; and be able to give a reason of that *faith and hope which is in him*, beyond the credit of any meer man, or the opinion of his infallibility, 1 *Pet.* 3. 15.

However they may with *comfort* and *confidence* attend upon their lips, whom in an *holy succession* of *Ministry*, God hath given to them, as the ordinary and sufficient means of Faith; And however a *plain-hearted* and *simple Christian* may religiously wait upon, and rest satisfied with those *holy means* and *mysteries*, which are so dispenced to him by *true Ministers*, (who ought above all, to be both able and faithful; to know, and to make known *the truth, as it is in Jesus*;) Yet, may he not savingly, or conscientiously relie, in matters of Faith, nor make his last result, upon the bare credit, or personal veracity of the *Minister*; but he must consider and believe every truth, not because the *Minister* saith it, but because it is grounded on the *Word of God*; and from thence brought him by his *Minister*; which *doctrine* he judgeth to be true, not upon the infallibility of any

any *Teachers*; but upon that certainty which he believes to be in the *Scripture*; to which, all *ſorts* of *Chriſtians* do conſent; And to which, the *Grace* and *Spirit of God* ſo draweth and enclineth the heart, as to cloſe with thoſe *divine truths*, to believe and obey them; not for the authority of the *Miniſter*, but of *God the Revealer*; whoſe excellent *wiſdom*, *truth*, and *love*, it diſcerns in thoſe things which are taught it by the Miniſtry of man. So that, ſtill the ſimpleſt Chriſtian doth ſavingly believe, and conſcientiouſly live, according to what himſelf judgeth, and is perſwaded in his heart, to be the *Will of God*, in his *Word*; and not after the *dictates* of any man: Which either *written*, or *ſpoken*, have no more authority to command or perſwade belief, as to *Religion*, than they appear to the *believer*, (and not to the *ſpeaker* onely) grounded on the ſure *Word of God*, and to be *his minde* and *will* to mankinde.

And as it is not abſolutely neceſſary to every Chriſtian, in order to *Faith* and *Salvation*, to be able with his own eyes to read, and ſo to judge of the Letter of the Scripture; ſo it is the *more neceſſary*, that the reading and preaching of the Word ſhould be *committed to able and faithful men*; not, who are infallible, but who may be apt to teach, and worthy to be believed: Of whom, the people may have great perſwaſion, both as to their abilities, and due authority, to teach and guide them in the ways of God. We read in *Irenæus*, that in One hundred and fifty years after Chriſt, many Churches of Chriſtians, toward the *Caſpian* Sea, and Eaſtward, were very ſound in the *Faith*, and ſetled againſt all *Heretical* or *Schiſmatical inſinuations*; when yet they never had any *Bibles* or *Scriptures* among them; but onely retained that Faith which they at firſt had learned, and were ſtill taught by their *Orthodox Biſhops*, and *Miniſters*; which they never wanted in a due *ſucceſſion*: Of whoſe *piety*, *honeſty*, and *charity*, they were ſo aſſured, as diligently to attend their *doctrine*, and *holy miniſtrations*; with which the bleſſing of God (opening their harts, as *Lydia*'s) ſtill went along; ſo as to keep them in *true faith*, *love*, and *holy obedience*.

2 Tim. 2. 2. διδάξαι καὶ ἱκανοὺς.

Irenæus, l. 3. c. 4.

Since then, no man or men can give to others, any ſuch ſure proofs, and good grounds of their *perſonal infallibility*, as the *Scriptures* have in themſelves, both by that more than *humane luſtre* of *divine truths* in it; which ſet forth moſt excellent precepts, paterns, and promiſes; excellent morals and myſteries; excellent rules, examples, and rewards, beyond any *Book* whatſoever: Alſo, from that *general credit*, *regard*, and *reception*, which they have, and ever had with all (and moſt with the beſt) Chriſtians, in all ages; as the *Oracles of God*, delivered by *holy* and *honeſt men*; for a rule of *faith*, and *holy life*; alſo for a ground of *eternal hope*: Since that from hence onely, even the Pope, or any others, that pretend to any

infallibility, or *inspirations*, do first seek to ground those their *pretensions*, of which, every one that will be perswaded, must first be judge of the *reasons* or *grounds* alleged to perswade him; It is necessary, that the (ἀξιωσία) *infallibility* of the *Scriptures*, must be first received, and believed by every Christian; in order to his being assured of any truth, which thence is urged upon him to believe, or do: Which great principle setling a believer on the *certainty* or *infallibility* of the *Scriptures*, as a *divine rule* of *Faith* and *Life*, is never to be gained upon any mens judgements and perswasion (be they either *idiotick* or *learned*) unless there be such an *authoritative Ministry*, and such *Ministers* to *preach*, *interpret*, *open*, and *apply* the *Scriptures*, by strong and convincing *demonstrations*, which may carry credit and power with them. The *succession* then of rightly *ordained Ministers* is more necessary to the Church, than any such *Papal infallibility*; in as much, as it is more necessary to believe the *Scriptures* authority, than any mans testimony, which hath no credit but from the *Scripture*: Which while the Pope, or others, do seek to wrest to their own secular advantages and ends, they bring men at length to regard nothing they say; nor at all to consider, what they endlesly wrangle, and groundlesly dispute about *true Religion*, or the *true Church*.

12. *An able and right Ministry, is beyond any pretended Infallibility.*

...So absolutely necessary and sufficient in the way of ordinary means, is a right and duly ordained *Ministry*, which *Christ* hath appointed to continue, and propagate true Christian Religion; which ever builds true *Faith*, and the true *Church* upon the *Scriptures*; That, as there is no *infallibility* of the *Pope*, or other man, evident by any *Reason*, *Scripture*, or *Experience*, so there needs none, to carry on that great work of mens salvation; which will then fail in any *Church* and *Nation*, when the *right Ministry* fails, by force or fraud: If we can keep our true Christian Ministry, and holy Ministrations, we need not ask the *Romanists*, or any other arrogant *Monopolizers* of the *Church*, leave to own our selves true *Christians*, and a part of the true *Catholike Church* of *Christ*; which cannot be but there, where there is a *profession* of the *Christian Religion*, as to the main of it; in its *Truths*, *Sacraments*, *holy Ministrations* and *Ministry*, rightly ordained; both for the ability of the *ordained*, and the authority of the *ordainers*; although all should be accompanied with some humane failings.

Where the now *Roman* Church then, doth (as we conceive) either in their doctrine, or practise, vary from that Catholikely received rule the *Scriptures*, which are the onely infallible, certain, and clear guide in things *fundamental*; as to *faith*, or *maners*; we are forced so far, *justly* and *necessarily* to leave them, and their infallible fallibility in both; yet charitably still, so as to *pity* their errors; to pray for their

their *enlightning*, their *repentance* and *pardon*, which we hope for: Where no *malice* or *corrupt lusts* makes the *additional errors* pernicious; and where the *love* of *truth* makes them pardonable, by their conſciencious obeying what they know, and deſire to know, what they are yet ignorant of. Yea, and wherein they are conform to any *Scriptures*, *doctrine*, and *practiſe*; or *right reaſon*, *good order*, and *prudent polity*; there, we willingly run parallel with, and agreeable to them, both in *opinion* and *practiſe*: For we think we ought not in a heady, and paſſionate way, wholly to ſeparate from any *Church*, or caſt away any *branch* of it, that yet viſibly profeſſeth Chriſtian Religion; further, than it rends and breaks it ſelf off from the *Word*, *Inſtitution*, and *patern* of *Chriſt*, in the *Scriptures*; and ſo either ſeparates it ſelf from us, or caſts us out from it, uncharitably violating that Catholike communion of *Chriſts Church*, which ought to be preſerved with all poſſible *charity*. The conſtancy and fidelity of the *Church* of *Chriſt* is more remarkable in its *true Miniſtry*, holding forth in an *holy ſucceſſion* the moſt Catholike and credible *truth* of the *Scriptures*; which at once ſhews both the innate *divine light* in them; and the *true Church* alſo, which is built by them, and upon them. The *truth* of which *Scriptures*, while we with *charity*, believe and profeſs, both in *word* and *deed*, we take it to be, the ſureſt and ſufficienteſt evidence to prove, That we are a part of the *true Church*, againſt the *cavils* and *calumnies* of thoſe learneder *Romaniſts*; upon whoſe *Anvils*, others of far weaker arms, have learned to *forge* the like *fiery darts* againſt this Church of *England*.

13. *The contrary extreme reducing all Churches to ſmall and ſingle Congregations.*

For, on the other ſide, the new *Models of Independent*, or *Congregational Churches*, (which ſeem like ſmall *Chapels of Eaſe*, ſet up to confront and rob the *Mother Churches* of *Auditors*, *Communicants*, *Maintenance*, and *Miniſtry*) winde up the *cords*, and fold up the *curtains* of the *true Church*, too ſhort, and too narrow; Shrinking that Chriſtian communion, and viſible polity, or ſociety of the Church, to ſuch *ſmall figures*, ſuch *ſhort* and *broken ends*, of *obſcure conventicles*, and *paucities*, that by their *rigid ſeparatings*, ſome men ſcarce allow the whole *company of true Chriſtians*, in all the world, to be ſo great, as would fill one *Jewiſh Synagogue*: Fancying, that no Church or Chriſtian, is ſufficiently reformed, till they are moſt diametrically contrary in every uſe and cuſtom to the *Roman faſhion*; abhorring many things as *Popiſh*, and *Superſtitious*, becauſe uſed by the *Papiſts*: When indeed, they are either pious, or very prudential; yea, many count it a ſpecial mark of their true *Churchſhip*, to *ſeparate* from all, to *cry down* every thing, to *rail at*, and *deſpiſe* (with as little *charity*, as much *paſſion*, and no *reaſon*) all *Churches* and *Chriſtians*, as *Antichriſtian*, and not

διωχθεὶς ἀνθρωπίνως Naz. *In vitium ducit culpæ fuga ſi caret arte.* Hor.

yet *sufficiently reformed*, which are not of their *new Bodying*, and *Independent fashion*.

Which *novel practises* seem nothing else, but the *effects*, either of *secular polity*, or *prejudicating* and *prepostrous zeal*; by which, some men, for their *interest*, or their *humor*, seek to bring back the Churches of Christ, to that *Egypt* and *Babylon* of *strife*, *schism*, *emulation*, *sedition*, *faction*, and *confusion*, to which they were running very early, as the Apostle *Paul* tells us; and St. *Clemens* in his Epistle to the *Corinthians*: From the rocks of which inconveniencies, Saint *Jerom* by expres's words, and all Churches, by their antient Catholike practises, do assure us, That the *wisdom* of the *Apostles*, and *Apostolike-men* in the *Primitive times*, even from St. *Mark* in *Alexandria*, and St. *James* in *Jerusalem*, redeemed and brought the Church; by setling those *large* and *publick combinations*, by *Episcopal Government*; and in ways of *ampliated communion*, and *Catholike correspondencies* (as much as might be) by *Synods* and *General Councils*; which might best keep *particular Congregations*, from *scattering* and *crumbling* themselves into such *Factions* and *Schisms*; which all *wisdom* foresaw, and *experience* fulfilled, would be the onely means, First, to break the bond of *Christian charity*, and the *Churches communion* (which consisted much, as in *the verity of the Faith*, so in those *larger fraternities*, *holy confederacies*, and *orderly subjections*,) and afterward to overthrow the very *foundations* of *Faith* and *Truth*: As those every where did, who at any time corrupted any part of the Church, *affecting singularities*, and chosing rather to *fall*, by *standing alone* in a *separation of Opinion* or *Government*, than to seem to have any *support* by the *association* with others, in a more *publick way* of *common relation*, *unity*, and *subjection*: Which undoubtedly carry the greatest strength and safety with them, both in *Ecclesiastical*, and *Civil polities*; twisting many *smaller strings* into one *cord*, and many *cords* into one *cable*; which will best preserve the *Ship of the Church*, as well as the *State*, from those *storms* and *distresses*, which are prone to fall upon it, in lesser *bottoms*. The good effects of which *larger communion* among men, and Christians, all *reason* and *experience* demonstrate to us in *civil societies*, which are the *conservatories of mankinde*, by way of *mutual assistance* in *publick combinations*; while single persons, which alone are feeble, and exposed to injuries, grow strong by making one family, and many families grow into a Village, Town, or City: Many Villages, Towns, and Cities, arise to one potent *Principality* or *Commonwealth*; which as a threefold cord, is not easily broken.

St. *Paul*, 1 *Cor.* c. 3.

Clem. ad Cor. epist. Thirty years after.

Postquam unusquisque eos quos baptisaverat suos esse putabat, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ad quem omnis ecclesiæ cura pertineret; & schismatum semina tollerentur. Jeron. in Tit.

It is in all Church Histories most evident, That, as soon as the *Gospel* spred from Cities, where it was generally first planted (there being the greatest conflux of people) and from thence derived to the Territories,

Territories, and Countreys adjacent, which were called the ſeveral (παροικία or διοικήσεις) *Pariſhes* or *Dioceſſes*: So, thoſe Chriſtians, which grew up in the Countreys and Territories about, to ſmall Congregations, continued ſtill in a *fraternal ſubjection*, and a *filial ſubmiſſion*, both *Presbyters* and *People*, to that *Biſhop* and *Presbytery*, which were in the *Mother City*; who, there reſiding, (where the *Apoſtles* or *Apoſtolike-men* had placed them) took care ſo to ſpred the *Goſpel* to the Countreys about, as to preſerve *Religion* once planted, in *peace*, *unity*, and *order*. Nor did thoſe particular Congregations in Cities or Villages, turn preſently *Acepaliſts* or *Independents*; nor ſet up any (ἀυτοκέφαλα) *heady* or *headleſs bodies*, in every corner and meeting-place: For, however Chriſtians in ſome places, might at *firſt* amount to but ſo ſmall a number, as would make but one convenient *Society*, or *Congregation*, under one *Biſhop*, or *Presbyter*, with the *Deacons*; and ſo might for a time continue in *private bounds*, not correſponding with, or depending on any other company of Chriſtians, as to leſſer concernments, which might eaſily be managed among them: Yet, where the number of *believers increaſed*, as in *Antioch*, *Jeruſalem*, *Epheſus*, *Corinth*, *Rome*, *&c.* both in the Cities, and their Territories, all Hiſtories of the Church aver; That, as by thoſe *dictates* of *religious Reaſon*, which firſt guided the *Apoſtles* or *Apoſtolike-men*, to caſt themſelves and believers, into ſuch *leſſer bodies*, and *diſtinct ſocieties*, as might beſt ſerve for the convenience of *meeting* together in one place, according as neighborhood invited them: So ſtill (as growing parts of the ſame *body*, and increaſing *branches* of the ſame *Tree*) they *preſerved* the firſt, great, and common relation, of *deſcent* and *extraction*, from the *Mother City*; So as to *correſpond* with, to *watch* over each other; yea, and to be *ſubject* (in every *particular Congregation*, as well as *families*) to thoſe, who were the original of their *inſtruction* and *converſion*; and who by a kinde of *paternal right*, together with *Apoſtolical* appointment, and common conſent of Chriſtians, had the *chief power* and *authority* for Inſpection and Government over them, within ſuch precincts and bounds; yea, all Chriſtians were thus ſubjected, and united in greater and diffuſed Churches, not by any *civil neceſſity*; ſuch as compels men by the ſword and force; but by that *neceſſity* of *gratitude*, *ſenſe* of *priority*, *prudence* and *charity*; which bound by *love*, *humility*, and *wiſdom*, particular Chriſtians firſt to one *Society* or *Convention*: And theſe particular Congregations to *greater fraternities*; and theſe to a more ample and *Catholike communion*; for the *mutual peace*, and *good order* of the whole Church of Chriſt; which ſought to preſerve it ſelf, even in the eye of the world, as one *entire body*, *under one head*, *Chriſt Jeſus*. 1 Cor. 12. 25, *&c.* Eph. 4. 4, *&c.*

So that the *imaginary patern in the Mount*, the primitive practiſe which

which ſome men love to talk of (by which they would force all large and amplated Churches, (which have now received (as they did at firſt) diſtinctions and denominations by the Cities, Civil Juriſdictions, Kingdoms, or Nations, wherein they are) to thoſe leſſer Forms, wherein they fancy (and not unlikely) a ſingle Congregation of Chriſtians, in any place, at firſt enjoyed themſelves under ſome *Apoſtle*, or one of *Apoſtolike* appointment, who was their Biſhop or Overſeer over them,) This, I ſay, ſeems to be ſo childiſh a fancy, ſo weak, and unreaſonable an imagination, That it is all one, as if they would needs reduce themſelves to their *infant coats*, now they are grown men.

And what I pray doth hinder (ſave onely the *novel opinions* and *humors* of theſe men,) that, Chriſtian Religion (which *ſanctifies reaſon*, to ſerve God and the Church, in all *comely ways*) may not uſe thoſe *principles* and *rules*, for *order*, *unity*, *peace*, and *mutual ſafety* of Chriſtians, in their multiplied *numbers* and *ſocieties*; which we are taught, and allowed to uſe in all *civil aſſociations*? Yea, and not onely allowed, but enjoyned to obſerve in *Eccleſiaſtical polity* and *Government*, by that *great* and *fundamental Canon* of the *Apoſtle*, *Let all things be done decently, and in order*; which muſt hold, not onely in *private* and *leſſer parcels*, but in the more *large* and *integral parts* of the *Church* of *Chriſt*.

1 Cor. 14. 40.

But *Reaſon* then, and *Religion* ſufficiently diſcover, the *vanity* and *impertinency* of thoſe *novel fancies*, which are obtruded, as neceſſary for all *private Congregations*; when indeed they are, and ever have been, and will be *deſtructive* to the more *publick* and *general good* of the Church; whoſe *tranquillity*, *honor*, and *ſafety*, conſiſts in ſuch dependencies and ſubordinations, which may be furtheſt remote from thoſe *fractions* and *diſunions*, which ariſe from that *Church-dividing* and *Charity-deſtroying* principle of *Independent-Congregations*; which was never uſed in any times of the Church, further than the *minority* and *infancy* of the *firſt planting*; while either Chriſtians were not encreaſed much in number, or not enlarged in place: But when the firſt ſmall company of *believers* multiplied from a Church in one Family, to a Church in many Congregations, (which could not now with conveniency all meet together in one place,) they yet as *branches*, ſtill continued both united to the *root*, *Chriſt Jeſus*; and alſo to the main *body* and *bulk* of the *viſible Church*, by *union* to that part whence they deſcended, and to which they related; and they were not as Colonies or Ships, ſo tranſplanted and ſeparated, as to grow *Independently* of themſelves, apart from all others: Of which, there is no example in Scripture or Antiquity.

Rom. 16. 5. Greet the Church, which is in their houſe.

1 Cor. 16. 19. The Churches of *Aſia* ſalute you.

14. *The Church of* England, *not blamable for its National communion.*

It follows then; That what was ſetled in this or other like Chriſtian Churches, was no whit blamable, as any thing of *meer humane*

humane invention, or any *superfluous* and *corrupt addition* to any *precept*, *patern*, or *constitution*, either of *Christs* or the *Apostles*; who never prohibited the ordering of Churches in *larger associations* or *Governments*; extending to Cities, and their Territories, to great Dioceſſes, Provinces, and Nations; Since there is no precept or practiſe, limiting Churches power, and ſociety, to private and ſingle Congregations: Yea, there are ſuch general directions, and examples in the Scripture, as command, or at leaſt commend rather than condemn thoſe *analogous* or *proportionable applyings* of all *orderly* and *prudential means* for *union* and *communion*, according as the various ſtate, and times of the Church may require; which ſtill aym at the ſame end, the peace and welfare of the Church, both in the *leſſer* and the *larger extents*; which are juſtly ſo carried on by the wiſe *Governors* and *Protectors* of the Church, according to the *general principles* and *rules*, or *paterns* of *pious* and *charitable prudence*, ſet down in the Scriptures; beyond which, in this caſe of the Churches outward *order* and *polity*, there neither is, nor needs, other directions; no more, than on what *Text* and *Subject*; or in what method and place; or how long time, and how often a *Miniſter* muſt pray, or preach; and people muſt hear *Sermons*, or attend *holy duties*.

That antient and excellent frame then, of this Church in *England*, which in a *National union*, by *civil*, *religious*, and *ſacred bonds*, was ſo wiſely built, and for many ages compacted together, and which hath been lately ſo undermined, ſo hackt and hewn, with *paſſionate writings*, and *diſputings*, and *actings*; that it is become not onely a *tottering*, but almoſt a quite *demoliſhed* and *overthrown frame*; This Church, I ſay, hath ſuffered this *hard fate*, rather through the *iniquities of times*, *malice of men*, and *juſt judgements* of *God* on the *Governors* and governed, (who we may fear improved not ſo great advantages of *union*, *order*, *power*, *peace*, and *protection*, to the real good of the Church, and furtherance of the Goſpel) rather, I ſay, by theſe *perſonal failings*, than for any, either miſchief, deformity, defects, or Antichriſtian exceſs in the way and frame it ſelf, as to its grounds and conſtitutions: Which were ſetled and long approved by very *wiſe*, *holy*, and *learned men*; carrying with them, (as much, as any Chriſtian, or Reformed Church did) the lineaments, feature, beauty and vigor, of thoſe famous Primitive Churches; which in the midſt of *hereſies* and *perſecutions* kept themſelves ſafe, as to *truth* and *charity*, not by the *ſhreds* of *Independent Bodies*, but by the ſutures of Chriſtian Aſſociations; in *Provincial*, *National*, and *Oecumenical enlargements*: Such ample and noble platforms of religious reaſon, and ſanctified wiſdom, as not *ambitious policy*, but *Chriſtian charity*, and *prudent humility*, embraced; which, as our new *models* and *projections* will never *mend*, ſo they much commend thoſe antient

happy

models, and paterns, by those *multiplied mischiefs* ensuing inevitably upon the *presumptions of posterity*; which have rashly adventured thus to remove and change the antient *limits*, *marks*, and *orders* of the *Church*, which *Primitive Fathers* and *Apostles* had recommended and setled.

15. *Seekers thence.*

Which *temerity* of thus *mincing* and *crumbling*, or *tearing* any *Church National* (being the issue of no *Synod*, or *Council* in the *Church*, but onely of private fancies, and most-what *mechanick adventures*) hath, we see, made some poor *souls* turn *Scepticks* and *Seekers* after *true Religion*, and a *true Church*; being wholly unsatisfied, either with the abolition of the *old way*, or the various inventions of *new ways*. These professe, whether out of *weakness*, *pure ignorance*, *passion*, or *policy* (God knows,) That they are *Christians* no further, than to see, that all *Christian Churches* are now, and have been, ever since the *Apostles* times, *adulterous*, *impure*, *deformed*, and *Antichristian*; That, they are wholly to *seek* for any *true ground*, or *way* of *Christian Religion*, *Church*, and *Ministry*, even among so many *Christians*, *Ministers*, and *Churches*: That is, they cannot see wood for trees, nor light for the Sun at noon-day. And this may easily be, either by reason of wilful blindness, or for want of that *charity* and *humility*, which keeps the hearts and eyes of *Christians*, open and clear; or from that *darkness*, and *blear-eyedness*, which *prejudice* and *perverseness* carry with them; hindring *Christians* from discerning even those objects, that are round about them; yea, it is to be feared, That some men, from *Atheistical*, *profane*, *ranting*, and *licentious principles*, *seek* for a *true Church*, as *Hypocrites* do for *their sins*, and *cowards* for *their enemies*, loth to finde them, and studying most to be hidden from them. They complain of this, and other *Churches*, as *defective*, as *impure*, as none; when indeed, it may be feared, they are sorry there are any such; and wish there were none of these *Christian societies*, *Ministers*, or *godly people*, in the world; whose *doctrine* and *examples* are their *restraints*, *reproaches*, and *torments*; being most *cross* to their *evil designs*, and *immoderate lusts*. They complain they cannot finde a *true Church*, when they are unwilling so to do; and satisfie themselves (as the *Cynick* in his Tub) morosely to censure, and Magisterially to finde fault with all *Christians*, that they may conform to none in an *holy*, *humble*, and *peaceably way*; but rather enjoy that *fantastick* and *lazy liberty* of *mocking* God, and man; till they finde such a way of *Church* and *Religion*, as shall please them: Which they would not be long in finding, as to *extern polity* and *profession*, if they did but entertain that *inward life*, and *power of Religion*, which I formerly set down; which, by a principle of *charity*, as well as of *truth*, strongly flowing from belief of Gods love in Christ

to

The *Eutychian* Hereticks refusing to subscribe the Catholike Faith, confirmed by the Council of *Chalcedon*, called themselves *Anceps-vocantes*, *Ambigentes*, *Dubitantes*; and after run out to all corrupt opinions. *Aug. de Hær.*

Nobis qui jam credimus aliud non quærendum. Si enim semper quærimus, nunquam inveniemus, nunquam credemus. Tert. de Præs. ad Hæ. c. 10.

Quemadmodum Atheorum pars maxima, non tam credunt quam cupiunt non esse Deum. M n. Fæl.

Non facile invenient veram ecclesiam, qui illibenter quærunt. Melancth.

to mankinde, and ſpecially to the Church; doth powerfully binde, and cheerfully encline every humble *believer*, to have peace and communion (as much as may be) with all Chriſtians; as *internal*, in judgment and good will, ſo *external* and *ſocial*; both *private* and *publick*; *amicitial* and *political*, in regard of *example*, *comfort*, and *encouragement*; as alſo of *Order*, *Subordination*, and *Government*; ſo far, as we ſee they have any fellowſhip with *Chriſt Jeſus*, in thoſe *holy myſteries* and *duties*, which he hath appointed; whereby to gather and preſerve his Church, in all Ages, and places, and Nations.

1 Cor. 14. 33. God is not the Author (ἀκαταστασίας) of unſetledneſs, commotion, or confuſion, but of peace, as in all Churches of the Saints.

Heb. 12. 14. Follow peace with all men, and holineſs, &c.

Rom. 12. 18. If it be poſſible, as much as lieth in you, live peaceably with all men.

Thus we ſee ſome mens Pens ſerve onely to *blot the face*, even of the *Catholike Church*, and all parts of it in their *viſible order* and *communion*; affecting to write ſuch *blinde* and *ſmall Characters*, in deſcribing *new Church ways*, and *forms of Religion*, that no ordinary eyes can read their meaning, either in their *ſhrinking* and *ſeparating* into *ſmall ruptures of Bodies*; when they were related to, and combined with, *Churches large* and *ſetled*; or in their *Seraphick raptures*, ſtrange *Enthuſiaſms*, *ſecret drawings*, and *extraordinary impulſions*, which they pretend to have in their ways, above, and without; yea, in the neglect, and contempt of all ordinary means, and ſetled *Miniſtry* in any Church: Their many *high imaginations*, and *fanatick fancies*, are (no doubt) above their *Authors* own *underſtandings*, no leſs than above all *wiſer*, and *ſoberer mens capacities*; twinckling much more like *gloworms*, under the *hedges* of *private Conventicles*, and *Factions*; than ſhining with *true* and *antient light* of the *judgement* or *practiſe* of any Churches. Therefore they need no further confutation from my Pen, having ſo little, yea, no confirmation from any grounds of *Scripture*, or arguments of *common Reaſon*, or cuſtom of *Chriſtians*; nothing indeed worthy of any rational, godly, and ſerious mans thoughts; who liſt not to dance after the *Jews-trump*, or *Oaten-pipe* of every Country fancy, rather than liſten to the beſt touched *Lute*, or *Theorbo*,

Theſe *Syrens*, wiſe *Chriſtians* may leave to ſing to themſelves, and their own melancholy, or muſing thoughts; no ſober man can underſtand them, further than they ſignifie, that *ignorance*, *illiterateneſs*, *idleneſs*, *pride*, *preſumption*, *licentiouſneſs*, and *vanity*; which ſome like *ſpiritual Canters* affect. The *rarities* which they boaſt to enjoy, are without any diſcreet mans envy, that I know: However, they carry it with a kinde of ſcornful indignation againſt others; every where pitying (as they ſay) the *ſimple diligence*, and *needleſs induſtry* of thoſe poor Chriſtians, who are ſtill attending on thoſe *thred-bare forms* (as they call them) of *old readings*, and *catechiſings*, and *preachings*, and *prayings*, and *Sacraments*, *&c.* in the *publick Liturgies*, and *orderly aſſemblies* of *Chriſtians*:

Despising as much the antient and true way of Ministry and Duty, as they would the *moldy bread*, and *torn bottles* of the *Gibeonites*; abhorring to own any relation to other Christians, or Church, or Ministry, or Governors, in any Catholike bond of *communion* and *subjection*; nor can they endure any Christian subordination, or prudent, and necessary *restraint* of *just Government*.

Jeron. Ep. ad Eustoch. *Quibus os barbarum & procax, & in convicia semper armatum.* Isid. Hispal. lib. de offic. eccles. c. 15. *ubicunque vagantur venalem circumferentes hypocri. sinusquam fixi, nusquam stantes, nusquam sedentes; quæ non viderunt confingunt: Opiniones suas habent pro Deo. Honores quos non acceperunt se habuisse protestantur, &c.*

. . . Which makes them look very like the *old Circumcelliones*, a company of *vagrant Hypocrites*; of whom, Saint *Jerom*, and *Isidore Hispalensis*, make large and satyrical descriptions: The first sayes, they were *impudent straglers*, whose mouths were always full of *barbarous and importune reproaches*; The other tells us, that they every where wandered in their *mercenary hypocrisie*, fixed no where; feigning *visions* of what they never saw: Counting their *opinions* and *dreams* for *divine*; and protesting to have received those *eminencies*, which they have not: Impatient to be *confined* to any *place*, *order*, or *way*; but had rather like *vagabonds* continue in their *beggarly liberty*, than fix to a *sober industry*, and *enjoy* a *setled competency*.

2 Pet. 2. 14. Beguiling unstable souls.

These *unstable spirits*, who turn round, till they are *giddy*, and fall from all *truth* and *charity*, into all *error* and *faction*; who shut their eyes, that they may say, they *grop in the dark*; and complain of all mens blindness, but their own; These (I say) have of all others, least cause to blame the *Religion*, and *Ministry* of the *Church* of *England*; since they own themselves to be in no *Church-way*: Which, of all sides, is most blamed and condemned, and so need not to be confuted any more.

16. *Several quarrels against the Church of* Englands *frame.*

Some others there are, who flatter themselves to be less *mad* than these *seeking fellows*; who glory most in this, That they have *broken* all the former *cords*, and *shaken* off all *bonds*, of any *National Government*, *Order*, and *Discipline*, whereby they were formerly restrained in this Church: Which, first, they deny to be any Church, purely, and properly so called; or in any way and frame of *Christs institution*; but onely such an establishment as ariseth from meer *civil polity*, and *humane constitution*. Secondly, These charge us, that we fail in the *matter of a Church*, the *faithful* and *holy*. Thirdly, In the *essential Form*, an *explicite Covenant*, or *Church agreement* to serve the *Lord* in such a way. Fourthly and lastly, In our *chusing*, *ordaining*, and *appointing Ministers*, and other *Church Officers*: In whom (they say) Church power is onely executively, (as to the *exercise* or *dispensation*) but it is primarily and eminently in that *Body* of the people, never so small, which is so combined together:

Yea,

Yea, they complain, that we in *England* have neglected, and deprived the people of that *glorious power* and *liberty*, by which, every Chriſtian is to ſhew himſelf, both *King*, and *Prieſt*, and *Prophet*.

Thus the *Tabernacles* of *Edom*, and the *Iſmalites*; of *Moab* and the *Hagarenes*; *Gebal*, and *Ammon*, and *Ammaleck*; the *Philiſtims*, and they of *Tyre*, *Aſſur* alſo, Men of our own Tribes, all conſpire againſt the *true Religion*, the *antient orders*, and *holy Miniſtry* of the *Church* of *England*: And finding this Church *ſorely torn*, *bruiſed*, and *wounded*, they either leave it, and its Miniſtry, to die deſolate, by *ſeparating* wholly from them; or elſe they ſeek by their *ſeveral inſtruments of death*, wholly to diſpatch it, as the *Amalekites* did King *Saul*; But bleſſed be God, though this Church, and its true Miniſters, be thus afflicted and perſecuted, yet are they not quite *forſaken* of God, or of all good Chriſtians; Though *we be caſt down*, yet *we are not quite deſtroyed*. There want not many *ſons of Sion*, to mourn with their *Mother*, and to *comfort* her, if they cannot *contend* for her, Although, the *Lord is righteous*, who hath ſmitten us, and to whom we will return, and *wait till he be gracious* to this Church: Yet theſe *ſons of Edom*, our unnatural Brethren, are very injurious and uncharitable; who ſeek to *enflame the wrath* of God more againſt her; rejoycing in *her calamities*, and crying, *now ſhe is faln, let her riſe up no more*. But the *Lord will remember* his *compaſſions* of old, which have not failed, and will *return to build her up*; nor ſhall this *furnace of affliction* be, to conſume this Reformed Church, but onely to *purge her* from that *droſs*, which ſhe had any way contracted.

Pſal. 83. 6, 7, 8. *Nunquam decerunt hoſtes ubi adeſt eccleſia, nec inimici ubi veritas agnoſcitur.* Tert.

2 Cor. 4. 8, 9.

Lam. 1. 2. Iſai. 30. 19.

Micah 7. 8, 9, 19.

As to theſe mens firſt quarrel, againſt the *frame of our Church and Miniſtry*, as ſetled and defended by *Civil Laws* and *Politick Conſtitutions*; They ſeem in this, rather offended at the *clothes* and *dreſs*, or the *defence* and *guard*, than at the *body* and *ſubſtance* of the *Church*: Poſſibly, they are angry that they had not *power* or *permiſſion*, ſooner to *deform* and *deſtroy* that flouriſhing *polity* of this Church, which by the *princely piety* of *nurſing fathers* and *mothers*, hath been ſo long preſerved to the *envy of enemies*, and *admiration of friends*. We never thought, that any *civil ſanctions* (which were in favor of our Reformed Church, Religion, and Miniſtry) ever conſtituted the Being of our Church; which is from Chriſt, by the Miniſtry; but they onely eſtabliſhed and preſerved it, in its Miniſtry and polity, from thoſe *abuſes* and *inſolencies*, to which, we ſee them miſerably expoſed; if they ſhould want *Magiſtrates* to be protecting *fathers*, and indulgent *mothers* to them: Every rude and unclean *beaſt* delights to break in, and waſte the *field* of the Church; when they ſee the fence of *civil protection* is low.

17. *Of Religion as eſtabliſhed and protected by Laws in* England.

But this *defence* and *proviſion* made for this Church and its

Miniſtry, by *Humane Laws*, doth no more leſſen the *ſtrength* and *beauty* of it; than the *Laws* for *property* and *ſafety* do diminiſh any *mans wiſdom*, *valor*, or *care* to defend his own: Chriſtians, as men, ought to be *ſubject to Magiſtrates*, as men; although they were *Heathens*, *Hereticks*, or *Perſecutors*; that ſo, in honeſt things, they might merit their *civil protection*: How much more (as Chriſtians) ought they to be *ſubject to Chriſtian Magiſtrates*, that are *Patrons* and *Profeſſors* of *true Religion*: Whoſe *civil protection* and *government* is ſo far from being a *blemiſh* to it, that is the *greateſt temporal bleſſing*, that God hath promiſed, or the Church can enjoy in this World; as it was in *Conſtantine* the Great's time, and ſome others after him.

Rom. 13. 1 Pet. 2. 13. Tit. 3. 1. Iſai. 49. 23.

And however, we ſee, that oft-times this *ſweet wine*, of *civil favor*, is prone to ſowre to the *vinegar of factions*, even among Chriſtians; And the *honey of peace*, *plenty*, and *proſperity*, eaſily turns to *pride*, *envy*, *anger*, *ambition*, and *contention*, through the pravity of mans nature; who, (contrary to the temper of the moſt *ſavage beaſts*) grows moſt fierce and offenſive to God, when he is *beſt treated* by him; * as *Euſebius*, and *Sulpitius Severus*, tell in their times; Yet we muſt not refuſe or caſt away all good things, becauſe evil mindes abuſe them; much leſs may we miſtake the *Being* of a Church, for its well-being; That cannot turn, in any reaſon, to this Churches reproach, which was the *favor* of good men, and Gods indulgence to this Church: Nor do we think theſe *querulous Obiecters*, are therefore like to be, by ſo much the ſooner, weary of their *new ways*, by how much they more enjoy *connivance*, *protection*, or *countenance* from any men; The obtaining of which, is the thing they ſo much *court* and *ſolicite*: Sure the ſhining of the warm Sun on men, need not make them therefore aſhamed, or weary of Gods bleſſing.

* *Omnia complebantur factionibus, ſeditionibus, querelis, odiis, invidiis.* Sulpi. Sever. de ſui tempor. Epiſ. & Presbyteris, Hiſt. *Pace eccleſiæ undiq; conceſſâ, cæpit invidia totius orbis communis inimica in media epiſcoporum frequentia vipudiare.* Euſ. in vit. Conſt. lib. 2. c. 60.

18. *The matter of a Church, Saints.*

2. As for the *matter of a Church*, which theſe *Obiecters* ſay, muſt be onely *Saints in Truth*, as well as *ſhew*; denying ours to be ſuch; I anſwer, We wiſh all our people were ſuch Saints, as are formerly deſcribed, in *truth* and *power*; we endeavor to make them ſuch, as far as the *pains*, *prayers*, and *examples* of *Miniſters* may work with the *grace of God*; But we do not think, that theſe *ſevere cenſurers* of this Church of *England* do believe, That all the Churches mentioned in Scripture (which were the beſt that ever were) conſiſted onely of *true Saints*. That, in *Chriſts family*, did not; nor that, to which *Ananias*, *Saphyra*, and *Simon Magus*, were joyned in *profeſſion*; nor all thoſe in *Corinth*, *Galatia*, *Laodicea*, and the reſt mentioned in the *Epiſtles*, and *Revelation*; who are commended, or

2 Cor. 6. 1.

John 6. 70. Have I not choſen you twelve, and one of you is a Devil? Acts 5. 3. *Peter* to *Ananias*, Why hath Satan filled thy heart, to lie to the Holy Ghoſt? Acts 9. 13. *Simon Magus* believed, and was baptiſed, and continued with the Apoſtles, &c. V. 23. I perceive thou art in the gall of bitterneſs, and bond of iniquity.

blamed,

blamed, not so much as to the *internal temper* of their *graces*, as to the *external peaceableneſs*, *order*, and *purity* of their *profeſſion in truth* and *unity*. Neither is this real *Saintſhip* of every *Member*, neceſſary to the *Being of a viſible Church*; nor is it to be concluded really of all thoſe, whom the judgment of *charity* calls or eſteems *Saints*. We charitably hope well of all thoſe, who though they may have perſonal errors and failings, by reaſon of *frailties* or *temptations*, yet they have not renounced their *covenant* with *Chriſt* in *Baptiſm*, and who make ſtill ſome *profeſſion* of *Chriſtianity*; who attend the *Ordinances* of the *Word* preached, and prayer; who teſtifie their *faith* by deſiring to have their *children baptiſed*; which we do, as of duty to them, to whom Chriſt hath a *federal right*, and of whom we have a Chriſtian hope; though we approve not their parents in all things: Much more do we eſteem thoſe as Members of the Church, who have *competent knowledge*, and lead an *unblamable life*, as many of ours do. If any be *children*, *ignorant*, or *profane*, yet we think them not preſently to be excluded from all *Church Fellowſhip*; no more than ſuch a *Jew* was to be cut off from Gods people; Since they have Gods *mark* and *ſeal* ſtill upon them, and are in *outward relation* and *profeſſion*, diſtinguiſhed from thoſe that are not of the *Iſrael* of God; yet we do, not willingly, or knowingly allow every *Ordinance* to theſe, while they appear ſuch; but onely thoſe, of which they have a capacity: In others, we forewarn and forbid them, when we actually know their unfitneſs or unpreparedneſs: Yet ſtill in *Gods name*, not in our own; in a way of *charity*, or *miniſterial duty*; not of *private*, or *abſolute authority*; wiſhing, that a more *publick way* of *joynt-power* and *authority* were duly eſtabliſhed (as in all reaſon it ought to be) in the Chucch; both for *tryal* and *reſtraint*, of thoſe that have no right to *holy Myſteries*; yet ſtill we endeavor to inſtruct even the worſt in the *Spirit of meekneſs*, and to apply what remedies in *prudence* and *charity* we may: But if *piety*, *purity*, *equity*, *charity*, *humility*, *peaceableneſs*, *&c.* If theſe may denominate men to be *Saints* in any Church, ſure, I believe, the Church of *England* can produce more of theſe, out of her *orderly* and *antient Profeſſors*, than theſe *new Modellers* will eaſily do of their *own forming*; beſides, many of thoſe now gone from us, have not cauſe ſo much to boaſt of their *beauty* and *faces ſhining*, ſince they left us; as to cover their faces, and with their own tears to waſh away thoſe black ſpots, with which they appear terribly daſhed; which we are ſure are not the ſpots of Gods holy people.

19. *Of Communicants in Parochial Churches.*

What is further urged againſt our *Parochial Congregations*, (which are as *parts* and *branches* of this Church of *England*, ſtanding in a *joynt relation* to the *peace*, *polity*, and *welfare* of the whole; and to that end, under *Publick Order*, and *Authority*) as to the uſe

and partaking of the *Sacraments*, (ſpecially that of the *Lords Supper*;) That our *Communions* are ſo mixed, as to confound the *pretious* with the *vile*; the *ignorant* with the *knowing*; the *ſcandalous* with the *unblamable*; the *prepared* with the *unprepared*; the *waſhed Lamb* with the *polluted Swine*; ſo that even this *holy Ordinance*, which is the *touchſtone*, *ſieve*, and *ſhreen* of true Chriſtians, and true Churches, is profaned and polluted among us; while Congregations are as *lumps full of leaven*; and no order taken to *purge* it out: That ſo the *pure* and *faithful* may eat the *feaſt* with comfort, and *childrens bread* not be *given to dogs*.

1 Cor. 5. 7.

Anſw. I anſwer, firſt in general; That, although Chriſtians, as to their Conſciences, have no right to this *Sacrament*, or comfort in it, further than they have Sacramental graces, fitting and preparing them for it; yet as to men, in *outward viſible ſociety*, every Chriſtian hath ſuch a right to it, as he makes a *Profeſſion of the true Faith*; and is in ſuch an *outward diſpoſition*, as by the orders of the Church, for *age*, and *meaſure of knowledge*, and *converſation*, is thought meet: In which, there are no *preciſe limits* in *Scripture* expreſſed; either what *age*, or *how oft*, or *what meaſure of knowledge*, and what *preparation* is required; but much is left to the *wiſdom*, *care*, and *charity* of the *Miniſters*, and *Governors* of the *Church*: And in this ſenſe, though *Judas* the Traytor had no *internal gracious right* to the *Sacrament of the Paſſover*, or *Supper*; yet he had a *profeſſional right*, which our *Saviour* denied not to him, and which is all that mans judgment can reach to.

Luke 22. 14. Chriſt ſate down, and the twelve Apoſtles with him. V. 19, 20. He took the bread and the cup, and gave it to them. V. 21. Behold the hand of him that betrayeth me, is with me on the Table.

Secondly, As to ſome mens practiſe in the *Church* of *England*, we deny not, but that many and perſonal abuſes may have been in that *holy Myſtery* (which the antients juſtly called *dreadful*, *venerable*, *adorable*, *moſt holy*, *admirable*, *divine*, *heavenly*, *&c.*) through negligence both of ſome *Miniſters* and *people*; much leſs do we juſtifie them; we rather mourn for them, and pray heartily, they may be reformed every way; yet, as to the *conſtitution*, *order*, and *deſignation* of the *Church* of *England*, in the celebration of that holy *Sacrament*, we affirm,

Veneranda, ſacra, tremenda, myſteria. φοβερώτατα τὰ προκείμενα Chryſ. ad Oly. ep. 2. μυστὴ ἐστιν ἁγιώτατον, καὶ φρικωδέστατον, καὶ θαυμάσιον. Baſil. ἱερώτατος, ἐπουρανίου ἀγγελικῆς. Clem. Al. ἱερὸν ἱερῶν. N. S. τὸ τῆς ἁγιασίας φάρμακον. Ignat. ep. ad Eph. τῆς σωτηρίας τύπος, ἱερὸν καὶ ἅγιον φάρμακον ἀθανασίας. Naz. or. 14. If any of you be a blaſphemer, and adulterer, in malice or envy, or any other grievous crime; bewail your ſins, and come not to this holy Table, *&c.* See the *Exhortation* before the Communion.

1. That the *piety*, *wiſdom*, and *charity* of this *Church*, did take care, and by expreſs order declared, That no ſuch *ignorant*, *prophane*, *impenitent*, or *unprepared perſon* (though not known to the Miniſter, or people to be ſo,) ſhould come to the *Sacrament*; as in *Conſcience* he ought not: And, together with theſe (thus oncly conſcious to themſelves) all others, if known and notorious, were by

the

the Miniſter publickly, and ſolemnly forbidden, *in the name of the Lord Jeſus Chriſt*, not to preſume to partake of thoſe *holy things*.

Every Miniſter was commanded by *preaching*, *catechiſing*, *examining*, and *praying*, to prepare (as *much as in him lay*) the *Receivers*: Which every *good Miniſter*, as he ought, did, in ſome ſort endeavor; yea, and he might refuſe any young or old, that offered to receive, if they had not ſome good aſſurance of their *competent knowledge* in the *Myſteries*; or, if he found them *defective* in thoſe *fundamentals* which the *wiſdom* of the *Church* thought neceſſary, and whereof it ſet forth a *Summary* in the *publick Catechiſm*. So that a Miniſter in *England*, both *in the name of the Church*, and *in the name of Chriſt*, and by *the higheſt authority of God*, did prohibite, denounce againſt, and, as it were, *excommunicate* (by that part of the *power* of the *Keys*, which is denunciative and declarative) both from the *comfort*, and *grace* of the *Sacrament*, and from the *outward partaking* of it, every one, that *preſumed* (being unworthy in any kinde) to offer himſelf to it: If after this, any one unworthy, did adventure to come, yet (ſure) the Miniſter had done his private duty, as far as God, or man required it of him; having both vindicated the *honor of the Sacrament*, as to the *divine Inſtitution*, and *intent*; alſo declared the *care and order of the Church*; and ſo freed both the *Congregation*, and his own ſoul, from *ſtain* or *blame*. Who ſo came after this *prohibition unworthily*, came at the *peril of his own ſoul*, and not at the ſin of either *Miniſter* or *people*, that were worthy; whoſe *work and duty* is, not by force of arms, to thruſt men out by head and ſhoulders; which is a *military* and *mechanick power*; but by the *ſword of Chriſts mouth* to ſmite them; and *in his name* to caſt them out from any right to, or comfort in, the *Sacrament*; which is the *power*, properly *miniſterial*, *ſpiritual*, and *divine*. Where either *ignorance* or *ſcandal* were groſs, and notoriouſly known to the Miniſter, in any that offered to come, The Miniſter might, and oft did, not onely privately, but publickly, and perſonally admoniſh, reprove, forewarn: And in ſome caſes, if the *impudence* of the *offender* obtruded himſelf, the Miniſter might refuſe to give him the *Sacrament*; yet this not with *paſſion* and *roughneſs*, as by *empire*; but with *meekneſs* and *diſcretion*, as in *charity*: Which preſent *denial*, or *abſtention* of ſuch an one from receiving the *holy Sacrament*, might afterward be examined by *publick* and *lawful authority* (which was ſetled in this *Church*) in caſe that *party* had cauſe or confidence to complain, as of an injury.

Communio malorum non maculat aliquem participatione ſacramentorum, ſed conſentione factorum. Aug. ep. 152.

See the *Rubrick* before the Communion, concerning ſcandalous offenders.

1 Cor. 11. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf; not to any other, who having examined himſelf, Verſe 28. is bid to eat and drink, *&c.* See the *Rubrick* before the Communion, The Miniſter may admit the penitent, but not the obſtinate, in caſes of private offences, *&c.*

But

20. *Good Miniſters not defective in their duty, if they make not themſelves Judges.*

But where ſuch *authority* is not ſetled, or not ſuffered to be exerciſed in any *Church*, which might and ought to judge in ſuch caſes beſt The *party* denied, and the *Miniſter* thus denying, (upon *pregnant*, and to him *notorious cauſes*, not upon *probabilities*, *ſuſpitious*, or *general complaints* from others onely,) There, *matters* of *publick debate* requiring audience, and proofs, and witneſſes, and judge; and all theſe, *due authority*; It cannot be expected from any *private Miniſter*, that he ſhould do more than God hath commanded, and due authority empowred him; which is onely to *inſtruct*, *admoniſh*, *forbid*, and in ſome caſes to *deny*, *&c.* according to the duty of his *place*, and the *authority* he had, both from the *Church*, and from the *Word of God*: But he hath nothing to do, to *aſſume* the *publick place* of a *Judge* among his Neighbors; or to *deny Communion* to all thoſe that are by any accuſed, as *unworthy* or *ſcandalous*: No *Reaſon* allowing, or *Religion* commanding every *private Miniſter*, or any *private Chriſtians* to be *Judges* in thoſe caſes, wherein they may be *parties*; and through *paſſion* do injury, and by *faction* oppreſs any man.

Luke 12. 14. Who made me a judge, or a divider over you?

A right Diſcipline, and due Authority in the Church, moſt deſirable.

It were to be deſired indeed, that ſuch *Authority* were reſtored to the *Church*, as might judge and decide all *caſes* of *publike ſcandal*; but while this is denied, we muſt not deny *Miniſters*, or *people*, to do their duty, in celebrating the *Lords Supper*, according to the *Inſtitution*, though there be *defects in diſcipline*, as to that particular. We muſt not forbear *holy duties*, when we may rightly enjoy them, in point of *gracious diſpoſition* and *claim*; becauſe they are not ſo aſſerted and ordered in point of *polity* and *extern Diſcipline*, as we could wiſh, and as it were convenient; but is not *abſolutely neceſſary*, ſo as to exclude the *Miniſter*, or others from it, who deſire and prepare for it, by examining themſelves; whom no *Reaſon* or *Religion* can forbid to partake of their *due comforts*, becauſe of others faults, whereof they cannot be guilty, becauſe they are no way acceſſary; not failing in any *private duty* of *charity*, wherein they ſtand related to another; as *teaching*, *admoniſhing*, *reproving*, *forewarning*, *&c.* The ſame *Apoſtle*, who blames the *unworthy receivers*, for not *examining themſelves*, and forbids them ſo to eat, *&c.* Commands others to *examine themſelves*, and *ſo to eat*, *&c.* Without regard to any others *unworthineſs*: The contagion of whoſe ſin cannot have influence on anothers *grace*; any more, than *grace* can make anothers ſin leſs. What ſenſe can there be, That *children* ſhould be *ſtarved*, becauſe there is not power ſufficient to keep away all *dogs*, from the *childrens bread*? Yet all men are not preſently to be called or counted *dogs*, that are not ever in *actual preparedneſs* for the *Sacrament*; or, who may fall into *groſs ſins*, as *Peter* did, whoſe *Faith* did not fail, when he denied *Chriſt* after the *Sacrament*; and ſince they

1 Cor. 11. 28.

Luke 22. 32.

they have ſtill *relation* to the *Church*, and may be *penitents*.

I ſhould be glad to ſee (which I heartily pray for) this *Church* ſo ordered by due order, power, and authority eſtabliſhed in *fitting Church-Governors* and *Judges*, in ſuch caſes, That none might be *admitted* to the *Lords Supper*, but ſuch as are both by the *Miniſter*, and chief of the *Congregation*, (who are in the *Rowl of Communicants*) *allowed* and *approved*, for *knowledge* and *converſation*; yet ſo, as ſuch allowance or denial may, if need be, have further hearing, and appeal, from this *private Miniſter* and *Congregation*; which is but juſt, to avoid the *factions*, *injuries*, *partialities* and *oppreſſions*, which may fall, and oft do, among thoſe *Neighbors* and *Rivals*, who are ſeldom meet to be *Judges* of *mutual ſcandals*, being ſo *oft parties*; and beſides their weak judgments, have ſtrong *paſſions*, and are full of *grudges* and *emulations* againſt each other; which if not ſoberly taken up, by other *able* and *indifferent Judges*, (who have *authority* ſo to do) it brings *Congregations* to thoſe difficulties, which the *Independent bodies* finde, for want of this *prudent* and *orderly remedy* of *grievances* and *offences*; which, in a ſhort time (as the *pitch*, and *fat*, and *hair*, which *Daniel* put into the *Dragon*) *break them in pieces*; one part rending from the other, as impatient to ſubmit to their *cenſure*; and ſo they come to *Non-Communion*, and to make new *Colonies* of *leſſer Churches*, and *Bodies*; till they break and ſhiver themſelves to ſuch *uſeleſs ſhreds*, ſuch *thin* and *ſmall ſhavings*, as have neither the *ſtaff* of *beauty*, nor of *bonds* among them: Every one by the *light of nature* concluding, *That there can be no power over others, where there is parity among them; nor can thoſe have authority over each other, which are in an equality.*

Exod. 18. 21. Judges ought to be able men, ſuch as fear God; men of truth, hating covetouſneſs, &c.

Par in parem non habet imperium.

Authority ſuppoſeth an eminency.

Nothing would be more welcome to good *Miniſters*, and *faithful people*, than to ſee that *juſt power* ſetled in the *Church*, as might by the *wiſdom*, *gravity*, and *integrity* of ſuch, as are *truly fit to govern*, beſt repreſs all *abuſes* and *diſorders* in the *Church*, as to matters *purely religious*: Mean time, we think it better to *bear with patience* thoſe *defects*, which we cannot hinder or amend; and to *ſupply* them (what we can) with private *care*, *induſtry*, and *diſcretion*, than either wholly *to deny our ſelves* the comfort of this *Sacrament*, which the Lord hath afforded us; or elſe to *uſurp to our ſelves* an *abſolute power and juriſdiction over others*, which neither the *Lord* hath given us, nor the *Church*; and which we ſee men do eaſily deſpiſe, as a matter of *arbitrary uſurpation*, not of *authoritative conſtitution*: And which is ſubject, as to many *tyrannies* and *abuſes*, ſo to infinite *private janglings* and *diviſions*; which no *Miniſter* hath leiſure to hear, if he had abilities to *compoſe* and *judge them*, being oft very *ſpightful*, *tedious*, and *intricate*; yea, and himſelf, poſſibly, a *party*, or *witneſs*, and ſometimes the *accuſed*; who being (for the moſt part)

the ableſt in a *Country Congregation* to judge of matters, muſt yet himſelf be judged according to ſome mens weak *Models* of *Church-Government* and *Diſcipline*, both as to his *doctrine* and *maners*, by his *High-ſhoe Neighbors*, (which he counts his body,) nor may he have any appeal from them in an *Independent way*.

21. *Of the peoples judging in the Church.* 1 Cor. 5. 12. 1 Cor. 6. 1, 2, 3, 4. Do ye not know, that the Saints ſhall judge the World, and Angels: How much more the things that pertain to this life.

To that grand Charter and Commiſſion, which ſome plead; by which every Saint is made a *Judge* in *all things* of this life, within the pale of the Church, and is after to be *judge* of *Angels*; I anſwer, The *wiſe* and *holy Apoſtle* doth not give to every one in the Church any ſuch power, nor to the majority of Chriſtians in any Congregation; but rather *reproves* their folly, that laid any *judicative works* on thoſe that were leaſt eſteemed in the Church, Verſ. 4. Whence aroſe that *unſatisfaction* as made their differences greater, and drove them for remedy to go to Law *before the Civil Tribunals of unbelievers*, V. 6. to the great ſcandal of *Religion*, and ſhame of the Church of *Corinth*; where being many Chriſtians, and (no doubt) in many diſtinct *Congregations*, for conveniency of *meeting*, the *Apoſtle* wonders they could not be ſo wiſe for their own *credit* and *quiet*, as to finde out *ſome wiſe* and *able men*, who might be fit to *judge* and *end* their *controverſies*; as having both real *abilities internal*, and *outward reputation* in the Church, alſo a *publick conſent* and *orderly appointment* to the work; all which makes a compleat and valid Authority to judge others; which can never be *promiſcuous*, in whole *bodies*, or *rabbles* of ſimple and mean men, without both contempt and confuſion; which imprudent way among the *Corinthians*, the *Apoſtle* counts both a fault and a ſhame.

Of Communicants to be admitted. 1 Cor. 5. 7. 2 Cor. 6. 15, 16.

What places are further urged for *purging out the old leaven*; for *not eating with ſuch an one*; for *the non-communion, between Chriſt and Belial, light and darkneſs, &c.* They are all fulfilled by every private Chriſtian, when both in *conſcience* and *converſation*, he keeps himſelf from concurring, or complying with any *wicked and ſcandalous perſons*, in their ſins; *reproving* and *repreſſing* them, as much as morally lies in his place and power: But the bare view or knowledge of anothers ſin, muſt not hinder him from doing his *duty*, or enjoying his *privilege* and *comfort* by the *Sacrament*; which depends, not on what is in anothers life, or heart, of ſin; but on what he findes of *grace* and *preparedneſs* in his own; As to the *publick honor*, and *purity*, or *unleavenedneſs* of the Church, the ſpecial duty, and care executive lies on thoſe, (not who are private Chriſtians in common, but) who have *publick authority* in ſpecial, to do it, by *cenſuring*, *reſtraining*, or *caſting* out *ſcandalous offenders*; whereto every Chriſtian is not *called*, becauſe not *enabled*, either by God or man, by *gift* or *power*, to *diſcern* or *judge*, and *determine caſes*; which

Unumquemque alienis peccatis maculari, omnes impiæ ſeditionis autores ſolam cauſam ſeparationis ſibi aſſumunt: Contra diſputat. Cypr. de unit. eccl. & Auguſt. ep. 48.

which is a matter of *polity, power*, and *order* in the Church, and not of *private piety*, or *charity*: Nor is it indeed of absolute necessity, so as to deprive good Christians of any *holy ordinance*, in case such power is *obstructed*, or *hindered*, or not *established* in the Church.

Neither Minister nor People then ought to refrain from doing their duty in the holy *celebration* of this *Sacrament*, upon any such *defects* of *external polity*, and *power*, for well-ordering of the Church; but rather, with the more exactness and diligence, exhort one another, and prepare by *inward graces*, for those *holy Mysteries*; whose *institution* hath no such *restriction*, either by *Christ*, or the blessed Apostle *Paul*; who enjoyns *Ministers* and *Believers* to do this, *holily* and *worthily*, in *point of personal preparation*; but no word of either usurping a *power* to *reject others*, as they list, which belongs not to them; or else, to abstain wholly from the duty, for want of having *their will*, as too many do, both *People* and *Ministers*; to the great grief of many good Christians, and to the exceeding slighting and disuse of that *holy Ordinance* in this Church, which was wont to be much frequented, which the words of *Christ* import, or enjoyn to be done *oftentimes* in the Church.

1 Cor. 11.

1 Cor. 11. 25. ἐσθίειν denotat πολλάκις. As oft as ye drink it: 22.

For that new *coyned form, image* and *superscription* of a *Church*, that *Congregational Church-Covenant*, which no *Synod* or *Council*, but onely some private men have lately invented, and in formal words *magisterially dictated* (when yet they cry down all other prescribed *forms* of *administrations*, *prayer*, or *devotion* in the *Church*,) By which, some men fancy they onely can be rightly made up into one *lump* or *Church-fellowship*: This they accuse us in *England* for the want and neglect, when they have set us in *every corner* so many copies of it.

Of Church-Covenant.

I answer, We have indeed in the Church of *England*, from its first Christianity, been wholly without this *covenanting way*; and I think, both happily and most willingly we had been so still, since there appears no more ground for it in *Scripture precept*, or *Churches paterns*; nor is there any more need of it, as to the *peace* and *polity* of the true Church of Christ, than there is of *rents* and *patches* in a fair and whole Garment. Who knows not, that like *Jonah's gourd* it is (*filius noctis*) the *production of yesterday*; risen from the darkness and divisions of mens mindes: The *fruit of discontent*, *separation*, and *self-conceit*, for the most part; though, it may be, nursed up by devout and well-meaning Christians; yet it looks very like those *bastard brats* which the *Novatians* and *Donatists* of old began every where; which were like *Ismaels* to *Isaac*, mockers and contemners of the true Churches Communion, Order, and Peace.

Jonah 4. 10. בן לילה

VVe do not think this *Covenant* any more essential to the Being of a true Church, than *John Baptists* Leathern girdle was to his being a Man, or a Prophet: It is an *easie* and *specious novelty*, therefore pleasing to *common people*, because within their grasp and reach; which its *Proselytes*, that forsake and abhor the Englisn Churches *Order* and *Communion*, do wrap and hug themselves in as much, as any *Papist* doth in his adherence to the *Roman party*, or in his hopes to be buried in a *Monks* Cowl: Besides, it carries this *great temptation* with it, of gratifying the *common professor* with some shew of *Power* and *Government*, which he (once *covenanted* into that Church-way) shall solemnly exercise: But (in good-earnest) to sober Christians, who have no *secret bias* of *discontent* or *interest* to sway them, this new fashion of their *Church-Covenant*, seems to have, as no *command* or *example* in *Scripture*, so no *precedent* in *antiquity*; nor is it recommended for any excellent *effects* of *prudence* or *peace*, which it produceth, either to private Christians, or the publick welfare of the Reformed Churches. Some look on it as a mark of *Schismatical confederacy*, which carries in its Bowels *viperine principles*, which are destructive to the quiet of *States* and *Kingdoms*, as well as of *Churches*.

If any finde any good or contentment in it, as a *tye*, or *pledge* of *love*, in *private fraternities*; yet they vastly overvalue it, to cry it up, as a matter, no less necessary to the *Being* of a *Church*, or *well-being* of *Christians*, than the skin is to the Body; when, alas, it is but a *cloak* lately taken up, which never fell from *Elias* his shoulders; and serves rather to cover some mens infirmities and discontents against this *Church* of *England*, than much to keep them warm, or adorn them as Christians. VVe shall give a poor account of former *Churches* or *Christians*, if this *covenanting invention* should be of such concernment to Christianity. To which it seems to many wise and good men as *superfluous*, as it were to binde a man with wisps of straw, when he is already bound with chains of gold; with more firm and pretious tyes.

For, every true and conscientious Christian knows and owns himself to have upon his Conscience, far more strict and indissoluble *tyes*, not onely of *nature* and *creation*, but of the *Law* and *Word of God*; yea, and of *Christian covenant*, and *profession*, by his *baptismal-vow*; besides, that of the other *Sacrament*; also his *private vows*, *promises*, and *repentings*, *&c.* All which strictly binde the conscience of all good Christians to all duties of piety and charity, according to the relations, (private or publick, civil or sacred) wherein they stand to God or man.

And further, we see by daily experience, That these sorry *withs* of *mans invention*, obtruded as divine and necessary upon Christians

and

and Churches, binde not any of theſe *new ſmall bodies* or *bundles*, ſo faſt, but that they continually are *breaking*, *ſeparating*, and *ſcattering*, into as many *fractions* and *ſubdiviſions*, as they have *heady mindes*, *fancies*, and *humors* among them. And this they do, without any ſenſe of *ſin* or *ſhame*; yea, for the moſt part, with an *angry glorying*, *deſpiſing*, and *defying* of one another; when, but lately, they boaſted in how rare a way they were of *Church-fellowſhip*, and *Saintly-communion*; not, as *Members of Chriſts Body*, the *Catholike Church*, grounded and grown up in *truth* and *love*; but onely as pieces of wood, *finely glued* together, by reciting a *form of words*, which they call a *Church-Covenant*, which a little ſpittle, or wet diſſolves: Nor do they make any ſcruple to *moulder* and *divide*, if once they come to *diſpute* and *differ* in the leaſt kinde. So hard is it for any thing to hold long together, which is compacted of *weak judgements* and *ſtrong paſſions*.

Error ſibi ſemper diſpar eſt & diſcolor, quanto magis à veritate tantum ab unitate diſcedit. Auguſt. Eph. 3. 17.

Laſt of all, It is evident in the *experience* of all *wiſe Chriſtians*, That this *narrow* and *ſhort thong* of *private Bodying*, *Church-covenanting*, cannot extend ſo far, as is neceſſary for the *Churches generall peace*, *order*, and *welfare*, in reference to its more *publick relations*, and *neceſſities*; which oft require ſtronger and more *effectual remedies*: Yea, theſe ſmall *ſtrings* and *cords* binding each *particular Congregation* apart (as if it were a *limb* to be let blood) makes them at length grow *benumed*, and leſs *ſenſible* of that *common ſpirit* of *love* and *charity*, by which, each Member is knit to the larger parts, and ſo to the whole *Body* of the *Church*; to whoſe common good, they ought wiſely and charitably to be more intent, than to their *particular Congregations*; which are, but as the *Pettitoes* or *little Fingers* of the *Church*. Which may not act, or be conſidered, otherways, than as they are, and ſubſiſt; which is, not apart by themſelves, nor onely in relation to an *hand* or *foot*, to which they are more immediately conjoyned; but, as in an *higher relation* to the *whole Body*, of which, they are *real parts*, ſervient to the whole; and as much concerned in the *common good* and *preſervation* of the whole (if not more) than of themſelves, or any particular part or Member. A Chriſtian muſt not deal out his *charity*, by retail and ſmall parcels onely, as to *private Fraternities*, and *Congregations*; but alſo by *whole-ſale*, to the ampler proportions of Chriſts Church; according as he ſtands in large and publick relations; the due regard to the *peace*, *order*, and *welfare* of which, is not to be diſpenced withal, nor ſhuffled off, by ſaying, I am of ſuch a *Congregational-Body*, or *Covenanting Church*; no more, than the *hand* may ſay, I am not of the head, nor neer it; and ſo will have no care of it. 1 Cor. 12. 21.

We are therefore ſo far from being *admirers* of the *ſmall talents* and *weak inventions* of thoſe men, in ſo great a matter, as the con-

ſtituting and conſerving of a *true Church*, by ſo poor and feeble an *engine*, as this of *private compacts* and *covenantings*; (by which, they threaten with *ſevere pens*, and *tongues*, and *brows*, to *batter* and *demoliſh* the great and goodly *Fabrick*, and *Communion*, of this and all other *National Churches*; which are *cemented* together by excellent *Laws*, and publick *Conſtitutions*, ſo as to hold an *honorable union* with themſelves, and the whole *Catholike Church*,) That we rather wonder at the *weakneſs* and *ſimplicity* of thoſe *inventers* and *abetters*, who in common reaſon cannot be ignorant, that as in *civil reſpects*, and *polity*, ſo in *Eccleſiaſtical*, no *private fraternities*, in *families*, nor *Corporations*, (as in Towns and Cities) can vacate thoſe more *publick* and *general relations*, or thoſe *tyes* of *duty* and *ſervice*, which each *Member* ows to the *Publick*, whereof it is but a part; and it may be ſo inconſiderable an one, that for its ſake, the greater good of the *publick*, ought not in *Reaſon* or *Religion*, to be prejudiced, or any way neglected: No more ought it to be in the Churches larger *concernments*, for Peace, Order, and Government.

Nay, we dare appeal to the Conſciences of any of thoſe *Bodying Chriſtians*, (whom charity may preſume to be godly and judicious;) Whether they finde in *Scripture*, or have cauſe to think, That the bleſſed *Apoſtles* ever conſtituted ſuch ſmall *Bodies* of *Covenanting Churches*; when there were great numbers, and many Congregations of Chriſtians in any City, Province, or Country; ſo as each one ſhould be thought *abſolute*, *Independent*, and no way *ſubordinate* to another? Whether ever the *Apoſtles* required of thoſe *leſſer handfuls* of Chriſtians, (which might, and did, convene in one place) any ſuch *explicite Forms*, or *Covenants*; beſides thoſe *holy bonds*, which by *believing*, and *profeſſing* of the *Faith*, by *Baptiſm*, and *Euchariſtical communion*, were upon them? Or, Whether the bleſſed *Apoſtles* would have queſtioned, or denied thoſe to be true Chriſtians, and in a true Church, or have *ſeparated* from them, or *caſt* them off, as not ingrafted in Chriſt, or growing up in him, who, without any ſuch *bodying* in ſmall parcels, had profeſſed the Name of the *Lord Jeſus Chriſt*, in the due uſe of *Word*, *Sacraments*, and *Miniſtry*? who endeavored to lead a *holy*, and *orderly life*, themſelves, and ſought by all means, which *charity*, *order*, or *authority* allowed them, to repreſs the contrary in others? No doubt the *Apoſtles wiſdom* and *charity*, was far enough from the *wantonneſs* and *uncharitableneſs* of ſome of theſe mens ſpirits; who do not onely mock our Church,
2 Kings 2. 23. and its Miniſters, as the children did *Eliſha*, the Prophet; but they ſeek to deſtroy them, as the *ſhe-bears* did the children. Sure enough, the *Apoſtles*, inſtead of ſuch *ſevere cenſures*, *peeviſh diſputes*, and *rigorous ſeparations*, would have joyned with, and rejoyced in the *Faith*,

Faith, Order, and *Unity* of ſuch *Churches,* ſuch *Chriſtians,* and ſuch *Miniſters,* where-ever they had met with them, in all the World, without any ſuch *ſcruple,* or *ſcandal,* for their not being *firſt broken* into *Independent Bodies,* and then bound up by *private covenantings;* which are indeed no other, than the *racking, diſtorting,* and *diſlocations* of *parts,* to the weakning and deforming of the *whole.*

VVe covet not a *better* or *truer conſtituted Church,* than ſuch, as we are moſt confident, the *wiſdom* and *charity* of the *Apoſtles* would have approved in the *main;* however in ſome *leſſer things,* they might *gently reprove,* and *reform them,* as they did divers *famous* and *flouriſhing Churches.* And ſuch a *Church,* we have enjoyed in *England,* (by Gods mercy) before ever we knew thoſe mens *unhappy novelties,* or *cruelties,* who ſeek now to divide, and utterly deſtroy us, unleſs we *conform* to their *deforming principles* and *practiſes.* And however, we have not been wholly without the *ſpots* of *humane infirmities;* yet we have profeſſed *Jeſus Chriſt,* in that *truth, order, purity,* and *ſincerity,* which gives us comfort and courage, to claim the (ἐξουσίαν) *privilege* of being true Chriſtians, and a true Church; that is, a very *conſiderable, famous,* and *flouriſhing part, branch,* or *Member* of that *Catholike Church,* which *profeſſeth viſibly,* or *believes ſavingly,* in the Name of *Jeſus Chriſt,* the *Head* of the *whole Body,* and of every part; to whom we are united, by the ſame *common Faith,* and by *Charity,* to one another. Certainly, the beſt Churches and Chriſtians, were antiently like the *goodly bunches* of *Grapes,* which the *Spies* brought between them (as an emblem of *Chriſt crucified*) hanging on a ſtaff; ſo *fair,* ſo *full,* ſo *great* and *united cluſters:* From which, no ſmall *ſlips* did ever willingly *divide,* or *rend* to *Schiſm,* but preſently they became, not as the *fruit* of *Canaan,* but as *ſowr Grapes,* fit onely to ſet mens teeth on edge; whetting them to *bite,* and *devour* one another.

Col. 2. 5. Joying and beholding the order, and the ſtedfaſtneſs of your faith in Chriſt.

Numb. 13. 24.

For the maner of each particular *holy Adminiſtration* in our Church, to anſwer all the ſmall cavils, which men liſt to make, is to encourage too much their petulancy; and to make them too much maſters of ſober mens time and leiſure: Onely this *great* and *faithful ſhield,* * *Learned men* heretofore have, and we do ſtill, hold forth, to repel all their *darts* and *arrows,* That both in the *Ordination* of our *Miniſters,* and in their *celebration* of *holy things,* and in its *Government, Order,* and *Harmony,* the Church of *England* hath followed the *cleareſt rules* in *Scripture,* and the *beſt paterns* of the *antient Churches;* onely enjoying thoſe *Chriſtian liberties* of *prudence, order,* and *decency,* which we ſee the gracious wiſdom of Chriſt hath allowed his Church; and which particular Churches have always uſed and enjoyed in their extern *rites* and *cuſtoms,* with variety, yet without blemiſh, as to the Inſtitutions of Chriſt, or to the

23. *The great ſhield of the Church of* England.

* See thoſe Reverend and Learned Writers, Biſhop *Bilſon,* Biſhop *Cowper,* Doctor *Field,* Maſter *Richard Hooker,* Maſter *Maſon,* and others.

the soundness in the *Faith*, or to any breach of *Charity*, or any prejudice and scandal to each others *liberties* in those things.

So that those *busie flies* upon the Wheels of this Chariot, the *Reformed Church* of *England*, (in which the *Gospel* of *Jesus Christ* hath hitherto been carried among us, for many years, with *great triumph* and *success*) have stirred up very little *dust*; so as might blinde any eyes (that are not full of *motes and beams*, or *blood-shotten*) from seeing clearly, and evidently, a *true Christian Church*, a *true Ministry*, and *truly religious Administrations* among us. Blessed be God, though these *sowr Momusses* finde or make some faults and flaws in lesser matters, the *mending* of which they most oppose and hinder; yet their strength cannot shake the *foundations* of our *Jerusalem*, which are of *pretious pearls*, and *solid stones*; nor can their *malice* overthrow our *grand* and *goodly pillars*; the *true* and able *Ministers*, and their *holy Ministrations*, of *Word* and *Sacraments*, among *Professors* of the *Faith*; who do, as unquestionably *constitute a true Church*, as a *reasonable soul* and *body* make a *true man*.

Essentials of a true Church in England.

1 Tim. 6. 3.

Phil. 1. 27.

1 Pet. 1. 9.

It is well, some of their *charity*, is such that they allow us (for they cannot shift it;) thus much: First, That we have the *onely true ground*, and *sure rule of Religion*, the *written Word of God*; that, beyond this, we hold nothing as a matter of *faith*, or *Christian duty*: Secondly, That we celebrate the *holy Sacraments* according to the *sum and substance* of the *divine Institution*: Thirdly, That our *conversation aims* to be such, as *becomes the Gospel* in all *maner of holiness*, to the saving of our own, and others souls. What can these *Aristarchusses* carp at in the *ground of our faith*, the *Scriptures*; the *Seals* of our *Faith*, the *Sacraments*; the *life of our Faith*, *holy conversation*; and the *end of our faith*, the *salvation of our souls*? Is it not strange, That all these *sweet* and *fair flowers* of Christs planting and watering, should grow so well in that, which some call *Babylon*? in *Antichrists Garden*? or on the *Devils dunghil*? That, it should be no *true Church of Christ*, which owns nothing for *Religious*, but what is according to the *truth of Jesus*; either *commanding* or *permitting*, *instituting* or *indulging*; of *pious necessity*, or of *prudent liberty*.

We should put these rigid *Catos* too much to the blush, for their *unnatural ingratitude* to the *Ministers*, and *Church* of *England*, if we should ask them: Whence they had this *privilege*, by which they own themselves to be *Christians*? whence this *power* to cast, or call themselves into *Bodies* or *Churches*, as *Believers*? (which is by them presupposed;) whence they had (till of late years) their *instruction* (for the most part) in the *knowledge of Jesus Christ*? Sure these *holy leaves* or *fruits* grow not, but in the *Pale and Garden*

of

of the *Church of Chriſt*; not in our own *rude mindes* and *untill'd natures*; not among *deſolate Indians*, *obſtinate Jews*, or *barbarous Turks*; and not often in *private cloſets* and *corners*; which nouriſh a *neglect* and *contempt* of *Publick Ordinances*. But if theſe men were *ſelf-taught* and *converted*, yet ſure, not *ſelf-baptized* too; nor their *Teachers*, *ſelf-ordained* too: If they had nothing of their *Chriſtianity* from the *Miniſtry* of the *Church* of *England*; It is no wonder they prove ſuch *Scholars*, ſuch *Chriſtians*, and ſuch *Preachers*, as ſome of them ſeem to be; having been their own *Maſters*, *Miniſters*, and *Baptizers*: They are indeed, onely worthy of themſelves, and of wiſer mens pity.

24. *Of pretenſions to be aboue any Miniſtry, as taught of God immediately.*

For that (κρυφίωτον) the *retreat*, or *reſerve* of ſome men (by which, as *Eaglets* they would ſeem to ſoar out of ſight, and to build their Neſt on a *Rock*, that is higher than our ordinary *Reaſon*, *Religion*, and *Experience* can reach;) as if they were *immediately inſpired*, *ſpecially called*, and *taught of God*, *baptized by his Spirit*, without any *Miniſter*, or outward *Miniſtry*, they muſt give us leave, not to believe them upon their *bare word*, (which hath not always been ſo ſure,) till they demonſtrate, and prove it better, by *Gods Word*, and their *better maners*; For which, we will give them time enough. Mean while, we are ſure, the beſt Chriſtians among them, were made ſuch, by the *ordinary Miniſters* of this *Church*; and theſe made *Miniſters* by no other means but that *Ordination*, derived from, and aſcending up to the bleſſed *Apoſtles*; whom *Chriſt* firſt choſe to be *Diſciples*, and after *ordained* and *ſent them* as *Publick Miniſters*; not onely, as to *perſonal diſcharge*, but as to *ſucceſſional deſcent*. Theſe were *Eagles* indeed, who flew high in their *knowledge* and *piety*, yet ſtooped low in their *humility* and *charity*: Thoſe others of a *new brood*, are more like *yong Cuckoes*, which devour the *Bird*, in whoſe *neſt*, and by whoſe *foſtering*, they were *hatched*. Some of them have *knowledge*; I would they had more *humility* and *charity*, they would not diſdain to own the parents that begat and educated them; even this (now) ſo poor, deſolated, beaten, torn, and waſted Church of *England*, and its (*Antichriſtian*) *Miniſters*, as they pleaſe to call them.

Be it ſo; ſome mens tongue is no ſlander: If we neither adde to, nor detract from the *Scriptures*, as *Jews*, *Papiſts*, and *Enthuſiaſts* do; If we erre in no *fundamentals* of *faith*, or *maners*; if we refuſe no duty *divinely required*; if we allow no *error* in our ſelves, or others; if we drive on no worldly deſigns injuriouſly, or hypocritically; but ſtudy to approve our ſelves in *all godlineſs* and *honeſty*, with *meekneſs of wiſdom* to all men; we need no more fear the drops of *peeviſh tongues*, or *dashes of malicious pens*, (as to the *honor and comfort* of being a *part* of the *true Church of Chriſt*)

than a cloth dyed in grain, need to fear ſtains by the aſperſions of dirt, caſt on it by unclean and envious hands.

25. *Of the power of the People in Church affairs.*

. . . 4. But it is objected againſt us in *England*, That neither *Church* nor *Miniſter* of *England*, did, or do own that *high and mighty principle* of all *Church power*, which ſome call, *The People*.

Anſw. True indeed: Although we *highly love* and *eſteem* as *Brethren*, the *faithful and humble people*, for whom *Chriſt* hath died; yet we are not of ſo *ſpungy* and *popular a ſoftneſs*, as to own any part, or Congregation, or Body of People, to be the *original*, or *conduits* of any *Spiritual* or *Church power*; which no *learned* and *wiſe men* ever eſteemed to be *Popular* or *Democratical*, but rather an excellent *Ariſtocracy*; where many *able men* were in *Counſel*, and ſome one *eminent* in *order* and *authority* among them. We do not dig, or deſcend to theſe *low valleys*, for theſe *holy waters*; nor do we ſeek for the flowings of it through ſuch *crazy* and *crooked pipes*; nor do we hope to *draw* it forth out of ſuch *broken Ciſterns*, which can hold no ſuch waters: We have them from *higher fountains*, and derive them in *ſtraiter channels*, and conſerve them in *fitter veſſels*, than the *vulgarity* of even honeſt Chriſtians can be preſumed to be: That is, from the ordinary Power, and conſtant Commiſſion, which from *Chriſt* was derived to the *Apoſtles*, and from them to their *Succeſſors* in their *ordinary Miniſtry*, and *Church power*, in after ages; who had this *peculiar power of the keys of Heaven*, to binde or remit; to *gather*, to *guide*, to *feed*, and to *govern* the ſeveral parts of the *Church* in *Chriſts ſtead*, and *name*, orderly committed to them.

Matth. 28. 19.
Matth. 16. 19.
Matth. 18. 18.
John 20. 23.
ποιμάνειν, *Paſcere cum imperio, & paſtor inde ut princeps.* To feed and rule.
Revel. 12. 5. & 19. 15.
Acts 20. 28.
1 Pet. 5. 2.

People may rudely wreſt theſe *keys* out of true *Biſhops* and *Miniſters* hands, but it is evident, they were never *committed* to them, by the great *Maſter of the Houſe*, *Jeſus Chriſt*; nor do they know how to uſe them, unleſs it be to break their heads with them, whom *Chriſt* hath ſet as *ſtewards* in his houſhold: Theſe *ruſtick* and *raſh* undertakers to *reform*, and controul all, are onely probable to *ſhipwrack* themſelves, and many others, and the whole *Ship* of this *Church*, by driving the *skilful Pilots*, (the true *Biſhops* and *Miniſters*) from the *Helm*, and putting in their places every bold *Boatſwain*, and ſimple *Swobber*.

Vulgus ex veritate pauca, ex opinione multa æſtimat. Tul. pro. Roſ. Com.

Yet are the populacy flattered by ſome, to this dangerous *inſolency* and *error*; who putting fire to this thatch, inſtead of the Chimney, do but provoke the poor people to their own hurt; to *forſake their own mercies*; and to injure both their own, and others ſouls: Mean time, ſober and wiſe Chriſtians cannot but ſmile, with *ſhame*, *ſorrow*, and *indignation*, to ſee, how ſome *Plebeian Preachers*, who are new riſen, as from the *ſlime of the earth*, (in whom no *Prometheus* hath breathed any *ſpark of heavenly fire*; of *ſpiritual*, *divine*,

divine, and *truly ministerial power*;) to see (I say) how these *Teachers* have brought themselves by a *voluntary humility*, to depend on *peoples suffrages* and *charity*; not onely for *maintenance*, but for their *very Ministry*; being now sunk so low, as to flatter their *good Masters*, with this *paradox* or *strange principle*, That they (as the *people*, or *body*, be they never so *few* and *mean*) have a *reciprocal power*, to beget those, who are to be their *Spiritual Fathers*; that by a more than *Pythagorean Metemphycosis*, the *Power*, *Spirit*, and *Authority* of Jesus Christ, *who was sent by his Father*, and so *sent his Apostles*, and they others, in the *same Spirit*, to be *Fathers*, *Pastors*, *Rulers*, *Stewards*, *&c.* That at length, this *Spirit* and *Authority*, should *transmigrate* (we know not how, nor when) into the very *mass* and *bulk* of *common people*, if they be but Christians of the lowest form; animating them in the *whole*, and in *every part*, or *parcel* of them, with such *plenitude of Church power*, as enables them to be all *Kings* and *Priests*, *Pastors* and *Teachers*, *Prophets* and *Apostles*, if need be; and if they list; and if they have leisure; or, if not to act so in their *own persons* (having more profitable employments,) yet they have *virtually*, and *eminently* in them, as much *power*, as *Christ* had, and used, or left to any men; whereby to *consecrate* and *ordain true Ministers*; to *try* and *teach* those that are to *teach them*; to *rule* their *Rulers*; to *discipline* their *Shepherds*; to *govern* their *Governors*; to turn, not onely *Religion* out of doors, but even all *Reason*, *Order*, and *Civility*, upside down, rather than not exercise this *imaginary power*, especially, if it serve to *secular advantages*: And all this, because they are told, they are *the Church*; and so may erect all *Church power*, as in them, and from them. This fancy is able to make a plain *Country-Christian* stand on his *Tiptoes*; and to bring all his *family* to see him and his *other-like members*, making up this *glorious Body*, which he calls *his Church*; that they may be witnesses, with how much folly, and simplicity, and clamor, and confidence, he with his Neighbors, *examines*, *approves* or *reproves*, *refuseth* or *chooseth*, and *ordains* all *officers*, and some new *fashioned Minister* or *Pastor*: Who (*poor-man*) must neither *Preach* nor *Pray*, not *eat*, nor *look otherways*, than pleaseth these sad and silly, yet very supercilious pieces of *popular pride*, and *itching arrogancy*; nor can such an *hungry* and *timorous Pastor* ever be setled, or safe in this *Pastoral Authority*, unless he have the trick of *Faction*; which is still to ingratiate with the major part of this his *flock*; who will (otherways) as easily *push* and *beat him out* of this *fold*, or *break* all to pieces; as ever they *admitted him* by a *profane easiness*, and *popular insolency*.

John 20. 21.

26. *Common people not fit to manage Church power in chief.*

But I must with less *flattery*, and more *honesty*, tell this *Generation of perverse Usurpers*, this truth, (which is not unwelcome to sober

ſober ſpirited Chriſtians,) That the *weight* of Chriſtianity doth not at all hang on this *popular pin*; which is no where to be found, but in their *light heads*, and *heavy hands*; neither *Reaſon*, nor *Religion*, (ſince men were *redeemed* from the barbarity of *Acorns*, *Nakedneſs*, and *Dens*,) ever thought the *plebs*, or *common people* ought to be *all in all*, if any thing at all; either in conferring or managing, either Civil or Church power; but leaſt of all, that part of Church power which is proper for the making of a *Miniſter*, in the way of *due Ordination*, (of which I ſhall after give a fuller account;) For this is that, to which they generally have *leaſt proportion*, either of *knowledge*, *learning*, *holineſs*, or *diſcretion*: Beſides, it would thence follow, that, ſo ſoon as any *Sect* or *Faction of people* can get but *numbers*, and *courage*, they may do what they liſt, in this plenitude of power, without the leave of *Magiſtrates* or *Miniſters*, in *Church* or *State*. Theſe are *peſtilent principles*, which are not onely *pernicious* to the Church, but to any *civil Societies*; threatning not our *faith* onely, but our *purſes* and *throats*.

ἀδύνατα πάσιν τοῖς ἀνθρώποις μανθάνειν. Naz. Or. 25.

ἔστιν ὁμοίως τοῖς πολλοῖς ἀρέσκειν. Clem. Al. Strom. 1.

σοφία ἐν ὀλίγοις, ἀπιστία δὲ ἐν πλήθει. Id. Paed. 1.

Nor did ever any wiſe men (what ever is pretended, at any time, to *amuſe the people*, and to ſerve an occaſion) intend, or ſuffer the community, or vulgar people (with their *maſſie bodies* and *numerous hands*) *really* to attain, uſe, or enjoy, any ſuch *ſupreme power* in *civil adminiſtrations*: If once *ſoverain power* be gotten, though by the means of ſuch *credulous aſſiſtants*; yet, whatever the populacy may flatter themſelves with, it never is, nor can wiſely and happily be managed by them, but rather without them, above them, and many times againſt them.

Power precarious, that is ſuch as depends upon a *popular principle*, or *plebeian account*, ſuch as ſometime was among the *Grecian States*, and *Romans*, is, for the moſt part, but an *Empire* of beggery, or flattery, or falſity; Where (at beſt) wiſe and valiant men may oft be forced to proſtrate themſelves to the arbitrement of the vulgar; who are injurious eſteemers and ungrateful requiters even of the moſt *publick merits*. But (oftentimes) the peoples *pretended power*, and *intereſt*, is made uſe of in ſpecious terms, and cunning agitations, onely to ſerve the turn of *turbulent*, *ambitious*, and *factious ſpirits* in *Church* and *State*; whoſe *envy* or *ambition* eaſily teacheth the credulous community to eſteem the *over-meriting* of the *beſt men*, and *Magiſtrates*, to be their greateſt oppreſſion, and moſt deſerving (*Oſtraciſm*) *baniſhment*, or *diſgrace*.

Per paucorum hominum virtute crevit Imperium. Saluſt. Rom. 13. 4.

The *Life of Government*, and *Soul of Dominion*, is, that *real power* and *reſolution*, which is in the hand of one or more *wiſe* and *potent men*; who are always intent to deſerve well of the people, yet always able to curb and repreſs their inſolency and inconſtancy. Without this *authentick power of the Sword*, (which is not to be born

in vain, and againſt which there is *no riſing up*) *Government* or *Empire*, is a meer *carkaſs* without a *ſoul*; like *dead beer*, or *evaporated wine*, or a *rotten poſt*, which every one deſpiſeth. It is indeed one point of *wiſdom* and *true honor*, to deſerve well of the people, ſo as to gain their love; but the *higheſt* and *ſafeſt principle* of *policy* is to command them by power to *juſt fear*: For their *love* is no longer to be truſted, if once they ceaſe to fear, and revere their *Governors*. The *goodneſs* and *gentleneſs* of *Magiſtrates* muſt not ſlaken or *mother-eat* their power; nor their power *oppreſs* and *wire-draw* their goodneſs: *Princes* and *Governors* are loſt, if they preſume common people at any time to be ſuch *Saints*, and ſo good natured, that they need not power effectual and ſoverain to command and reſtrain them, as Beaſts; to ſet banks and boundaries to them, as to *great waters*; whoſe *force* is not ſeen, but in their *eruptions* and *diſorders*; and they are then beſt and moſt uſeful, when kept and directed in ſuch a *courſe* and *chanel*, as reſtrains them from ſhewing how great a *propenſity* and *fury* they have to do *miſchief*, if once they get *liberty*; which ſoon turns the flattering ſmoothneſs of it former *ſmiles*, to threatning tortuoſities, and dreadful over-whelmings. Prov. 30. 31.

And ſo on the other ſide, *Governors* are not ſafe, if they ſo apply and uſe *rigid force* and *ſeverer dominion*, as if they forgat that they ruled men (and not beaſts) who are ſenſible of *gentleneſs*, and may be obliged to quietneſs by *humanity*. *Rehoboam* might have continued the *heavy yoke* of his wiſe Fathers taxes and burthens, if he had but ſo lined it with *ſoft words*, and *courtly blandiſhments*, as it ſhould not much have *galled their necks*; which *cuſtom* will harden, and *kindneſs* make unſenſible of what they bear. It is not imaginable, how much *common people* will bear, if they ſee they *muſt*; nor how little they will bear, if they ſee they may *rebel*; their *complainings* or *tumultuary petitionings*, are *menacings*; when they declare, that they cannot longer undergo *legal burdens*, their meaning is, *they will not*; and onely want power to act. *Neceſſity* and *force* makes the vulgar tame, with their *ſtrength*, and patient, as *Aſſes*; but wanton and preſumptuous fancies makes them, as the *Unicorn*, impatient of the moſt honeſt *ſubjection*: No condition of *Government* ever pleaſed all that were *Subjects*; and moſt are prone to be unſatisfied with the preſent; whatever it is, they fancy and hope change may be better for their *intereſt*. Therefore, the calmeſt tempers of people muſt not be truſted; no more than the *ſmiles* of *Halcion* Seas. Wiſe *Pilots* know, there is no point of the Compaſs, whence a tempeſt may not come; nor is there any commotion, or inclination to troubles, whoſe impreſſion the vulgar will not eaſily receive and raiſe to a *ſtorm*: They are like a weighty baody kept up with engines, on the top of a hill; if once it be free, it falls; 1 Kings 12. Job 39. 9. τὸ πλῆθος ἀεὶ βέβαιον καὶ τὰ μάλιστα ἀβέβαιον. Thucid.

and falling downward, it drives it self; Motion adding an impetu to its weight; the (πολλοὶ) many, or multitude, are always the more dangerous, by how much less *suspected*: Necessity of obeying, is in most men but the cover of *hypocrisie*; except in some few, whom *conscience* makes subject; and who upon *Christian principles*, chuse rather with patience to suffer under any lawful *Magistrates*, than to *contest* with them, although they were sure to conquer: Fearing no *oppression* or *tyranny* so much, as that of sin; as no sin so much, as that of *rebellion*, either against God, or those that are in *Gods stead*, and *authority* over them. *Factious spirits*, which possess most men (though they are not awar of it, more than *Hazael* was of his) easily make surprizes upon slackned, weakned, or *over-confident power*; whose security as to mens peaceful tempers, makes it less vigilant.

Rom. 13. 5.

1 Sam. 15. 23.

2 Kings 8. 13.

The *true temperament* is, where just and *indisputable power*, is so wisely managed, as renders *Governors*, rather *august* than *dreadful*; rather *venerable* as Parents, than *formidable* as Masters; though the *Body Politick* seem never so fairly *fleshed* with love, and *skinned* over with kindness, yet there is neither *strength* nor *safety* in it, unless the *sinews* and *bones of majesty*, *real* and *effectual power*, be maintained. It is enough, and as much as is safe for common people, to have the *fancy* and *imagination* of that *power* and *liberty*, which their *deputies*, *representatives*, or *Tribunes tongues* may take in *publick Conventions* and *Parliaments*: But it is dangerous for themselves, as well as for their *Magistrates*, ever to let them tamper at the *lock of majesty* and *sovereinty*, with the *Key of Power*; for if they cannot fairly and easily *open that door*, through *fury* and *impatience* they will break it open by violence; if they be not overawed. There is no (*Arcanum*) *Mystery* or *Secret of Empire*, like to that of keeping such power, as evil men may fear, and good men will love; because they know it is for the *publick good*; and though it should lie heavy on subjects, yet it is not so terrible, as to be *ground* between two milstones of *rival powers* in *civil dissentions*.

* συμφέρον κατασκέπτειν μᾶλλον τοῖς ὑπηκόοις ἢ φοβερὸν παρεῖναι. Musonius ap. Stobæum.

No wise Magistrate therefore, either in *policy* or *conscience*, that is once invested in due *authority soverein*, will ask the people leave, either to have it, or to use it: The *softer formalities* sometime used to ask the peoples consent, (not in their bulk and heard) but in their *proxies* and *deputies*, is but a *complement*; and where prevalent power asks, it is never denied; nor is it ever asked, but where conquering or hereditary power knows men dare not refuse it. No personal title or pretension to sovereinty is so unjust, which people will not confirm by their consent: In which, their worldly wisdom looks more to their own safety, and the publick peace, than to any particular mans right and interest; as they are wasted and ruined by contesting

conteſting with thoſe, that are to ſtrong for them; ſo they would ſoon be too hard for themſelves, and moſt their own enemies, if they ſhould be left to arrogate, or exerciſe power according to their own various fancies, brutiſh motions, and prepoſterous appetites.

Therefore, *God* who is (φιλάνθρωπος) *a lover of mankinde*, hath ſo ordered in his providence; that, where any people are bleſt, ſome one or few men, who are wiſer than the people, become alſo ſtronger, by an orderly and well-united ſtrength; thereby preſerving themſelves, and the publick, from thoſe *impetuous furies*, to which this *Leviathan*, the *people*, is as naturally ſubject, as the *Sea* is to *waves* and *ſtorms*, both in *Civil* and *Eccleſiaſtical* affairs; for they are no whit calmer in matters of *Religion*, than in thoſe of ſecular regards; every man in Church matters, being confident of his skill, or at leaſt his *will and zeal*, thinks it a ſhame to ſeem ignorant, or if he be *conſcious* to his *ignorance*, ſeeks to cover it over, and ſet it off with *forwardneſs*.

Therefore the wiſdom of the *Lord Chriſt*, upon whoſe ſhoulders the *Government* of his *Church* is laid, hath ſet bounds to mans activity and unquietneſs, by another way of *Church power*; which is ſetled in, and derived by fewer indeed, but yet, wiſer and abler perſons, than the community of Chriſtians can be preſumed to be; who in all affairs of *Church* or *State*, have ever given ſuch experiments of their *follies*, *madneſſes*, and *confuſions*; where-ever they arrogate power, or have much to do, beyond *ciphers* in a ſum; that all wiſe men conclude, That people are then *happieſt*, when they have leaſt to do in any thing that is called *Government*: Nor is it to be believed, that *Jeſus Chriſt* hath ordered any thing in his Churches polity, that is contrary to the *principles* of true *wiſdom*; which in man is but a *beam* of that *Sun*, which is in *God*. Iſai. 9. 7.

28. *People not fit to judge of doctrine or ſcandals in Religion.*

But the *Bodying men* ſay, They muſt and ought to have a Church, not onely viſible in the *profeſſion of Faith*, but *palpable* and *maniable*, ſo as they may at once *graſp* it, and upon every occaſion *convene* it, or the major part of it, into one place; that ſo they may *complain* of what they think amiſs, and remedy by the power of that ſmall *fraternity*, what ever *faults* any of them liſt to finde in one another, as *Fellow Members* and *Brethren*; yea, and in thoſe too, whom they have made to be their *Paſtors*, *Rulers*, and *Fathers*.

Anſw. That the beſt Men and beſt Miniſters may erre, and offend in *religious reſpects*, by *error* and *ſcandal*, we make no doubt: Nor is it denied, but they may and ought both by *private charity*, be admoniſhed, and by *publick authority*, be reproved and cenſured. Where this

this *Authority* is (as it ought to be) in the hands of thoſe, whom the *Lord Chriſt* hath appointed, as wiſe, able, and authoriſed by the *Church*, to judge of *Doctrine*, *Maners*, and *Differences*, incident among Chriſtians, as ſuch. But I appeal to all *ſober* and *judicious Chriſtians*, whether they can finde or fancy almoſt, that *venerable Conſiſtory*, that *judicious Senate*, that *grave* and *dreadful Tribunal* (which the antients ſpeak of among Chriſtians of thoſe firſt and beſt times) which is neceſſary for the *honor*, and *good order* of *Religion*, and *peace* of *Chriſtians*; Whether, I ſay, there be any *face* or *form* of it, among thoſe *dwarf Bodies*, thoſe *petty Church lets*, thoſe *narrow Conventicles*, whoſe *Head* and *Members*, *Paſtors* and *Flock*, are for the moſt part not above the *Plebeian* ſize; of a *meer mechanick mould*; either ignorant, or heady, or wilful, or fierce, under words and ſemblances of *zeal*, *gravity*, and an *affected ſeverity*.

I make no quære, Whether theſe ſorts of men be fit perſons, to whom all *appeals* in matters of Religion muſt be made; and by whom they muſt be *finally determined*; to whoſe *judgements*, *prudence*, and *conſcience*, all matters of *doctrine* and *ſcandal* muſt be referred: By whom *Religious concernments* muſt be ordered and reformed; by whom *Miniſters* muſt be examined, tryed, and ordained, firſt; afterward, judged and depoſed. Whether it be fit, that thoſe, who are guilty of ſo little learning, or experience in divine matters, ſhould ſolely agitate theſe great things of *God*, which ſo much concern his *truth*, his *glory*, and *Chriſtians good*, every way: which matters both as to *Doctrine* and *Diſcipline*, are able to exerciſe and fully imploy the moſt learned, able, and holy men.

In eo quiſque judex recti conſtituitur, in quo peritus judicatur. Reg. Juris.

Who dreads not to think, that all *ſaving truths* ſtand at ſuch mens mercy; the honor of Chriſt, and the good of mens ſouls too; while all degrees of *excommunication*, and *cenſures*, are *irrepealably tranſacted* by them; Among whom its hard to finde two wiſe men; and ſcarce any ten of them (if they be twenty) of one minde, while they boaſt they are of *one Body*?

Again, who will not ſadly laugh to ſee, that, when they differ (as they oft do) and break in pieces; yet like *quantitative ſubſtances*, they are always diviſible; like water and other *homogeneous bodies*, they ſtill drop and divide into as many new Churches and Bodies, as they are *diſſenting* or *ſeparating parties*? The miracle is, that when like *Hypolitus* his Limbs, they are *rent* and *ſcattered* by *Schiſms* into *Factions*, yet ſtill every *leg*, or *arm*, or *hand*, *forms* preſently into a new *diſtinct*, *compleat Body*, and *ſubdivided Church*: Each of which conceives ſuch an integrality of parts, and plenitude of power, that it *puts forth head*, and *eyes*, and *hands*; all *Church Officers*, *Paſtors*, *Elders*, *Deacons*, by an innate principle of *Church power*, which they fancy to be in any two or three *godly people*. At this

this rate, and on this *ridiculous presumption*, they run on as water on a dry ground, till it hath wasted it self; till they are in small chips and slivers, making up *Bodies* at six and sevens; and Churches of two or three Believers: These ere long losing one another in the *midst* of some *new opinion*, some *sharp subtilty*, or some *angry curiosity* (which they cannot reach,) then, and not before, this *meteor* or *blasting Star* of a *popular*, *Independent*, absolute, *self-sufficient Church power* in the people, which threatned *Heaven* and *Earth*, and strived to out-shine the *Sun*, and *Moon*, and *Stars*, of all antient combined *Churches*, *Order*, and *Government*, for want of matter, quite vanisheth and disappears, by its *Members* separating from, and excommunicating, or unchurching of each other; Then the solitary *relicts* turn *Seekers*, whose unhappy fortune is never to finde the folly of their *new errors*, nor the antient true Church way; which they proudly, or passionately, or ignorantly lost, when they so easily forsook communion with the Catholike Church, and with that part of it, to which they were peaceably, orderly, and comlily united; as was here in *England*: Whose way of serving the *true God*, was privately with *knowledge*, *faith*, *love*, and *sincerity*; publickly, with *peace*, *order*, *humility*, and *charity*: Which might still with *honor and happiness* to this *Nation*, be continued, if the *proud hearts*, and *wanton heads*, and *rude hands* of some *novel pretenders*, had not sought to make the very name of *Christian Religion*, the *Reformed Church*, and *Ministry of England*, a meer sport, and may-game, to the *Popish*, profane and looser world; by first stripping us of all those *Primitive Ornaments* of *gravity*, *order*, *decency*, *charity*, *good government*, *unanimity*; and then dressing us up, and impluming us with the *feathers of popular*, and *passionate fancies*, which delight more in things gay and new, than good and old.

29. *Of Church Discipline, in whom the Power.*

...But, how shall we do (say these *Bodying-men*,) to fulfil that command *Dic Ecclesiæ*, for such a *Church* as may receive complaints, hear causes of scandal, speedily reform abuses, restore defects, execute all power of the *Keys* in the *right way* of *Discipline*? without which, there is no true, at least, no compleat and perfect Church; for these men think, Christians can hardly get to *Heaven*, unless they have power among them, to cast one another into *Hell*; to give men *over to Satan*, to excommunicate, as they see cause; to open and shut *Heaven* and *Hell gates*, as they think fit: Must all things that concern our Church (say they) lie at six and sevens, till we get such *Bishops* and *Presbyters*, such *Synods* and *Councils*, such Representatives of Learned men, as are hardly obtained; and as hard to be rightly ordered, or well used, when they are met together? They had rather make quicker dispatches in Church work; as if they thought it better for every family to *hang* and *draw* within it self;

Matth. 18. 17. Tell it to the Church.

and presently punish every offence, than for a whole Country to attend, either *general Assizes*, or *quarter Sessions*.

Answ. Truly, good Christians in this Church (at present) are in a *sad and bad* case too, as well as their *Ministers*, if they could make no work of Religion, till they were happy to see all things of extern *order* and *government* duly setled: Yet sure we may go to Church, and to Heaven too in our *worst clothes*, if we can get no better; nor may we therefore wholly stay at home, and neglect *religious duties*, because we cannot be so fine as we would be. Both Ministers and people must do the best they can in their *private spheares*, and *particular Congregations*, to which they are related, whereby to preserve themselves, and one another, as Brethren in Christ, from such *deformities* and *abuses*, as are destructive to the *power of godlines*, the *peace of conscience*, and the *honor of the Reformed Religion*; until the *Lord* be pleased to restore to this Church, that *holy Order*, *antient Government*, and *Discipline*, which is necessary, not to the *being* of a Christian, or a true Church, as its *form* or *matter* (which true Believers constitute by their *internal union* to Christ by Faith, and to all Christians by Charity;) but onely, as to the *external form* and *polity*, for the peace, order, and well-being of a Church; as it is a *visible society*, or *holy nation*, and *fraternity* of men, professing the truth of Jesus Christ. Yea, and Christians may better want (that is, with less detriment or deformity to Religion,) that *Discipline* (which some men so exceedingly magnifie, as the very *Throne*, *Scepter*, and *Kingdom of Christ*) under *Christian Magistracy*, (as they may the *office* of *Deacons*, where the *law* by *Overseers* takes care for the poor) where good laws by *civil power* punish *publick offences*, and repress all *disorders in Religion*, as well as *trespasses* in *secular affairs*; Better, I say, than they could have been without it in primitive times; when Christians had no other means, to repress any disorders, that might arise in their societies; either scandalous to their *profession*, or contrary to their *principles*; of which, no *Heathen Magistrate*, or *Humane Laws*, took then any *cognisance*, or applied any *remedy* to them.

1 Pet. 2. 9.

Not, but that I do highly approve, and earnestly pray for such *good Order*, *comely Government*, and *exact Discipline*, in every *Church*, both as to the *lesser Congregations*, and the *greater Associations*, (to which, all *reasons* of *safety*, and *grounds* of *peace*, invite Christian Societies in their Church relations, as well as in those of Civil,) which were antiently used in all setled, and flourishing Churches; Much after that patern, which was used among the *Jews*, both in their *Synagogues*, which they had frequent, both in their own Land, and among strangers in their dispersions; and also in their great *Sanhedrim*; which was as a constant *supreme Council*, for ordering

ordering affairs, chiefly of Religion; to one or both, which (no doubt) our *Saviour* then referred the *believing Jew*, in that of, *Tell it to the Church*; that is, after private monition, tell it to the leſſer *Convention* or *Conſiſtory* in the *Synagogues*; which might decide matters of a leſſer nature; or to the *higher Sanedrim*, in things of more publick concernment; both which were properly enough called חהל, *Cœtus congregatio*, ἐκκλησία, a Church, עדה, συναγωγη. Beyond this ſenſe, none could be made of Chriſts words, by his then *Auditors*, to whom he ſpeaks, not by way of *new direction*, and *inſtitution* of a *Soverein Court*, or *Conſiſtory*, in every Congregation of Chriſtians to come; but by way of referring to a *well known* uſe, and *daily practiſe*, then among the *Jews*; which was the onely and beſt means wherein a *Brother* might have ſuch ſatisfaction, in point of any offence, which *charity* would beſt bear, without flying to the Civil Magiſtrate, which was now a forein power. When *Jews* turned Chriſtians, its very certain, they altered not their Diſcipline, and order (as Chriſtians) in Church ſociety, from what they uſed before in their *Synagogues*. Proportionably, no doubt, in Chriſtian Churches, of narrower, or larger extenſions, and communion, among the *Gentiles*, the wiſdom of Chriſt directs, and allows ſuch *judicatories* and *juriſdictions*, to prevent or remove all ſcandals and offences among Chriſtians, to preſerve peace and order, as may have leaſt of *private* or *pedantick imperiouſneſs*, and *vulgar trifflings* of men, unable and unfit to be in, or to exerciſe any ſuch *holy* and *divine authority* over others; (who are eaſily trampled upon, and fall into *reproach*, and the *ſnare of the Devil*, by reaſon of divers *luſts*, *paſſions*, *weakneſſes*, and *temptations*;) but rather Chriſt commends ſuch *grave Conſiſtories*, *ſolemn Synods*, and *venerable Councils*, as conſiſting of *wiſe*, and *able*, and *worthy men*, may have moſt, as of the *Apoſtolical wiſdom*, *eminency*, *gravity*; ſo of *Chriſts Spirit*, *Power*, and *Authority* among them: Such, as no Chriſtian with any *modeſty*, *reaſon*, *conſcience*, or *ingenuity* can deſpiſe, or refuſe to ſubmit to the integrity of their cenſure; when it is carried on, not with thoſe *heats*, *peeviſhneſſes*, and *emulations*, which are uſually among men of *leſs improved parts*, or *ripened years*; eſpecially, if Neighbors. Such a way, *wiſely ſetled* in the Church, might indeed binde up all things that concern *Religion*, in private or more publick reſpects, to all good behavior, in the *bonds* of *truth*, *peace*, and *good order*, by a due and decent Authority; which, for every two, or three, or ſeven Chriſtians in their *ſmall Bodyings*, and *Independent Churches* (exluſively of all others) to uſurp and eſſay to do, is, as if, of every chip of *Noah's* Ark, or of every rafter of a great Ship,

Philo. Jud. calls them ὁμήλυδες, καίνας συλλόγους, καινὰς συνόδους.

Nihil hic à Chriſto novum præcipitur, ſed mos rectè introductus probatur. H. Grot. in loc.

Eccleſiæ, *i. e.* τοῖς τῆς ἐκκλησίας προεδρεῦσι. Theoph.

Πολιτεία δὲ καὶ κυβερνία ἀυτάρκης πρὸς εὐδαιμονίαν. *Plato* Every polity hath in it power enough to preſerve it happineſs.

Coimus in cœtum & congregationem, Ibidem orationes, exhortationes, caſtigationes, & cenſura divina: Præſident probati quique ſeniores. Tert. Apol.

Solebant Judæi res majoris momenti ultimo loco ad ὁμηλύδων multitudinem referre: i.e. ad eos qui eadem inſtituta ſectabantur; quorum judicia & conventus ſeniores moderabantur, tanquam præſides. Grot. ἀνεν συμβόλου, Ign. Baſ. in Chryſ.

they would endeavor to make up a very fit vessel to sail in any Sea and any weather.

30. *The best method of Church Discipline.*

But take the true and wholesome *Discipline of the Church*, in those true proportions, which *pious antiquity* setled and used; and which, with an easie hand, by a little condescending, and *moderation*, on all sides, might have been long ago, and still may be happily setled in *England*: Nothing is more desireable, commendable, and beneficial to the Church of Christ; As a *strong case* to preserve a *Lute* or *Instrument* in; that so the Church may not be broken, disordered, or put out of *tune* by every rash and rude hand, either in its truth, or purity, or harmony; either in Doctrine, or Maners, or Order. But this is a *blessing*, as not to be deserved by us, so hardly to be hoped, or expected, amidst the pride, and passions, and fractions of our times: Nor will it be done, till *Civil powers* make as much conscience to be good, as great; and to advance Christian Religion, no less, than to enlarge, or establish Temporal Dominion.

When such Magistrates have a minde, first to know, and then to set up a right Church polity, power, and holy order, in every part and proportion of it: They need not advise with such as creep into *corners*; or seek *new models* out of little and obscure *conventicles*; nor yet ought they to confine themselves to those feeble proportions, which are seen in the *little Bodyings* of these times; which begin like *Mushrooms*, to grow up every where, and to boast of their *beauties*, and *rare figures*; when nothing is more indigested, and ill compacted, as to the *general order*, and *publick peace*, of this or any other *noble* and *ample branch* of the *Catholick Church*. Pious and learned Men, who *reverence antiquity*, and know not yet how to *mock* either their *Mother* the *Church*, or their *Fathers*, the true *Bishops*, *Elders*, and *Ministers* of it, can soon *demonstrate*, how to draw forth that *little chain of gold*, (that *charity*, *communion*, and *orderly subordination* among Christians) which at first (possibly) might onely adorn one *single congregation* of a few Christians, in the *primitive paucity* and *newer plantations*; to such a *largeness*, *amplitude*, and *extension*, as by the wisdom of Christian charity, and humility, shall extend to, and comprehend in its compass, by way of *peaceable union*, and *harmony*, or *comly subjection*, even the *largest combinations*, and *furthest spreadings* of any *branch* of the *Catholike Church*: Both as to its greater and lesser *conventions*; in several places and times; as the matters of *Religion*, and occasion of the *Churches* shall require; according to its several dispersions, and distinctions by place, or civil polity.

Matth. 18. 19.

Which greater, yet orderly *conventions*, must needs be as properly a *Church*; and may meet, as much in *Christs Name*; and hope for his *presence* and *assistance* in the midst of them, as any of those

those *Churches* could among the *Jews*; to which Christ properly refers in that place: Yea, they must needs be far beyond any thing imaginable in the narrow confinements of *Independent Bodies*.

Such *Churches* then, of most select, wise, and able Christians, (who have the consent and Representation of many lesser Congregations,) must needs do all things with more wisdom, advice, impartiality, authority, reputation, majesty, and general satisfaction; than any of those *stinted Bodies* of *Congregational Churches*, can possibly do; yea, in all *right reason* they are as much beyond and above them, as the power of a *full Parliament*, is beyond any *Country Committee*. Those may with comly order, and due authority (which ariseth from the *consent* of many men, much esteeming the known worth of others) give audience, receive complaints, consider of, examine, reprove, reform, excommunicate, and restore, where there is cause, and as the matters of the Church, more private or publick, require in the several divisions; extending its wings as an Eagle, more or less, as there is cause; with infinite more benefit to the community of Christians, than those *Pullets*, the short winged, and little bodied Birds of the *Independent feather*, can do: Where without any warrant (that I know) from God or Man, Religion or right Reason, Law or Gospel, Prudence or Charity, a few Christians, by *clucking* themselves into a *conventicle*, shall presently seem a compleat *body* to themselves, and presume to *separate* and *exempt* themselves from all the world of Christians, as to any *duty*, *subjection*, *order*, or *obedience*; and pitching their Tents, where they think best, within the *verge* of any other, never so well, and wisely setled Church, presently they shall *raise* themselves up some small *brest works* of absolute *Authority*, which they fancy both parts from, and defends them against all Churches in the World; planting their *Wooden* or *Leathern Guns* of *imaginary Independent power*; and casting forth their *Granadoes*, or *Squibs* rather, of *passionate censures*, *angry abdications*, and *severe divorces* against all Christians, but those of their own way and party: Afterward they turn them, it may be, against their own *body* and *bowels*, when once they begin to be at leisure to *wrangle* and *divide*; As if (alas) these were the *dreadful thunder-bolts* of *excommunication*, antiently used with *great solemnity*, *caution*, *deliberation*, and *publick consent*: The great *forerunner* of Gods terrible, last judgment, exercised with *unfeigned pity*, *fervent prayers*, and many *tears*, by those, who had due *eminency* and *authority*, as *presidents* in *chief*, or *seconds* and *assistants*, to judge and act in so weighty cases and matters. In which *transactions* and *censures*, Churches Synodical, Provincial, and National, were interessed, and accordingly being duly convened, they solemnly acted in Christs Name, as the offence, error, or matter, required remedy; either for errors

βλημία ἐστὶ πλείονων. 2 Cor. 2. 6. Punishment inflicted by many.

δεῖπνον πάντων, ὄψις. Reteuke before all. 1 Tim. 5 20.

Synodus Antiochena Paulum Samosetanum ab eccle sia, quæ sub cælo est universo seperabat. Eus. hist. eccl. l. 7. c. 28.

Autoritas est eminentia quædam vitæ cujus gratia dictis factisve cujuspiam multum deferimus. Tul.

Ibidem (i. e. *præsidentibus probatis Senioribus*) *exhortationes, castigationes & censura divina. Nunc & judicatur magno cum pondere, ut apud certos de Dei conspectu; Sumumque futuri judicii præjudicium est, si quis ita deli-*

querit, ut communicatione ovationis, & conventus, & omnis sancti commercii relegetur. Tertul. Apol.c.39. *Qui ab ecclesiæ corpore respuuntur, quæ Christi corpus est, tanquam peregrini & alieni à Deo, Dominatui diaboli traduntur.* Hil. *in* Ps. 118. *Inobediens spirituali mucrone truncatur, & ejectus de ecclesia rabido Dæmonum ore discrepitur* Jeron. Ep.1.

errors, or publike disorders and scandals; which it concerned all Christians and Churches to see repressed, or amended.

Of Excommunication and censures.

Præsident prolati quique seniores, honorem istam non pretio sed testimonio adepti. Tertul. Apol.c.39. Theodo. Hist. Eccl.l.1.c.10. *Quod sacris Episcoporum conciliis constitutum fuerit id ad divinam voluntatem est referendum.* Const.M. dictum. Euseb. vit.Const. *Episcopi in Synodo Sardicensi. Dei amantissimi Reges adjuvante divina gratia nos congregaverunt. In illa concilia totus desiderio feror, in istis devotione immoror, amore condelector, inhæreo consensu, emulatione persisto: in quibus non hominum traditiones obstinatius defensantur, aut superstitiosius observantur, sed diligentur humiliter qui inquiritur, quæ sit voluntas Dei bona & bene placens.* Bern. Ep.19.

The *wise and excellent* Discipline of the Church, and the power of using and applying of it, which so many now either vainly arrogate, or ambitiously Court, was not of old as a *bodkin* put into every mechanicks hands; or as a *sword* committed to every *brawny* arm; nor yet, was it such a (*brutum fulmen*) a thunder-bolt which the confident hand of every *factionist* might take to himself and Grasp, or use to his private revenge, or to the advantage of his party and design: But *Discipline*, together with Government, in the Church, was only committed and *concredited*, after the example of the Apostolicall times, by the wisdom, humility, consent, and subjection of *all good* Christians in their severall stations, either as Princes or Subjects, to those *learned*, grave, and *godly* men, Bishops and Presbyters, who were ablest *for gifts, eminentest* for their labours, and *highest* in place and Ministeriall authority in the Churches of Christ; whose assemblies or convenings, were greater or smaller, and their influence accordingly obliging valid and effectuall, for the good of those Churches over which they were; ascending from the first and least Country Congregations (as the smallest yet considerable branches of a visible Church,) till it arose, like *Ezekiels* waters, from the Anckles, to the Knees, and Loyns, and Head, to such large, plenary, and powerfull an *Authority*, as represented many famous Churches; and sometimes the greatest and conversable parts of the Catholick Church throughout the whole world; as in generall Councils called *Oecumeniall.*

Of Synods and Councils.

Cyp. Nazi. orat.19. Ruffin Hist l. 1.c.19. & 18. *In causa Athanasii. Factionis macula sociavit concilium: non judicandi sed op-*

Out of which Synods and Councils however *disorders* and *inconveniences* (as *Nazianzene* and others complain) cannot be wholly kept out (they still consisting of sinfull, and so frail men,) yet they were subject to far less evils, and Erratas, than attend the small scattered and separate bodies of these later *decimo sexto* editions: In *multitude* of *Counsellors* there is wisdom, safety and honour. *Prov.*11.14. Nor may we cast away, those goodly large Robes, which the prudence and piety of the antients made, because they are subject to be soyled, or rent, by the hands of folly. It is better for the Church to enjoy the *gleanings* of the antients Integrity, Wisdom, and

and Charity; in ordering of the Church, than to have the whole *harveſt* of later mens ſowings: which have large *ſtraw* of promiſes and ſhews, but little *grain* of ſolid benefit; yea much cockle too, and many thiſtles of moſt *choaking* and offenſive conſequences. The very *rags* of true antiquity, doe better cover the nakedneſs, and more adorne thee body of any Church; than any of thoſe *cobweb-garments* of later making; which are torn in pieces, while they are putting on, and fitting to theſe new bodies of odd ſhapen Churches. All reaſon and experience teacheth, that thoſe *grand communicative* wayes of Chriſtian Churches in the joynt Counſels of grave, learned, and Godly men, drawing all into union, harmony, and peace, for the publike and generall good, were far more probable (though (perhaps) not abſolutely neceſſary means) to preſerve both the doctrine of Faith and good manners unblameable among Chriſtians, than any of thoſe *ſmall and broken* Potſheards of private *Independency* can be; which carry little ability, and as little authority or vertue with them: appearing like the *Serpents teeth*, ſown by *Cadmus*, every where riſing up *in armed parties*, divided againſt, and deſtroying one another; till they have cleared the Field, as of all ſuch new, and angry productions; ſo of all thoſe *antient* and excellent conſtitutions of Chriſtian Churches; which were bound up as Bibles in greater, or leſſer volumes.

primendi cauſa agebatur, ſub Conſtantio. Concil. Nicæ. ſecundum ab Arimanis coactũ terræ motu impeditum. Theod. l. 2. c. 19.

It being ſo naturall to all men, to affect, what they call *liberty* and power; if once mean men can by *any arts* obtein any ſhadow of them, they are (out of the ſhew of much zeal and conſcience) moſt *pragmaticall*; And firſt begin to think no Church well reformed, unleſs they bring them to their models; Then their modell muſt be new; leſt their Authors ſhould ſeem to have been idle; being alwaies more concerned for the *reformation of any men*, than of themſelves; God grant that while temerity and confidence pretends to plant none but new and rare *flowers*, and to root up all old ones as ill weeds, in the Church, that themſelves and their odd inventions, with their raſh abolitions, prove not at laſt the moſt *noxious plants* that ever peſtered the Garden of this Church.

31. *Of prudence in ordering the Church affairs.*

To what ſome men urge (by abuſing that text againſt the good Orders, Canons, and Conſtitutions or Cuſtoms of the Church,) That *every plant, which the Father hath not planted, ſhall be pulled up*; therefore ſay they, nothing of *humane prudence* is tolerable in the ordering of any Church; I anſwer; firſt, none of thoſe that quarrelled at the Church of *Englands Motes*, but are thought by many learned and Godly men to have *beams* in their own eyes; if Scripture, right reaſon, and antiquity may judge: for nothing is alleged as more different from any of theſe amongſt us; than what may be found among the new Modellers; who as they were in number

Mat. 15. 13.

number and quality much inferior, so they were never thought more wise, or learned; nor so calm and composed; nor so publike and unpassionate in their Counsels and determinations; as those many excellent men and Churches were, both antient and modern; to whose examples, agreeable to the Canon of the Scriptures, the Church of *England* was *conformed*.

In his rebus in quibus nihil certi statuit Scriptura, mos populi Dei, vel instituta majorum pro lege tenenda sunt. Aug. Ep. 89. *Disciplina nulla est melior gravi prudentiq; viro in his quæ liberas habent observationes, quam ut eo modo agat quo agere viderit Ecclesiam ad quamcunque forte devenerit. Quod enim neque contra fidem neque bonos mores injungitur indifferenter est habendum, & pro eorum, inter quos vivitur societate observandum est.* Aust. Ep. 118. ad Jan. *Salvâ fidei regula de Disciplina contendentibus suprema lex est Ecclesiæ pax.* Blondel sent. Jeron. præf.

Furthermore, The great Motor of some mens passion, zeal, and activity against this Reformed Church, was, that one Error, against the judgement, liberty, and practice of all antiquity, which is *fundamentall*, as to the Churches polity and extern Peace; namely, That *nothing may be used* in the Church as to externals, which is not expresly and precisely commanded in the word; Which yet themselves observe not, when they come to have power either to form and act; some things they take in upon prudentiall account, as their *Church-Covenant*, of the form and words of which they are not yet agreed, which they urge; so their requiring each Member to give an account, not of the *historicall* belief of the truth, but, of the work of *grace*, and conversion, which no Scripture requires, or Church ever practis'd: That of St. *Austin* hath been often inculcated by many *learned*, quiet, and *godly men* in this Church of *England*, and elsewhere, as a most certain truth; That however the Faith, Doctrine, Sacraments, and Ministry of the Church, are precisely of *divine Institution*; rising from a divine Spring, and conveyed in a like sacred *Current*, which ows nothing to the wisdom, policy, power, or authority of man; yet the extern *dispensation* of this Faith, *Sacraments*, *and divine Ministrations*, together with the fence and hedge of them, the necessary Government, Order, and Discipline of the Church, in its parts and in the whole, these doe fall much under the managing of *right reason*, rules of good order, and common prudence, all which attends *true Religion*; So that they neither have, nor needed, nor indeed were easily capable of such positive, precise and particular precepts or commands, as these men *fancy*; and by this pertinacious fancy they have cast *great snares* on the consciences of many; *great scandals* on the Churches, both antient and modern; and great *restraints* on that *liberty*, which *Jesus Christ* left to his Churches in these things; according, as various occasions and times might require.

Sumus & homines & cives cum simus Christiani. Salv.

None but foolish and fanatick men can think, that when men turned Christians, they ceased to be *men*; or *being Christian men*, they needed not still to be governed, both as Christians, and as men; by reason joyned to Religion; which will very well agree; carrying on Religious ends, by such prudent and proportionate means, and in such good order, as is agreeable to right reason; and the generall

neral directions of *Religion*; which never abandoned, or taught any Christian to *start* at, and *abhor*, what is taught by the *very light of nature*, and those *common principles* of *reason*, and *order*, or *polity*; which teach the way of all *Government* and *subjection*; either of *yonger to the elder* (whence is the very ground of all *Presbytery*) or of *weaker to the stronger*; or of the *foolisher to the wiser*, or of the *ignorant to the learned*; or of many to some few, for the good of all: None of which *methods* can cross *Religion*; nor being observed in some due measure, can be blamed; nor ought factiously to be altered, by the *members* of any *setled Church*; in which there is, neither *Apostacy* from the *Faith*, nor recession from the *Scriptures*, nor alteration of the *substance* of *Christs holy Institution*; which this Church of *England* not being guilty of, but apparently professing, and fully adhering to the *Scriptures*, as the *ground*, *rule*, and *limit* of *Faith*, and *holy Mysteries*; We doubt not, but, however it used the *wisdom* of *learned*, *wise*, and *holy men*; and followed the warrant of the *Primitive Churches*, in the *extern maner* and *methods* of *holy Administrations*, *Government*, and *Discipline*; yet it may, and ought still, as it doth, lay claim to the *right* and *honor* of an *eminent part of the true Catholike Church of Christ*, having a *true Ministry*, and *true Ministrations*: In which, I believe, all the *Apostles*, and *Primitive Martyrs*, and *Confessors* in all *Ages*, would most willingly have owned and approved; yea, the Great *God* from *Heaven* hath attested it, and still doth to the *consciences* of thousands of excellent Christians, which have had their birth and growths to Religion, in this Church of *England*.

Naturæ lumen & rationis radios, non extinguit sed excitat Religio, quæ non vera tantum sed & decora postulat. Aust. Phil. 4. 8. ὅσα ἀληθῆ, ὅσα σεμνὰ, σωφρονῆ, ἁγνὰ, &c. εἴ τις ἀρετὴ ἔπαινος, &c. What soever things are true, honest, or comly, just, pure, lovely, of good report; if any vertue, any praise, think on these things; or meditate with reason and judgement. πάντα λογίζεσθε

So that the *out-cryes*, *abhorrencies*, and *extirpations*, carried on so eagerly against the main constitution, frame, and Ministry of this Church, by many, (who now appear to be men of little *charity*, and *strong passions*, and very *weak reason*,) as if we were *all-over Popish*, *Superstitious*, *Antichristian*, altogether *polluted*, *intollerable*, *&c.* Those *calumnies* and *clamors*, wanted both that *truth*, that *caution*, and that *charity*, which should be used, in any thing, tending to disturb, or discourage any true *Christian*, or *Church* of *Christ*; whose differences in some small external things from us, in *judgment* or *practice*, we ought to bear upon the account of those many great things, in which we agree with them, as Christians: Nor ought *poor men*, of private *parts* and *place* in *Church* and *State*, so to *swell*, at any time, with the thought of any *Liberty* and *Power* in common, given them from *Christ* (to reign with him, or to reform, *&c.*) as to drive, like *tipsy Mariners*, those *rightful Pilots* from the *Helm*; or to break their *card*, and *compass*, of *antient design*, *draught*, and *form*, by which they steered as they ought, or as they could, in the *distress* of times. And this onely, That these *new under-*

takers may try, how they can *delineate new carts*, or *maps*; and how soon they can *over-whelm* or *over-set*, so fair, rich, and goodly a Vessel, as this *Church* of *England* once was in the *eye of all* the World, but our own. This *Iland* was not more *nobly eminent*, than the *Church* was great in *Britany*: The leaks, chinks, and decayes, which befal all things in time, might easily have been *stopped*, *calked*, and *trimmed*, by skilful and well-advised hands; when once it was fairly and orderly brought upon the *Publick stocks*, and into a *Parliament Dock*; which good men hoped, of all places, would not prove either a *quick-sand*, or a *rock* to the *Reformed Church*, or the *Learned Ministry* of *England*.

But the *Lord* is just, though *we should be confounded in our confidences of men*; though neither *mountains*, nor *hills*, nor *valleys* can help, yet will we trust in God, who is our God in Christ; who (we doubt not, but) in mercy will own us, with all our frailties and defects, as his true Church, and true Ministers: And if in any thing we have failed, as men; yet we are assured, the *merciful eye of Heaven* will look more favorably on our failings, to pardon them, than some *Basilicks* do on our *labors*, to accept them; * who seek to destroy this Church, and discourage all its true Christians and Ministers, if they could, with their dreadful aspects, and spightful looks; if they had not the *defensative* of *Gods protection* joyned to their own innocency; and the favor of many excellent Christians; whom I have endeavored to settle and satisfie, as briefly and clearly, as in so short a time I could, in these many, and to me very tedious, and almost superfluous objections, against this true Reformed Church of *England*; these *first* and *lesser calumnies*, which lay in the way of my main design, I thought it my duty to remove.

* Jere. 1. 8. Be not afraid of their faces, for I am with thee, to deliver thee, saith the Lord. V. 18. I have made thee a defenced City, a brazen Wall, and an iron Pillar, &c.

Ezek. 2. 6. Be not afraid of their words, though thou dost dwell among scorpions; be not dismayed at their looks, though they be a rebellious house.

32. *Want of Charity our greatest defect.* In the Council of *Carthage*, *An.* 401. The Orthodox Christians send Messengers to the *Donatists*: περὶ τῆς κοινῆς εἰρήνης ἐβουλήθησαν, ἵνα παρ' ὑμῶν χάριτι ἢ τῶν χειρόνων σωτηρία κρίνεσθαι ἢ ἀναιρεῖσθαι. So after, they send (*An.* 404.) Orators for unity and peace; without which, say they, Christian Religion cannot consist.

Where, I see, in all our *disputes* and *differences*, so cruelly carried on, the greatest ingredient is *Uncharitableness*; which knows not how to *excuse small faults*, to *supply lesser defects*, to *interpret well* what is good, to *allow* others their true Christian Liberty, and to enjoy its own *modestly*; to keep communion amidst some *easie differences*, and union with *harmless varieties*. We have had on all sides *truth* enough to have *saved any men*; and *uncharitableness* enough to have *damned any angels*. Nor is it meerly a privation, or want of charity, but an abounding of envy, malice, strife, wrath, bitterness, faction, fury, cruelty, and whatever is most contrary to the excellency of Christians, which was the excellency of *Christ*;

love

love and charity. The want of which, I cannot but here deplore in a *pathetick digreſſion*; craving the *Readers* pardon, ſince I cannot go further in anſwer of *uncharitable objections*, till I have firſt ſought for our *loſt charity*: The recovery of which *one grace* would end all the *differences*, and heal all the *diſtempers*, not of *England* onely, but of all the Chriſtian World. You, O excellent Chriſtians, will, I know, joyn with me in ſearching after *charity*, as they did after Chriſt, *ſorrowing*, *Luke* 2. 48. In mourning for, as ſome of the *devout antients* did, the *ſad diſtances*, and *waſts* of *Chriſtian charity*, among all ſorts of Chriſtian Churches, and Profeſſors. Alas, we *glory*, and *ſwell*, and are *puffed up* one againſt another, in the *forms* of being called *Churches* and *Reformed*; when we loſe the *very power of godlineſs*, the *ſoul of religion*, and the *peculiar glory of Chriſtianity*, which is *charity*. Joh. 13. 35. *By this ſhall all men know that you are my diſciples*, &c.

Basil. Mag. de Sp. S. deplores, ψυχὰς ἀγάπῃ ἐδέμεν σπλαχνὸν χρεὼν, ἐδέμεν δ' ἄχρυον συμπαθὲς, ἀλλὰ τοῖσιν μὲν σὺν τοῖς ὁμοφύλοις ὁρᾶς ἀλλήλας δηϊοκτόνους, ἄστε μᾶλλον πάμμεστα ἢ κατηρτύσμενα ἐπιγαίοντας. ἀλέγων μεγάλως ἀλεγεστέρῃ: ἐκεῖνα μὲν ἢ μόφυλοι ἀλλήλοις συμπαλίζειν, ἢ καλιεῦσαι πολεμίοις ὀϊστοῖς ἔοικεν, &c. Πᾶς συμπάλλω τὸ διεσπᾶσθαι, πίστ δάκρυσι, πίστ δὲ χαῖς διερεθίσω τὸ σύντεμμα, σὺν τῷ ἴρνει ὡ τείας ἄγια ἢ σεσωσμένη σὺν τῷ κατόρθωμα. Naz. Or. 28. ἡ τοῦ χριστιανῶν θρησκεία τρίοι σημείοις ἐδοκιμάζετο πίστει, ἐλπίδι, ἀγάπῃ. *Clem. Alex. ſtrom.* 5. ſayes, Religion, as a *Tripos*, hath three feet, Faith, Hope, and Charity; and cannot ſtand if any one be wanting.

O ſweet, divine, and heavenly *beauty of Chriſt*, and all true Chriſtians (*Charity:*) Whither art thou fled, from Chriſtians breſts, lives, hearts, and Churches? In which was wont to be thy Neſt, thy Palace, and thy Temple: Where thou wert received, welcomed, and entertained, by wiſe and humble Chriſtians, either as the *Spouſe of Chriſt*, in thy purity; or as the *Queen of graces*, in thy *beauty*; or as the *Goddeſs of Heaven*, in thy *majeſty*. O whither art thou gone? where art thou retired? Art thou to be found in the *cells of Hermites*, in the *Cloyſters of Monks*, in the *ſolitudes of Anchorites?* (Probably, there may be moſt of thee, where is leaſt of the world; which like full diet, begets moſt of *cholerick* and *foul humors:*) Doſt thou reſide among the *pompous Papiſts?* The *graver Lutherans?* the *preciſer Calviniſts?* the *ſeverer Separatiſts?* or, the *moderater Engliſh Chriſtians?* May we finde thee at *Rome*, or *Wittemberg*, or *Geneva*, or *Amſterdam*, or *London?* Doſt thou dwell in the old Palaces, and Councils of venerable *Biſhops?* or in the newer Claſſes of bolder *Presbyters?* or in the narrower corners of ſubtile *Independents?* Alas, I fear theſe very colours and names, which are as *enſigns* and *alarms to factions*, ſound ill in the *ears* of *Charity*, and are unpleaſing to its *ſight*; which onely loves the firſt common title and honor of *Diſciples*, to be called *Chriſtians*. Theſe *faces* and *forms*, ſeem as if they were divided, and ſet one againſt another; and when they want a common *adverſary*, each *party* is ready

33. *Pathetick for Charity.* ἀγάπη δὲν ἀγαθὸν μεῖ. Greg. Niſſ. ἐπιεικὴς τῶν ἔξω ἔθεσι λογικὴ. Clem. Al. παιδ. l. 3. c. 1. *Salvian* complains. *Quis plenam vicino exhibet charitatem? Omnes à ſe etſi loco non abſunt, affectu abſunt, etſi habitatione junguntur, mente diſjuncti ſunt.* Lib. 5. de Gubernat. *Non Albiniani, non Nigriani ſumus, ſed Chriſtiani. Hoc unum ſtudemus nullum partium ſtudiis abripi.* Tertul. Acts 1. 26.

to *ſubdivide*, and ſeeks to deſtroy it ſelf; the hand of every *faction* in *Religion*, is as *Iſmaels* againſt his Brother, or it ſelf. Smiting oft with the *fiſt of violence*, as *Factious*; where they ſhould give the *right hand of fellowſhip*, as *Chriſtians*; and *ſtrangling* each other, inſtead of *embracing*.

Or are all theſe *diviſions*, but the *diſguiſes* of *Charity*? and under *viſords* of *factions*, a meer *pageantry* is acted of *zealous ignorance*, or *proud* and *prepoſterous knowledge*; both carried on with *holy partialities*, *fraternal Schiſms*, *zealous cruelties*, *ſacred conſpiracies*; ſo far onely, as to deſtroy all other *Chriſtians*; That each ſect alone may remain, as the onely Church; which then fancy themſelves ſufficiently built, poliſhed, and reformed, when they are but as heaps of *rubbiſh*, in their ſeveral ruptures; as unpoliſhed *lumps* in their uncharitable ſidings; ſo far weak and deformed *limbs*, as they are *paſſionately* and *violently broken* from the *intireneſs* and *goodly fabrick* of the well compacted *Catholike Church*, of which they were ſometime a *comly* and *commendable part*: Onely then in *beauty*, *ſafety*, and *ſymmetry*, while in *order* to, and in *unity* with the whole; which is as the *Body* and *Temple* of the *Lord*, in its various parts, making but one *goodly ſtructure*, which was antiently the *joy*, and *glory* of the whole *Earth*. Now, nothing ſeems beſt, but deformed ruines, and deſolate parcels, of battered, broken, and almoſt demoliſhed *Churches*, like *Hoſpitals*. in which, are moſt-what wounded, and maimed, and halting Chriſtians; when of old, the Foundation of one, and all Churches, was *Scripture Truth*, the *Cement Charity*, the *Beauty Unity*, and the *Strength*, *orderly* and *ſocial Government*.

Rom. 13. 10. Love is the fulfilling of the Law.

Quicquid deſiderant aliæ, unica ſupplet charitatis gratia, quæ in æternum non deficiet. Bern. μία τῆς πίστεως συμφωνία· εἷς ὁ πατὴρ θεός, εἷς σώτηρ χριστὸς, μία μητὴρ ἐκκλησία. Nil. *Prius chari quàm praximi.* Min. Fæl. πάντες οἱ χριστῷ πιστεύοντες εἷς μία ἀρχὴ, καὶ μία συναγωγὴ, καὶ μία ἐκκλησία. Juſt. M. Typho.

O *thou faireſt of ten thouſands* (Chriſtian Charity) which wert *the wonder of the World* in the Primitive times! Which didſt ſo ſpread thy wings *over all the Earth*, like *the Spirit of God*, *on the face of the great deep*, the ocean of mankinde, that every man might, and every Chriſtian did enjoy, the *vital heat*, and *diviner influence* of thy *foſterings* on their ſouls; So far, that what weaker Chriſtians came ſhort of in believing, or failed in underſtanding, or were defective in doing, they made up in loving of Chriſt, and for his ſake one another: Yea, what the very enemies and perſecutors of Chriſtians wanted, of that *humanity*, (which is as the morn, and dawning of Chriſtian Charity,) true Chriſtians ſought to relieve them by their *prayers*, and to cover their *horrid cruelties* with their own kindneſs to them, while killed by them; and *devotions* for them, while they were dying under them, as the bleſſed *Martyr Stephen* did, and the Crown of *Martyrs*, *Chriſt Jeſus*. They forgat not to pray for thoſe that *perſecuted* them; which made Chriſtians in their *furtheſt diſperſions*, *greateſt diſtances*, and *grievouſeſt ſufferings*, ſtill *admired*

by

by all men, though *hated* by them; still *endeared, well acquainted*, and *united in love* to each other, before they had seen, or were personally known to each other.

O *thou potent flame of celestial fire*, which the love of Christ, stronger than death, had kindled in the souls of the first and best Christians! No Seas, no solitudes, no poverty, no pains, no sufferings, no torments, no offences, no injuries, were able to damp, or quench thee of old; but still thou didst gloe to so fresh an heat, that it warmed and melted the *hardest Rocks* of *Heathen persecutors* and *tormentors*: Who before they believed the Gospel, or love of God in Christ, coveted to be of that Christian society, where they saw men love one another so dearly, so purely, so constantly, as to be ready to die with, and for each other. Alas, now every small drop of fancy, every novelty of fashion in Religion, every atome of Invention, every dust of Opinion, every mote of Ceremony, every shadow of Reformation, every difference of Practice, damps, rakes up, buries, puts out thy *sacred sparks* and *embers*, in Christians hearts; yea, and kindles those *unholy*, *cruel*, and *dreadful fires* of *contrariety*, *jealousies*, *scorn*, *hatred*, *enmity*, *revenge*, *impatience* of *union*, and *zeal* for *separation*; to so great heights of *all-devouring flames*, that nothing but the *flesh of Christians* will serve for *fuel* to maintain them; and nothing but the *blood of Believers* to extinguish them: So that no Christians now love further than they conspire and contend to destroy and conquer all, but their own *party* and *faction*.

Charitas est oleum unde clara virtutū omnium lampas sustentatur. Religio sine charitate est lampas sine oleo. Bern. ep. 42.

οὐ κοινὸν τὸ πιεῖν, κοινὸν ἡ τὸ πάθος, ὅτις ἴσον τὸ πιεῖν, ἴσον ἡ τὸ παθεῖν. Naz. Or. 28. So *Just. Martyr*, Ep. ad Diog.

οἱ χριστιανοὶ χαμηλότατοι. τοῖς οἰκείοις ἀρκοῦσι τοῖς κατ' ἀλλήλων οὐ φείδονται, κωμῳδίαι τοῖς ἀναθεσίς ἀρκοῦσι τραγῳδία, πλὴν τῶν ἴδιων φιλανθρωπίαν τὴν ἡμῖν ἀπανθρωπίαν ἀκριβοῦμεν. Naz. Or. 14.

Thus the want of this holy *grace* of *charity*, wastes us by the *fires* of *unchristian fewds*; and even presages the approaching of those last *dreadful conflagrations*, which shall consume the world; and those *eternal flames*, which shall revenge this *sin of sins* among Christians, the *want of charity*; which sins against the love of God, the blood of Christ, the Churches peace, and our own souls: How shall we *uncharitable wretches*, not dread the coming of our Judge? or how can we love his *appearance* in *flaming fire*, who have thus singed and burnt that *livery* of Christs love, wherewith we were clothed? which was dipped and died in his own blood; that so it might stanch the further effusions of blood among Christians; and cover the stayns of that bloud, which had been passionatly shed among them? How can we hope our souls should be saved in the day of the Lord Jesus, when we spend our dayes in damming and destroying each other? and scarce suffer any to possess their *souls in patience*, or in any degree of charity, amidst the wasts and troubles of this conflicting and tottering Church; Which, like a *great* tree, whose *roots* are loosned round, and almost cut through, stagger too and fro; threatning to fall on every side; being nothing

now, but *weakness* over-laden with *weight*; and labouring with the burthen of it self, is ready to destroy both it self and others by the suddenness and violence of its fall: O you excellent Christians, hasten, as *Lot* should have done out of *Sodom*, to withdraw your selves from the interests, designs, zeal, devotion and Religion of this uncharitable and self destroying world; wrap your selves in the mantle of charity, peaceableness and patience, hasten to hide your selves in the *holes* of this rock, the love of Christ your Redeemer, till he come, who is at the *dore* and will not tarry.

Charitas sanctitatis Custos. Chrysol. ser. 94.

O pretious and inestimable grace of Charity, the only *Jewel* of our lives; the *viaticum* for our Deaths; the greatest ornament of a Christian profession; the sweetness of our bitterness, the Antidote of our poysons, the Cordiall in our infirmities, the comforter under our dejections, the supplyer of our defects, the joy in our sorrows, the witness of our sincerity, the Crown of our graces, the Seal of our hopes, the stay and Pillar of our Souls, amidst the tears, tossings, fears and conflicts of our mortall *Pilgrimage*; In which we then only joy, when we either love, or are loved by others; but then we have most cause of pious joy, when being hated, and cursed, and persecuted by others, we can yet *love* them, and *pray* for them, and bless *them* for *Christs* sake. Thou that madest *Martyrs*, and *Confessors*, and all true Christians, *more than Conquerors*, of death, and enemies, men, and Devils; O how have we *lost thee?* how have we banished thee? how have we not *injured* thee? yea, how have we *grieved* thee more in this, that we are loth to find thee; But most in this, that we *seek* thee among *Heresies*, *Schisms*, *Apostacies*, *seditions*, *furies*, *perjuries*, *tyrannies*, *superstitions*, *sacrileges*, causeless disputes, endless janglings; yea cruell *murthers* of *bodies*, and *Anathemaes* of souls? But the highest indignity, and greater than the greatest insolency offerd thee, is, That we boast, and proclaim we have *found* thee, in what we have most *lost* thee; that we have raised thee, by what we have ruined thee; that we are most *Churches*, when we are least *Christians*; or most Christians, when we have least of a Church; in our *prepostorous* zeals, our hypocriticall *charities*, our *deformed* reformings, our *distorted* bodyings, our *distracted* communions, our *divided* unions, our *fanatick* dreams, our *blasphemous* raptures, our *prophane enthusiasms*, our licencious *liberties*, our *injurious* indulgences, our irrationall, and irreligious confusions; our cruell *toleratings* of any thing, rather than sober abiding, growing, and flourishing in *truth*, which is thy root; in *humility*, which is thy flower; and in *well doing*, which is thy fruit.

1 Joh. 3. 14.

Dilectio summi fidei sacramentum, Christiani nomini thesaurus. Tertul. lib. de Patientia.

Mat. 5. 44.

Humanum est amicos, Christianum inimicos diligere. Hilar.

Ἀνθρώπων τὸ φιλεῖν τοὺς φιλοῦντας· χριστιανοῦ δὲ καὶ τοὺς μισοῦντας. Naz. de Christian. diffid. or. 14.

Præcipuum dilectionis munus arctius quam

Thou wert wont to come to us Christians, and by us to others, in the *cool of the day*, in a *still voice*, in meek *intreatings*, in gentle

tle *beseechings*, like the *sweet dew* on herbs, or soft rain on the tender Grass; so that, however Christians might be exceeded by other men, in strength, beauty, learning, eloquence, and policy, yet none equalled them in *Charity*; which hath the greatest *courage* joyned with the *greatest kindness*; and only knows how to *crucify it self*, that it may *spare others*; to *deny* it self, that it may gratify others: Hast thou now chosen to come in *Earth-quakes*, in *Whirl-winds*, in *Thunders*, and *Lightnings*, and *Fires*, in tumults, in hideous clamors and Wars? dost thou delight to wrap thy self in the Garments of Christians *rowled* in blood? to besmear thy fair and orient face with the *gore* and dust of fratricides and patricides? Is it thy pleasure to hide thy self in the thick clouds and darkness of Religious plots, reforming pretensions, and then to break forth with *lightnings* and *hot thunderbolts*, with Hailstones and Coals of fire? As if the *inseparable* twins of the love of *God and our neighbour* were now parted, or had slain and devoured one the other; Are all thy *sweet perfumes*, thy *fragrant Oyntments*, (which were wont to be diffused from the head of *our Aaron* Christ Jesus, to the skirts of his Garments, the lowest and meanest Christians) are they now all distilled and *sublimated* by our hotter brains and *Chimicall* fires, into this one drop of *self preservation*? Hast thou lost those Characters, which the blessed Apostle sometime gave thee, for long *suffering*, for *kindness*; for not *envying*, not *vanting*, not being puffed up; for not *behaving* thy self unseemly, not seeking thine own; not easily provoked, thinking no evill, rejoycing not in iniquity, but in the truth; *Bearing all things*, *believing* all things, *hoping all things*, *enduring* all things? Is thy purity embased with the love of the world, of mony, of honour, of pleasure, of applause, of victory, through *self-love*? Thou that wert wont to be that pure Christalline and celestiall love of God, and of man for Gods sake; art thou now degenerated to *sordid*, *sensuall*, and momentary lusts? Thou that didst *feed* among *the Lillies*, on the mountains *of Spices*, in the *Garden of God*, on the tree of life, the love of God in Christ, with eyes and hands intent to Heaven, praysing God for his love to thee, and praying for the like love to others; art thou now condemned to the *Serpents curse*, to goe on *thy Belly*, to feed on the dust; to make *gain thy godlineß*, and to turn even *piety* it self into the *poyson* of meer *self-preservation*, in worldly interests? How is thy voice changed from that of a *Lamb*, to the roaring *of a Lion*? thy hands from *Jacob's* smoothness, to *Esau's roughneß*?

Or is this rather none of thy *voice*, which we daily hear? Are these none of thy hands, O most unchangeable Charity, who art alwaies the same in thy self, and to others? Are they not the voice and hands of thy disguised enemies, tempting us with the *Serpents subtilty*

agnitio, gloriosius quam prophetia. Irenæ. l.4.c.63.

Gratia est & fortissima, & mitissima; generosa suavitate omnia agit, tolerat, vincit Charitas, Semper sibi lex severissima. Bern.

Charitas est motus animi ad fruendum Deo propter seipsum, & se atque proximo propter Deum. Aust. de Doct. Christi. l.3.c. 9.

1 Joh.4.8.20. Ps.133.1.2.

φιλαυτία ἀπάντων ἁμαρτημάτων αἴτια ἐκκοπὴ γίνεται. Cl. Al. spæ. 6.

1 Cor.14.4. 5.6.7.

Charitas est sibi maxime imperiosa. Jeron.

1 Tim.6.5.

subtilly; beguiling us with the fallacy of ravening *Wolves*, covered in *Sheeps* cloathing, and bleating instead of howling, yet with no less purpose to devour? whose *bowels* are of brass, their *hearts* of Adamant, their *Fore-heads* of Flint, their *Teeth* and *Claws* of Iron; There *Feet are swift to shed blood*, yea they are dipped in the blood of Christians? Thou that wert wont to have but one *Head*, the Lord Jesus Christ; and but two Hands, the right *Hand* of affiance, leaning on God; the left of *pitty*, supporting the weak Brother; art thou now grown monstrous like *Hydra*, with many Heads, and as many stings? like *Briareus*, with many Hands, and as many Swords? mutually fighting, though seeming to branch from, and adhere to the same body of Christianity? Is thy God now to be appeased with *humane sacrifices*, or will he drink *the blood* of Christians, who would not accept *a gift* at the altar, till the offerer had first *reconciled himself* to *his Brother*? will he now accept the heads of those that are slain by us, who would not *Crown Martyrdom* it self, if the Garland of Charity had not first adorned it on earth, and so fitted it for suffering; and by patient suffering, for glory in the Heavens?

Mat. 5. 23. 1 Cor. 13. 3.

Nec Martyrium absque charitate coronandū. Ber. Ep. 7.

O let not the Christian world thus mistake thee; rather let them never speak or think of thee, than thus injure thee, while they pretend to advance thee; we know, O *blessed Charity*, that thou art wholy made up of the *love* and free *grace* of God, by the merits *of Jesus Christ*, and the liberall effusions of the *holy Spirit*; having in thee as no ingredients of humane merits, so less of humane passions, secular ends, and partiall interests; O shew thy self in thy own *innocent* sweetness, in thy pious simplicities, in thy lovely lineaments, with thy harmless hands, with thy beautifull feet, which carry the *message of good* tydings, the *Gospell of Peace*, which have the *marks of the* Lord Jesus on them; which art wholy made up of softness and sweetness; *warming* us by the light *of the Truth*, and *melting* us by the warmth of Christs love; set forth thy self in thy *sober smiles*, thy modest eyes, thy soft and silken words, thy *silent tears*, thy clean hands, thy tender steps; How can we love thee, unless we see thee, like thy self? How can we not love thee, if once we be happy to see thee, as thou art! O hide not thy self from us, though we have abused thee and mocked thee, and scourged thee, and crowned thee with thorns, and clothed thee with Purple rayment, died in the blood of Christians; though we have pierced thy heart, and almost destroyed thee, so that thou art forced to fly from us *naked* and *wounded*; Though we have not only forsaken thee, but driven thee from us; not only lost thee, but are loth to find thee, and joy in thy loss, and are afraid of thy return: yet since thou art *Charity*, that is, *all divine sweetness*, kind-

Gratia est quod vivimus, quod valemus, quod pugnamus, quod coronamur. Chrysost.

βίωνος λόγε.

ness

nesse and goodnesse, doe not utterly forsake us, the scattered and torn remnant of surviving Christians; Are our distances more unreconcileable, than those were between God and Sinners? yet these thou hast composed, by that *blood of attonement*, which Christ the Son and *love* of God shed for us, to redeem us out of all Nations tongues and people; who hath given us this badge of his *Disciples*, to *love one another*; not with private and Schismaticall factiousnesse, but with publike and Catholick affections, which reach as far as the *Name of Christ is* owned: Thou art not only an *Angell* ascending up to Heaven in the love of God, but also *descending* down to men, chiefly to the fraternities of Christians; Nor is the stream of thy sweetnesse, which flows with Milk and Honey, only diffused upon the *Church triumphant*, the blessed Angels, and *Souls of just men made* perfect, who are ever *bathed in an Ocean of thy Nectar*, which is infinite love; but thou hast also received *gifts for men*; and hast *effusions* of love to soften our hard hearts, to supple our brawny hands, to clear our polluted consciences, and to chear up our *Cainish countenances*. Joh. 13. 35.

Better we had been among the slain, that are *gone down to the Pit*, and covered in darknesse, with the dust of death, than, to live without thee; whose presence makes our *moment* here to be Heaven, and thy absence makes our *after eternity* to be Hell; O let not the cruell, factious, profane, and Atheisticall world say, That thou, the *Charity of Christians*, wert never beyond a fable, a meteor in their fancies, a morning dew falling from their lips; or a melancholy softnesse, a pusillanimous pitty, a devout cowardise; As if Christians were kind no longer, than they wanted power to be cruell; and humbly obeyed no longer, than they wanted opportunity to be proudly rebellious against those, whom they feared more as slaves, than loved as Christians. *Procellæ, tenebræ, mortes, tormenta, Gehennæin sunt animæ in qua charitas non remanet, & regnat.* Fulg.

Is there nothing in thy ingenuous wisdom (which delightest to doe best, and most, where men merit least) by which to bring back those (*Theriandri*, *Anthropophagi*, or *Lycanthropi*) those men, that are become savage of civill; those Christians, that are turned Tygers, and Lions, and Bears, and Wolves, degenerated far from the pristine shape and forms which they had, of meek Lambs and Sheep? O bring forth those excellent *eye salves*, by which thou didst of old open the eyes of the blind, and barbarous Heathens. Shew to the deformed Christians of this metamorphosed age, thy *primitive* beauties; the attractives of thy meeknesse, the charms of thy gentlenesse, the trophies of thy patience, forbearances, and brotherly kindnesse; bring forth the *Magazins* of *thy mercies*, bowels of pitty, tendernesse, tears; use thy *honest frauds*, thy *pious crafts*, thy Dove-like arts, thy Saint-like policies, of self denyall, courtesy, modesty, 2 Cor. 12. 16.

Quanto magis regnum cupiditatis destruitur, tanto charitatis augetur. Austin. de doct. Christiano.

πᾶν δὲ πανοῦργον χριστιανοῦ ἀνδρὸς καρμανίαν ὑπὲρ ἁπάντων καὶ διὰ πάντα παρεγορεῖν, de Christianis. Just. M. ad Diog.

πολλοὶ τῶν βιαίων τῶν ὑπὸ μεταβολοῦ δαιμονίων ζῶντα χριστιανοὺς κατηνάγκασαν. Just. in Apol.

Mark. 13 22.

1 Pet. 1. 29.

Obstinati animi & adamantina corda, minis duriora, & monitis pejora, solo Christi sanguine conspersa emolliuntur. Bern.

O duri, & indurati & obdurati filii Adam; quos non emollit tanta benignitas, tanta flamma, tam ingens ardor, tam vehemens amator; quem nec agon, nec crux, nec mors terruit, quin te amaret.

Acts 3. 15. & 19.

1 Joh. 3. 16.

1 Joh. 3. 15.

giving and forgiving; by which means Christians ever flourished in grace, abounded in comforts, and though they were destroyed and persecuted, yet still they were emulated and renowned; (O remove the paints, and veils, and masks, and shadows, the deceits and dawbings, which are upon the face of Christian Religion; which is indeed nothing without thee; a meer mockery of graces, a pageantry of virtue; a phantasm of courage, a delusion of zeal, a shadow of reformation; fitted only to deceive, *if it were possible, even the very elect*,) If thy torments and blood-sheds, and deaths of old, will not serve to moysten and enlarge the dryed and contracted *bowels* of modern Christians, to *mollify their* hearts, to calm their spirits, and to sweeten their looks to one another; O shew them thy later foul *scratches*, thy fresh wounds, thy grievous reproches, thy many bleedings, thy deep stigmatizings; thy prisons, thy piercings, thy dyings, thy crucifyings, all which thou hast received in the *house of thy friends*, by the hands of thy friends, even such as are called Christians, but can hardly be counted, *charitable*: which have brought thee and us to these fears, and tremblings, and paleness, and despairs, as if God, and Christ, and Gospell, and Ministry, and Heaven, and salvation, and true Religion, were all departing with thee, which are thy inseparable companions.

If these will not move Christians to look after thee, or at least to pitty thee, and to pray for thee (or rather for themselves in thee:) yet hast thou one *holy Relique* of infinite merit, incomparable worth, and inestimable valew; set forth this to the blood-shotten eyes of the Christian world; even Jesus *Christ crucified for them*, and professed by them to be their common Saviour: Possibly his precious bloud *sprinkled* on their consciences, may (as water on lime) slake, and dissolve, that firy Spirit, and flinty Heart, which is among them; Nothing can work such miracles, as this age wants, but only the cross, and wounds, and agony, and sweats, and tears, and blood, and death of Jesus Christ; whose *love* used the malice and cruelty of his enemies, for an instrument to kill him, that he, being slain by them, might *merit life* for them; that by this act of *highest uncharitableness* in man, to kill *his Saviour*, Christ might set forth his other-wayes *unexpressible* Charity toward men, by saving his destroyers; his love *being stronger than* death; and giving us hereby *a patern* how we should be disposed to one another, not only when friends, but also when enemies; Rather to dye *for them* in away of charity, which is a beam of divine mercy; than *to kill them*, even in away of *equity*, which is but a stroke of *humane justice*; but least of all should we *destroy* our Brother, in away of policy, passion, and malice, which is devillish cruelty; Since to *hate our Brother*, is murther, as he is a man, sure not only to hate,

but

but even for Religion sake to *kill our brother*, a Christian, must be a *crucifying afresh the Lord of Life*; who died for his Church: So then, uncharitable destroyers of Christians, are rather *Deicides*, than *Homicides*.

If all this move not those, that are called Christians, to lay down their *malice, factions*, and *arms*, against each other; for whom *Charity* and *Christ* bids them lay down their lives; O let it move all excellent Christians, (and me, who am less than the least) that truly love thee, and long for thee, to mourn to see the generality of Christians so little moved by thee, or to thee: Let our heads and eyes, be as *Fountains* and *Rivers of Waters*, running with tears night and day, for those thousands, whom *injustice*; and those ten thousands, whom *uncharitableness*, *schism*, and *superstition*, have slain among Christians, even in these Nations and Churches. O let our humble hearts be thy *retirement*; our sighs, and prayers, and tears, thy *refreshment*, in the heat and fury of these times; and be thou to us, *as the shadow of that great Rock in a weary Land*.

1 John 3. 16. Hereby we perceive the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

Μάλιστα ἔχων δῶρα τὰ ἀγαπᾶν, διακρύσαι. Μεγὰ φάρμακον ἔλεος, πολὺ κωφίζει τὰς συμφορὰς τὸ γινόμενον σωκλαύσιν. Naz. Or. 16.

Isai. 32. 2. *Beatitudinum omnium beatissima beatitudo charitas.* Nieuburg.

O blessed Blessing of all other blessings, Charity; what words, what tears, what prayers, what sighs, what Sermons, what Writings can recover thee, or recal thee, or perswade thee to look back, and return to these, and others pitifully broken, wasted, forlorn, and divided Churches? But alas, our *words are sharp swords*, daily whetting, and clashing against each other; our *tears* are, as the drops of revengeful and impatient *spirits*, which cannot have their *wills*; our *prayers* are the bitter effusions of *hearts* troubled and disquieted, not with *sin*, but with *choler* and *unkindness*; so far from praying for our enemies, that we pray nothing but enmity; and are impatient that any should pray for their friends, if we esteem them our enemies; our *sighs* are but bellows, to excite the languishing flames of declining *factions*, against their *opposers*; our *Sermons* oftimes are as firebrands tossed up and down by *incendiaries*; and the breath of our *Pulpits*, are like the Eructations of *Ætna*, *Vesuvius* or *Hecla*, scattering coals of fire, and blasting all things neer them with *sulphureous exhalations*: So that many *Preachers* are, indeed, as voices *crying in the wilderness*; sounding alarms to *Religious War*; and preparing a way for *zealous desolations*, both in *Church* and *State*; And for our *Writings*, they are in great part but *Pamphlets*, which serve as Paper to wrap up squibs, or to kindle to quicker flames, those *smoaking jealousies* and *secret discontents*, which are smothered in our brests: That even we *Christians*, and *reformed* too, *speak*, and *act*, and *pray*, and *Preach*, and *Print*, in great part, so, as if we had not one *God*, and one *Lord Jesus*, one *Spirit*, one *Faith*, and one *Baptism*, *&c.* But, as if we had no *God*, no *Faith*, no *Word*, no *Sacrament*, no common relation to one *Saviour*, no common salvation in *One*, and by

Ephes. 4. 4, 5.

One; as if we were Christians, onely to be *crosses*, and to *crucifie* one another: As if we were all turned *Canaanites*, *scourges* in the *sides*, and *thorns* in the *eyes* of one another.

Charitas deus est substantivus, & dat nobis deitatem accidentalem. Bern. de dil. Deo.

O thou flower and fragrancy of all graces and virtues; which hast little of a *Man*, nothing of a *Devil*, and most of *God*, of *Christ*, and of the *Holy Spirit* in thee; which carriest all sweetness, serenity, and tranquillity with thee: If thou abhorrest the *crowds* of Christians, and such as glory so much in their being gathered into *Churches* after *new* and *uncouth ways*; If thou darest not trust their *smiles* and *kisses*, their *fervors* and *reformings*, who have so oft, under the *specious pretences* of *Religion*, sheathed their *swords* in thy *bowels*; If thou art afraid, not onely of *religious rabbles*, and *zealous multitudes*, but even of *sacred Synods*, and *Armies* listed for *holy Wars*, whose faith hath often failed thee and them too; who while they thought to contend earnestly for the *truth*, have crushed thee, *O Charity*, almost to nothing, by their *violences*, and *divisions*; each *novel faction* seeming to strive for thee, *pull* and *tear* thee in pieces, ready by *violent halings* of thee to their sides *Sects*, utterly to destroy thee;

O yet prepare a place for thy self among some humble and honest hearts, some meek and quiet spirits here in *England*; that so thou maist retire and hide thy self, from thy friendly enemies, from their cruel courtesies, their dangerous importunities, their deep agitations, and designs. O disdain not the *broken hearts* and *contrite spirits*, of that remnant of *truly Reformed*, *Catholike*, and *charitable Christians*, which yet have escaped in this Church. These value thee, these long for thee, these are *sick of love* to thee, and weary of life without thee. To thy *honor* and *restauration*, to their *comfort* and *establishment*, these *lines* are chiefly consecrated: O do thou cover them, and this thy *suppliant Orator*, under the *shadow of thy wings*, (till this *calamity* be overpast) hide us from the *strife of tongues*, which are set on fire *with the fire of hell*; which burn most, when cool drops, and calm pleas for *charity*, are sprinkled on them.

James 3.6. Psal. 120.7. I am for peace, but when I speak, they are for war.

In the great and sad ruines of Churches, and dissentions of Christians, O be thou *our refuge and protection*; teach us to live by *divine love*; and so to love thee, that we may live a *divine life* with thee: Learn us that highest lesson of a Christian, *to love our enemies*, *and persecutors*; while others learn to hate their *friends*, and their *Fathers*.

1 Cor. 13. 8. Charity never faileth.

O *Sempiternal Grace*, which art fitted for *immortal souls*; let us be (as *Ruth* to *Naomi*) unseparable from thee, while we are on Earth; as thou art the *onely remaining grace* in Heaven; being the *crown* and *consummation* of all other *gifts* and *graces*; which, like *stars*, then disappear, and are willingly *swallowed* up, when thy lustre, like

like the *Suns*, is risen to its *full strength*, and shines in an *eternal Noon*, making the soul at once infinitely happy, while it sees an object infinitely lovely, and loves it with an infinite love. Rather than we should fail of thee in this life (*O thou beloved of our souls*) carry us with thee, from *Cities*, to *solitudes*; from *company*, to *deserts*; from the *unsociable societies*, and *uncharitable Churches*, to *creeping cottages*, to *weeping solitudes*, and *howling wildernesses*; where we may enjoy thee in our own *oft sighing*, and *smitten breasts*, rather than dwell in *Palaces*, and *Cities*, and *Temples*, and where we see thee daily *despised*, *profaned*, and *mangled*; *tormented*, *torn*, and *trampled* under the feet of Christians, in *Villages*, in *Towns*, in *Cities*, in *Senates*, in *Armies*, in *Seats of Justice*, and in *Pulpits*. Give us the *wings of a Dove*, even thy *wings* (*O holy Charity*) by which thou ascendest at once to *God* in love, and descendest for *Gods* sake in love to man; that we may *make haste* and *flie away*, and be *at rest* for ever; that we may ascend from this *valley* of our *confusions*, to the *mountain* of thy *felicities*; Which is the *glorious vision* of *thy self* in the great *mirror* or *glass* of *Gods perfections*; who is in himself, and to us *perfect light*, that we may see him to be *perfect love*; and is *perfect love*, that we may enjoy his *perfect light*. *O Father of Lights*, and *Fountain of Love*, whose *immensity* and *eternity* are filled with *truth* and *peace*, *verity* and *charity*; whose *love* hath sprinkled our souls with the *blood* of thy *beloved Son*, the *promised Messias*, our *blessed Jesus!* O let our *moment* here, be *sincere love* to thy self, *perfect charity* to thy Church, and *holy humanity* to all men; that our *eternity* may be blessed with *thine*, and our *Saviours*, and our *Fellow Saints* love for ever.

1 John 1. 5. God is light: Chap. 4 8. God is love.

You, O *excellent Christians* (whose *excellency* is chiefly in this, that *above all things you have put on charity*, *which is the bond of perfection*) you will not onely excuse, but (it may be) kindly accept this *little digression*; wherein my Pen, like *Jeremies*, hath shed some *few drops* of *lamentation*, mingling *tears* with the blood of Christians, which hath been so profusely shed in these *self-desolating* Churches; *mourning* for the loss of *charity*, the *extirpations* of *unity*, and the *ruines* of *harmonious order*, which are forced to yield to *contention*, *cruelty*, and *confusions*. *Nature* teacheth you to lament the loss, or forced absence, of what you love; and *Christian Religion* teacheth you, to love all *graces* in *charity*, and this one *above all*: You have learned to suffer with patience, (and in some cases, with *joy*) the *spoiling* of your *goods*, the *sequestring* of your *revenues*, the *imprisonment* of your *persons*, the *scattering* of your neerest *relations*, the *withdrawings* of your *wary friends*, and the great *alterations* of *civil powers*, and *secular affairs*; These are but scenes and parts of the same Tragedy, which hath always been acting

Col. 3. 14. *Supplementum, munimentum, ornamentum omnium gratiarum una charitis.* Amb. Jer. 5. 1.

ing on the *Worlds Theatre*; in which, it is safer to be Spectators, and Sufferers, than Actors; nor may your sufferings in *secular matters* disorder your *charity*; onely, the plundrings of your *true Christian Religion*, which some men aim at; the sequestring of this Church of *England*, from its *glory* and *reformation*; the dividing, and so destroying of it; the restraining you from enjoying the *great seal of charity*, the *Sacrament* of *Christian Communion*; the scattering of your *able faithful Ministers* into corners; the changing and contemning of your *antient* and *excellent Ministry*; the underminings of your *comforts*, and the hazards of your *consciences*; the many confusions and miseries threatning your *posterity* in *matters of salvation*, if the malice of some men may be suffered to abuse your *charity*, and impose upon this credulity;

These, your *zeal* (mixed with *charity*) teacheth you, to endure with an *impatient patience*: Therefore *patient* in some degree, because you yet hope better things from *God*, and all good men; therefore *piously impatient*, because you earnestly wish better for *Gods* glory, and the good of your Countrey. Your *humble zeal* hath taught you to be *discreetly charitable*; as to your own souls, so to all others; but specially to this Church of *England*, and the *true Ministers* of it; to whom, you cannot but willingly bear that *tender respect* and *love*, which pious children are wont to do to their *distressed*, yet *well-deserving parents*; from the care and support of whom, no *Corbans*, no *imaginary Dedications* and *Devotions* of your selves to any *new Church ways*, and *forms* of *Religion*, may justly alienate your *affections*; nor dispence with that *respect*, *justice*, *gratitude*, and *charity*, which you in *conscience* ow to those, to whom in some sense you ow your own selves, and the best of your selves, your souls: Whose *divine Authority*, and *holy Calling*, I shall now further endeavor to prove, having thus first established the *truth of our Religion, and of our Church*; whose greatest waste and wart, is that of *charity*; whose dying embers, and almost extinguished sparks, I have (by the way) endeavored to revive in the hearts of true Christians; that so they may without *passion* or *prejudice*, embrace that *truth* which I chiefly design to vindicate in this *Apology*: Namely, The *holy Calling*, *divine Institution*, and *Function* of the *Ministry* of this *Church* of *England*; which will best be done by answering the chief *Objections*, *Calumnies*, and *Cavils*, brought against both the *Ministers* and their *Ministry*, by their many-minded Adversaries.

OBJECT.

OBJECTION II.

Againſt the peculiar Office and Calling of Evangelical Miniſters.

SUppoſe we grant (ſay they) *true Religion*, and a *true Church* in *England*, with ſome defects; yet theſe may be without any *diſtinct office*, or *peculiar calling* of *Miniſters*, which you challenge, as of *divine appointment*: Where as, we conceive, every Chriſtian may and ought to diſpence, in an orderly way, all ſuch *gifts* of *knowledge*, as he hath received in the *Myſteries* of *Religion*, to the *Churches* good. So that the *reſtraining* of *holy Adminiſtrations* to ſome perſons, as a *peculiar Office* and *Function*, ſeems but the *fruit* of *arrogance* and *uſurpation* in ſome, of *credulity* and *eaſineſs* in others, and is not rightly grounded upon the *Scriptures*. 1 Pet. 4. 10.

Anſw. Not that, I believe, your well-grounded and well-guided *piety*, (O excellent Chriſtians) (who know, *in whom*, and *by whom*, you have believed,) needs other ſatisfaction in this, or the other following *Objections*, touching the *peculiar, divinely-inſtituted Function of the Miniſtry*, than what your own ſolid *judgments*, and exacter *conſciences*, and clearer *experiences*, *ſealing* your *comforts*, and our *Miniſtry*, afford you; who are no novices in matters of *Religion*, either as to the *outward form* and *order*, or the *inward power*; But onely to let you ſee, that neither I, nor my Brethren the *Miniſters*, do plead for that, in a precarious way of meer *favor* and *indulgence*, for which, we have not *good grounds*, *clear proofs*, and *mighty demonſtrations*, both *divine* and *humane*, from *Scripture*, *pious Antiquity*, and *right Reaſon*, I ſhall more *largely* and *fully anſwer* this firſt grand *Objection*, which ſtrikes at the very Root and Foundation, both of the *Miniſtry*, and all *holy Miniſtrations*.

1. *Of Catholike teſtimony, and practiſe or cuſtom in the Church.*

1 Cor. 9. 2. Your are the Seals of mine Apoſtleſhip.

1. I may firſt blunt the edge of this *weapon* (which ſtrikes againſt the peculiarity of the *Miniſterial Function*) by the *clear* and *conſtant acknowledgment* (both as to judgment and practiſe) of all excellent Chriſtians, and all famous Churches, in all Ages, from the very firſt *birth* and *infancy* of Chriſtianity, and any Churches, to our times: Of which, no ſober or learned Chriſtian, can with any plauſible ſhew, make any doubt; ſo far as *God* in his *providence* hath continued to us any *Monuments* or *Witneſſes* of the Churches eſtate, ſucceſſion, and tranſactions in former times. In all which, we finde there ever was a *peculiar Office* of the *holy Miniſtry*, and a *peculiar Order* of *Perſons*, both ordaining, and ordained to be *Miniſters*; and

Illud eſt Dominicum & verum quod prius traditum, id extraneum & falſum quod poſterius immiſſum. Tertul.

and both ſo uſed and ſo eſteemed, by all good Chriſtians, in all ſetled Churches. *Clemens*, in Saint *Pauls* time, after him, writing from *Rome* to the *Corinthians*, where *faction* was kindled, Exhorting people and *Presbyters* to peace, tells them, That the Apoſtles appointed ſome in all Countreys (κατίστησαν τὰς ἀπαρχὰς, δοκιμάσαντες τῷ πνεύματι) trying and approving them by the Spirit, to be Biſhops and Deacons, for thoſe that after ſhould believe, *Pag.* 54. *Edit. Pat. Jun.*

Id ſine dubio tenendum, quod eccleſia ab Apoſtolis, Apoſtoli à Chriſto, Chriſtus à Deo ſuſcepit. Reliqua omnis doctrina de mendacio præjudicanda, quæ ſapit contra veritatem eccleſiæ, & Apoſtolorum, & Chriſti & Dei. Tertul. de præ. ad Hæ. c. 21. *Omnes præpoſiti Apoſtolis Vicaria Ordinatione ſuccedunt.* Cyp. l. 4. ep. 9. *Jer.* Com. in 1. cap. ep. ad Gal. *Iſidor. Hiſpal.* off. eccle. l. 2. c. 5. *Radix Chriſtianæ ſocietatis per ſedes Apoſtolorum & ſucceſſiones Epiſcoporum certa per orbem propagatione diffunditur.* Aug. ep. 42.

Which *Catholike practiſe and judgment*, as it is a great *ſatisfaction* to all ſober Chriſtians, who *itch not after novelties*; ſo it muſt needs be a *vehement prejudice*, with any wiſemen, againſt thoſe *yeſterday novelties*, raiſed by ſome few men of great paſſions and preſumptions, but of no great reputation (that ever I could learn) for either ſuch *learning*, *piety*, or *impartiality*, as may be put into the ballance againſt the clear and concurrent *Teſtimonies* of all the *Antients*, and the *univerſal practiſe* of all *Churches*, which all *Hiſtories*, all *Fathers*, all *Councils*, all *Learned* and *Godly men*, both *Antient* and *Modern*, do with one *Spirit*, and one *Mouth* abundantly teſtifie; agreeable to that of Saint *Jerom*, St. *Auguſtine*, *Iſidore Hiſpal.* and many others: Who, ſpeaking of the *Calling of Miniſters*, (from thoſe words, *Called to be an Apoſtle of Jeſus Chriſt*) reckon up four ſorts;

Firſt, Some, that are ſent immediately from God, and not by men; as *Moſes*, many Prophets, the Twelve Apoſtles, and Saint *Paul.*

Secondly, Some by Gods appointment, yet by Mans hand, and Ordination; as *Aaron*, *Joſhuah*, *Eliſha*, *Timothy.*

Thirdly, Others in the *ordinary way*, and *ſucceſſion of the Church*, (as it is appointed by *Jeſus Chriſt*) are by men onely ordained *Miniſters*, either according to *real merit*, *partial favor*, and *vulgar affection.*

Fourthly, There be ſome whom neither God, nor man ſends, but they run of themſelves.

Such (ſaith St. *Jerom*) *were, and are falſe Prophets, and falſe Apoſtles, deceitful workers, Miniſters of Satan, transforming themſelves into Angels of light; who ſay,* Thus ſaith the Lord, *when the Lord hath not ſpoken to them, or ſent them.* To this ſenſe Saint *Jerom*, St. *Auſtine*, and accordingly all the *Antients*, before and after them, as they have occaſion to ſpeak of the *office*, *duty*, and *dignity* of *Miniſters* in the *Church*: Which *Catholike Teſtimony*, and *Tradition*, or *Cuſtom* of the *Church*, for any *Chriſtian* to contradict without ſhew of *reaſon*, is *intollerable impudence*; and not to believe it, is *moſt inhumane*, and *unchriſtian uncharitableneſs*; to diſparage, and cauſleſly to derogate from it, can be no other, but

The Lord, ſaith *Clemens*, will have us to perform our (προσφορὰς καὶ λειτουργίας) offerings and

profane

profane and perverſe inſolence; unleſs there can be produced ſuch clear teſtimonies from *immediate divine revelations*, confirmed by miracles, or from the received *Written Word* of *God*, to the contrary; as will eaſily, and ought juſtly to overweigh all after *inventions* or *conſtitutions*, which are built meerly upon *humane cuſtom* and *authority*; as that was of giving the *Lords Supper* to *Infants*, and to the *dead* ſometimes.

ſervices (ἵνα εἰκῇ ἢ ἀτάκτως) none raſhly and diſorderly, but in due time and ſeaſon, (πῶς ἢ διὰ τίνων) where alſo, and by whom, his will and ſupreme pleaſure, hath appointed. Ἐκεῖσε ὑμᾶς ἐν τῷ ἰδίῳ πάθει διχοστατεῖσθαι δεῖ. Ὁ λαὸς ἀνδρωθεὶς τῇ λαικῇ αὐτεξουσίᾳ ἐδίψησε. The Faction or Schiſm began in Saint *Pauls* time, then renewed, or had continued, which *Clemens* ſhews, citing the Apoſtle *Pauls* Epiſtle to the *Corinthians*, and telling them, That the Apoſtles ſetled approved Miniſters, Biſhops, and Deacons after them, and ordered for a ſucceſſion to follow, when thoſe were dead, whom they ordained immediately, *p.* 57. *Edit. Pat. Jun. Clemens R.* ep. ad Corinth. *Ignat.* ep. ad Hieron. & in aliis ep. *Juſt. Mar.* Apol. 2. *Tertul.* Apol. & lib. De Baptiſmo. *Cyprian*, l. 1. ep. 2, 9. l. 3. ep. 5. *Eis, qui ſunt in Eccleſia, Presbyteris obaudire oportet, his qui ſucceſſionem habent ab Apoſtolis; qui cum Epiſcopatus ſucceſſione chariſma veritatis certum ſecundum beneplacitum patris acceperunt: Reliquos vero, qui abſiſtunt à principali ſucceſſione, & quocunque loco colliguntur, ſuſpectos habere, vel hæreticos, & malæ ſententiæ; vel quaſi ſcindentes, & elatos, & ſibi placentes: Aut rurſus ut hypocritæ quæſtus gratia & vanæ gloriæ hoc operantes; omnes autem hi decidunt à veritate, ut* Nadab, & Abihu, & Koram, & Jeroboam, *&c.* Irenæus, l. 4. c. 43. *Agnitio vera eſt Apoſtolorum doctrina & antiquus Eccleſiæ ſtatus in univerſo mundo ſecundum ſucceſſiones Epiſcoporum, quibus illi eam, quæ in unoquoque loco eſt Eccleſiam, tradiderunt,* Iren. l. 4. c. 63. *Chryſoſt.* de Sacerdotio. *Baſil. Mag.* Symoni Mago *comparat illos, qui παρὰ τῶν χειροτονιῶν τὰ χρήματα λαμβάνουσι,* Who take money for Ordination; and calls that gain, συμπαγῆναι τῷ εἰς γέενναν, Conduct money for Hell, *Ep.* 78. And in his 181. *Epiſt.* challenges to himſelf the power of Ordination from the *Corepiſcopi*. So *Epiſt.* 187. ἡ παλαιὰ συνήθεια, *&c.* The antient cuſtom of the Church receives none to be Miniſters, but with ſtrict examination, in their Ordination. *Epiphan.* Hæ. 79. *Jeron.* Dialog. ad *Lucifer.* St. *Ambroſe.* De Dignitate Sacerdotali Liber. St. *Auſtine*, Ep. 42. and in many places. St. *Gregory* the Great, De Cura Paſtorali, lib. *Quomodo valebit ſecularis homo ſacerdotis magiſterium adimplere, cujus nec officium tenuit, nec diſciplinam agnovit?* If. Hiſp. off. eccl. l. 2. c. 5. ἐδέησε καὶ ἡμῖν τῶν χειροτονιῶν, *&c.* *Nullatenus nobis Chriſtianis permiſſum eſt, ut quis in eccleſia, ſeu publicè Scripturas explanet, niſi, qui in clericalem ordinem adſcitus fuerit.* Suid. in l. περὶ φιλολ. Greg. Thaumaturgus, *juvenum quendam piam & Philoſophum ſub forma carbonarii obſcurum in ſacerdotem ordinavit.* καὶ ἡ νομιζομένη ἔπειτα, *juxta ſolemnes ritus,* Greg. Niſ. in vita Thaum.

Which counterbalancing of *Cuſtom* by *Reaſon* or *Scripture*, is not yet in the leaſt kinde done, by theſe men, that are the oppoſers of the *Miniſtry* of *England*; Who, by the ſame *proud* or *peeviſh incredulity*, by which they oppoſe the *Catholike* conſent, and practical Teſtimony of the Church in this great point of the *holy Miniſtry*, do overthrow, by a *ſceptical folly*, and *diſputative madneſs*, the very *foundation*, and all poſſible *means* of *Hiſtorical belief* or *faith* among men; For which, the *wiſdom* and *providence* of the *Creator*, hath afforded to mankinde, no other ordinary ground or inducement, but onely that, of a *charitable* and *rational perſwaſion*, which we have, That neither the moſt, nor, to be ſure, the beſt ableſt, and worthieſt men, in all Ages, and theſe in ſeveral places, would conſpire in a *lie*, or give teſtimony to a *falſhood*; contrary to their own conſciences,

and the evidence of things, as to matter of fact; whereof themſelves, and their forefathers, were eye-witneſſes, beyond any poſſibility of ignorance, or miſtake: Nor can any thing be alleged, or ſuppoſed, as matter of *ſelf-intereſt*, or *partiality*; there being in the firſt Three hundred years, no temptation of ſecular profit, or honor, to blinde, or corrupt their *judgment* and *teſtimony*; whereby they ſhould not either fully and clearly ſee, what was judged, and acted in the Church; or that any thing ſhould ſo bribe their tongues and pens, as not to give a *true record*, and *faithful report* to poſterity: Since many of them ſealed their *love* to the *truth*, and *charity* to *mankinde*, by their *blood* in *Martyrdom*.

ubi chariſmata dominii poſita ſunt, ibi diſcere oportet veritatem; apud quos eſt ea, quæ ab Apoſtolis ſucceſſio, & id, quod eſt ſanum & irreprobabile ſermonis conſtat. Iren. l. 4. c. 45.

At the ſame rate, of obſtinate *diſbelieving*, and ſupercilious *denying*, whatever is delivered by *writing* or *tradition* to after Ages, men may fooliſhly, and madly queſtion the *works of every Author*; the *facts* and *records* of all former times, left us in *Hiſtory*: Chriſtians may doubt of their *Baptiſm* in their Infancy; yea, and queſtion their own *Natural Fathers* and *Mothers*, refuſing to own, or pay any duty and obedience to them; ſince of theſe they can have no other aſſurance, than what is *told them* by others; as alſo of all their *forefathers* and *predeceſſors*; from whom theſe *Sceptical Infidels* are certainly deſcended, although they never ſaw them; and (poſſibly) they enjoy the benefit of their *forefathers labors* and *eſtates* to this day, which from thoſe is derived in an orderly ſucceſſion, to theſe their ungrateful ſucceſſors: Nor is indeed the *Series* and *Genealogy* of *Natural Parents*, more neceſſary and certain in *reaſon*; that they have been, and are gone before us (however their ſeveral names and ſucceſſions may be unknown) from *Noah*, or from *Adam*; than is the conſtant and uninterrupted ſucceſſion of *Spiritual Fathers*, and *Predeceſſors* in the *Miniſtry* of the *Church*; derived by the *holy Apoſtles* from *Jeſus Chriſt*, the ſecond *Adam*; the *Everlaſting Father* of a better *Generation*: Of which, there are (beſides the apparent, preſent ſucceſſion in this Church of *England*, and all other Churches-Chriſtian, now in all the World, which lately had or ſtill have a peculiar order of *Biſhops* and *Presbyters*, as *holy Miniſters* in the Church) ſo clear, and conſtant, and undeniable *Hiſtories*, from thoſe that were (ἐξωμολογημένοι) of all men or writers, the moſt worthy to be believed, for their love to *God*, their zeal for the *truth*, their charity to all *men*; but eſpecially, for their care *of the houſhold of Faith*, the Church of Chriſt.

Edant origines Eccleſiarum ſuarum, evolvant ordinem Epiſcoporum ſuorum ita per ſucceſſiones ab initio decurrentium, ut primus ille Epiſcopus aliquem ex Apoſtolis vel Apoſtolicis virum habuerit autorem & anteceſſorem. Tert. de præ. ad Hæ. c. 32.

Non fides ex perſonis ſed perſonæ ex fide ſunt probandæ. Tertul. de præ. ad Her. c. 3.

Wherein, however it be moſt true, that a bare *deſcent*, or *ſucceſſion of perſons*, following each other in time and place, be not ſufficient to carry on the *being* and *honor* of a *true Church Chriſtian*, (which title is not entailed to any place, or any race of people,) unleſs withal, there be a ſucceſſion in Chriſtian *Doctrine* and *Inſtitutions*,

tions, according to the Scripture; yet it is as true, that the *custody and tradition* of the Scriptures, the succession of true doctrine believed in the Church, and divine Institutions celebrated, never have been, nor ever can possibly be in Christs ordinary way to his Church carried on to after generations, but only by such a *personall succession* of Bishops, Pastors, and Ministers in the Church; such as were in the beginning of the Go pell appointed by Christ, and ever since hath been orderly and constantly derived from one to another, agreeable to the divine constitution; Nor are Christians to expect or presume of daily miracles, speciall revelations, or Angelick missions, to carry on Christian Religion; but humbly to content themselves with that once setled Ministry and holy order, which God by Jesus Christ hath given to the Church, after which example some are still duly tryed, ordained, set apart, and sanctified to this office, the dispensation of the Gospell, and those mysteries which goe with it.

Cum Episcopatus successione Charisma veritatis certum accipiunt. Iren. l. 4. c. 43. *Catholici noverint, se cum Ecclesia doctores recipere; non cum Doctoribus Ecclesiæ fidem deserere debere.* Vinc. Lirin. c. 23. *Hæretici sunt posteriores Episcopis quibus Apostoli tradiderunt Ecclesias.* Irenæ. l. 5. *Audivi à quodam Presbytero qui audierat ab his qui Apostolos viderant.* Irenæ. l. 4. c. 45. Eph. 4. 11. 1 Cor. 12. 28.

2. *The esteem to be had of the Catholick custom in the Church.*

Indeed I cannot but esteem, as all good, wise, and humble Christians do, and ever did, the *constant*, *clear*, and *concurrent* (which is the truly Catholick) testimony of the Church (in which so much of the truth, Spirit, and grace of God, hath alwaies appeared amidst the many cloudings of humane infirmities) to be far beyond any meer *humane* record, or *authority*; in point of establishing a Christians judgement or conscience, in any thing, that is not contrary to the evident command of the written word of God: However some *mens ignorance* and self, conceited confidence (like bogs and quagmires) are so loose and false, that no piles never so long, well driven, and strongly compacted, by the consent and harmonious testimonies of the most learned writers in the Church, can reach any bottom, or firm ground in them, whereon to lay a foundation of humane belief, or erect a firm bank and defense against the invasion of *daily novelties*; which blow up all, and break in upon the antient and most venerable orders, practises and constitutions of the Church, where ever they are yet continued: which being evidently set forth to me, by witnesses of so great credit, for their piety, diligence, fidelity, harmony, integrity, constancy and charity, I know not how with any face of humanity or Christianity to *question*, *disbelieve*, or *contradict*.

Vincent. Lyr. *Quod ubique, quod semper, quod ab omnibus tenetur Ecclesiis id demum catholicum.* cap. 3. *Pro magno teste vetustas creditur acceptam parce movere fidem.* Claudian. *Ratio & veritas consuetudini præponenda sunt, sed si consuetudini veritas suffragatur nihil oportet firmius retineri.* Aust. l. 4. cont. Donat. de Bapt. c. 4. *In his de quibus nihil certi statuit Scriptura divina, mos populi Dei & instituta majorum pro lege tenenda sunt: si nec fidei nec bonis moribus sint contraria.* Aust. ad Casulan. *Traditiones Ecclesiasticæ, quæ fidei non officiunt, ita observandæ ut à majoribus traditæ: nec aliorum consuetudo aliorum contrario more subvertenda.* Jeron. ad Lucian. *Si nulla Scriptura determinavit certe consuetudo*

ſuetudo roboravit: quæ ſine dubio de Apoſt. traditione manavit. Tertul. de cor. M. *Sanctæ Eccleſiæ ſacerdotes Catholicæ veritatis hæredes Apoſtolica decreta & definita ſectantes, maluerunt ſe ipſos, quàm veteſtæ univerſitatis fidem prodere.* Vinc. Lyrin. c.8. *Si quid hodie per totum orbem frequentat eccleſia hoc quin ita faciendum ſit diſputare inſolentiſſimæ eſt inſaniæ.* Auguſt. ep. 118. Ο κυριος ουτως εδίδαξεν, ουτως απεστειλε, ουτως διεπίρυξε, ουτως εμαρτυρησεν: αρχέσθω λέγειν, ος εδιδάχθης. Baſ. M. Conſt. Arium Sabel. &c. Otherways, αφ' ὧν χρὴ καὶ πιστεύεσθαι, καὶ ὁ τοσοῦτος χρόνος τὸ ἀναξιόλογον μῆκος: καὶ ἢ ἡ πίστις ἡμῶν, ἢ μάτην οἱ μὲν μαρτυρήσαντες ἐμαρτύρησαν, μάτην δὲ τὰ λοιπὰ ξύμπαντα οἱ τοῦτο καὶ τηλικοῦτοι φρονήσαντες. Greg. Naz. de Apollinario. *Poſt facrarum Scripturarum canonicam autoritatem Eccleſiæ Catholicæ conſenſus tantum apud me ſemper valuit, ut quæ cunque ab hoc conſenſu confirmata videam mihi ſacroſancta & immutabilia videantur.* Biſhop Carleton. de Conſen. eccleſ. cap. 11. cap. 277.

Under which cloud of *unſuſpected witneſſes*, I confeſs, I cannot but much acquieſce, and reſt ſatisfied in thoſe things, which others *endleſsly diſpute*, becauſe they have not ſo *literal* and *preceptive* a ground in *Scripture*; however they have a very rational, exemplary, analogical and conſequential authority from thence, which is made moſt clear, as to the minde of *God*, by that ſenſe, which the *Primitive Doctors* and *Chriſtians*, who lived with, or next to the Apoſtles, had of them; and by their practiſe accordingly, in the ways of Religion: Thus the *Canonical Books of the Scripture*, eſpecially thoſe of the *New Teſtament* (which no where are enumerated in any one Book, nor, as from *divine oracle*, any where commanded to be believed or received, as the writings of ſuch *holy authors*, guided by the dictates or directions of *Gods Spirit*) we own and receive, as they were after ſome time, with judgment and diſcretion (rejecting many other pretended *Goſpels*, and *Epiſtles*) antiently received by the Catholike Church, and to this day are continued. So alſo, in point of the *Church Government*: How, in right Reaſon, Order, and Religion, the Churches of Chriſt, either in ſingle Congregations and Pariſhes, or in larger Aſſociations and Fraternities ought to be governed; in which thing, we ſee that ſudden variations from the Churches conſtant patern in all ages and places, hath lately coſt the expence, not onely of much Ink, but of much blood, and have both caſt and left us in great ſcandals, deformities, and confuſions, unbeſeeming Chriſtian Religion. The like confirmation I have for Chriſtians obſerving the *Lords day*, as their *holy Reſt*, or *Sabbath* to the *Lord*, and their variating herein (upon the occaſion of *Chriſts Reſurrection*) from the Seventh day or *Jewiſh Sabbath*, which is not ſo much commanded by Precept, as confirmed by Practiſe in the Church; ſo in the *baptiſing* of the Infants of Chriſtian Parents, who profeſs to believe in Jeſus Chriſt onely for the means of ſalvation, to them and their children, which, after Saint *Cyprian*, Saint *Jerom* and *Auguſtine* affirm to have been the cuſtom of the Catholike Church, in, and before their days; ſo as no Biſhop, or Council, or Synod began it, *Cypr. ep. ad Fidum. Auſt*

Quod univerſa tenet eccleſia nec conſiliis inſtitutum ſed ſemper retentum eſt, non niſi autoritate Apoſtolica traditum rectiſſimè creditur. Auguſt. cont. Donat. l. 4.

In Concil. Laodic. Melito Epiſc. Sard. miſſus ut autographa ubique decernat, &c. Conſtabit id ab Apoſtolis traditum, quod apud eccleſias fuerit ſacroſanctum. Tert. ad Mar. l. 4.

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ep. 28. And no leſs, in this of the *peculiar diſtinct calling, order, office*, and *ſucceſſion*, of the Miniſtry Evangelical.

In all which, if the Letter and Analogy of Scripture were leſs clear than it is, ſo that the doctrines of thoſe particulars (which are among Chriſtians counted *divine*) were (like Vines, and Honeyſuckles) leſs able to bear up themſelves in full *authority*, by that ſtrength and vertue which they receive from the Scripture Precept, (where undoubtedly their root is; and from whence they have grown, ſhooted out ſo far, and flouriſhed in all Churches;) yet the conſtant judgment and practiſe of the Church of Chriſt (which is called the pillar and ground of truth,) are ſtayes and firm ſupports to ſuch ſweet and uſefull plants, which have ſo long flouriſhed in the Church of Chriſt, whoſe cuſtom may ſilence perverſe diſputes of corrupt and contentious minds: And indeed doth fully ſatisfy and confirm both my believe, and my religious obſervation of thoſe particulars, as ſacred and *unalterable*.

ἡ τῆ ἐκκλησίᾳ, παραδόσει ἢ κράτησι, τῇ σωμήδεια ἐπιπόθη. *Can. Afric. in Con. Carth. 1. anno 419.* Some things in the Church are ſetled by Canon, others by cuſtom. φυλαχθῆναι δὲ ὁ ὥρισται καὶ ἡ σωμήδεια. *Con. Nicæn.*

Nor hath any of *thoſe things*, more clear evidence from Scripture *or Catholick practice*, than this of the calling and ſucceſſion of the *Miniſtry of the Goſpell* hath, wherein ſome men, after due *tryall and examination* of their gifts and lives, made by thoſe who are of the ſame function, and are in the Church indued with a derivable Commiſſion and Authority, to ordein an holy ſucceſſion of men in the Miniſtry for the Churches uſe, are by *faſting*, *prayer*, and *ſolemn* impoſition of hands in the preſence of the faithfull people, publikely and peculiarly *ordained*, conſecrated, ſet apart, ſent and authoriſed in the power and name of Chriſt, to preach the Goſpell to all men, to adminiſter the holy Sacraments, and reſpectively to diſpenſe all thoſe holy duties, and myſteries belonging to Chriſtian Religion, among Chriſtian people, that is, ſuch as profeſs to believe, that Jeſus Chriſt is the only Saviour of Sinners.

Euchariſtiæ ſacramentum non de aliorum manu quã præſidentium ſumimus. Tertul. de Coro. Mil. *Impoſitionem manuũ qua Eccleſiæ miniſtri in ſuum manus initiantur ut non invitus patior vocari Sacramentum ita inter ordinanda*

Sacramenta non numero. Calvin. Inſt. l. 4. c. 14. ſect. 2. Amb. l. 5. ep. 32. ad Valentin. Commends that ſentence, which the Emperours Father had wrote touching judicatories and Judges in Church matters. *In cauſa fidei vel Eccleſiaſtici muneris eum judicare debere, qui nec munere impar, nec jure diſſimilis, conſtanter aſſero.*

Which holy and moſt neceſſary cuſtom of *ordaining* ſome fit men, by others of the ſame function, to be *Miniſters in the* Church, hath not only the unanimous conſent and practiſe of the Orthodox Chriſtians, and pureſt Churches in all ages, from the Apoſtles times; But, no *Hereticks* or *Schiſmaticks*, who owned any relation to the Goſpell of Jeſus Chriſt, did ever ſo much as diſpute, or queſtion the power and ſucceſſion miniſteriall, as to its calling peculiar, and divinely *appropriated*, to ſome men in the Church, Till of later dayes in *Germany*, and ſome otherwheres the pride of ſome mens

parts, and conceit of their gifts, or the opinion of their raptures and *Enthusiasms*, mixed with other lusts and secular designs, tempted some weak and fanatick men of the Anabaptistical leaven, to adventure the invasion and vulgar prostration of the office; before ever they broached their reasons against it; which presumption and disorder the *Swenckfeldians*, who called themselves *Confessors of the glory of Christ*; afterwards the *Socinians* and others intending to introduce new and heretical doctrines with their new Teachers, studied to set forth with some weak shews of reason and Scripture. Whereas in all former ages of the Church, such as should have abrogated the *antient Catholick* way, or have broached any new way of *Evangelical power* and Ministry, would have been as *scandalous*, as if he had broached a *new Messias*, or a *new Gospel*, and made the old one of none effect; as many of these strive to do, who seek to cry down the former way of Ministers right *Ordination*, *Succession*, and *Authority*. Who if they had not met with a giddy, and credulous, and licentious age, would have needed *new miracles* to have confirmed their *new* and *plebeian ways* of *Ministry*; or to cashier the old one; which was first began, and after confirmed (as the *Gospel* was) for some years, with many *infallible signs* and *wonders*, wrought by the *Apostles*, and their *Successors*, in that *Order* and *Function*.

Confessores gloriæ Christi. An. 1543. When they after proved to be *Pastoricidæ*, Villains which conspired to destroy all the Ministers of the Gospel in *Germany*, hanging and drowning many of them, casting them into wells, *An.* 1562. *Cl. Sanctesius de temp. decept.* Irenæus, l. 4. c. 43. *Qui absistunt à principali successione (Episcoporum & Presbyterorum ab Apostolis) quocunque loco colliguntur suspectos habere oportet, vel hæreticos, vel scindentes, vel ultros & sibi placentes. Omnes hi decidunt à veritate. Sophistæ verborum magis esse volentes, quàm discipuli veritatis.* Iren. lib 3 c. 40.

3. *What can be the design of any to go contrary, or innovate?*

. . . What can it be then, but an *exceeding* want of *common understanding*, or a *superfluity* of *malice*, or a *transport* of *passion*, or some *secular lust*, either to deny credit to the Testimony of the best Christians, and purest Churches in all times, or to go quite contrary to their judgment and practise, by seeking to discredit and destroy the Authority and peculiar Function of the antient Catholike Christian Ministry, in these or other Churches? And since in *primitive times*, it could be no matter of either profit or honor in the world, to be a *Bishop* or *Presbyter* in the Church (who were the first men to be persecuted or sacrificed;) What *motive* could there be then, but onely *Religion*, *Duty*, and *Conscience*, to undertake and persevere in that *holy* and *dangerous Calling*, that so the *Gospel* might be continued? And since, now in *England*, it can be no great *temptation* of *covetousness* or *ambition* (unless it be in very poor and necessitous man) to be a *Preacher* of the *Gospel*, upon the *new account* of the peoples, or *self-ordaining* (which is as none;) what can it be that provokes so many in a *new*, and *pitiful way*, either of *egregious ignorance*, and *popular simplicity*, to undertake to be *Preachers*?

In ea regula incedimus quàm Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo accepit. Tertul. de Præs. c. 37. *Radix Christianæ societatis per sedes Apostolorum & successiones Episcoporum certa per orbem propagatione diffunditur.* August. ep. 42.

ers? Or in a more *refined way* of *deviliſo malice* and *deep deſign*, to ſeek to *level*, *caſt down*, and *trample under foot* all *Miniſterial power* whatſoever, (which is none, if it be common, and not peculiar to ſome men by *divine Sanction:*) Certainly, this can ariſe from no other aim, but either that of deſtroying us, as a Reformed Church; or deſolating us, quite from being a Church, or Chriſtians: Which our poſterity will eaſily ceaſe to be, as to the *very form* (as many at preſent are, as to any *power* and *conſcience* of Religion) if once they ceaſe to have, or begin to think they have not had, any true Miniſters in this, or any Church: So that all *Preaching* of the *Goſpel*, all *Sacraments*, all the *Faith* of ſo many *Chriſtians*, *Profeſſors*, *Confeſſors*, and *Martyrs* in all Ages, together with the *fruits* of their *Faith*, in *Patience*, *Charity*, and *good Works*, muſt be in vain. Alas, theſe poor revenues and encouragements which are yet left to the Miniſters here, (conſidered with their burdens of *buſineſs*, *duties*, *taxes*, and *envy*) are ſcarce worth the having or coveting, even by vulgar and mechanick ſpirits; who may make a better ſhift to live in any way almoſt than now in the Miniſtry. 1 Cor. 15. 14.

The deſign then of *levelling* the *Miniſtry*, muſt needs be from greater *motives*, ſuch as ſeek to have the whole *honor* and *authority* of the *Reformed Religion* here in *England*, utterly aboliſhed; or elſe, taken up upon ſome ſuch *odde*, *novel*, and *fanatick grounds*, which will hold no water, bear no weight, or ſtreſs; being built upon the *ſands* of *numerous novelty*, not on the *rock* of *holy antiquity*, and *divine verity*: That ſo this *whole Church* may, by the *adverſaries* of it, be brought to be a *meer ſhadow* of *deformed* and *confuſed Religion*; or elſe, be onely able to plead its Chriſtianity, upon *meer Familiſtick*, or *Anabaptiſtick*, or *Enthuſiaſtick*, or *Socinian*, or *Fanatick Principles*; Upon which muſt depend all our *Chriſtian Privileges*, *Truths*, *Sacraments*, *Miniſtrations*, *Duties*, and *Comforts*, *Living* and *Dying*; all which will eaſily be proved, and appear, to a conſiderate ſoul, as *profane* and *null*, when he ſhall ſee they are performed, or adminiſtred by thoſe, who can produce no *Precept*, *Scripture*, or *Practiſe* from *Antiquity*, for their ways, either of *Chriſtianity*, or of *Miniſtry*, but onely their own, or other mens wilde fancies, and extravagant furies; nor can they have better excuſes for their errors, in forſaking the *right* and *Catholike way*, but onely a popular levity, credulity, and madneſs after *novelties*.

Agnitio verę eſt Apoſtolorum doctrina, & antiquus eccleſiæ ſtatus, in univerſo mundo, & characterę corporis Chriſti, ſecundum ſucceſſiones Epiſcoporum quibus illi eam, quæ eſt in unoquoque loco Eccleſiam, tradiderunt. Ire. l. 4. c. 63

So that, as to this firſt part of my anſwer, touching *The peculiar Function of the Miniſtry*, I do aver upon my Conſcience, ſo far as I have read, or can learn, That there is no *Council* of the *Church*, or *Synod*; no *Father* or *Hiſtorian*; no other *Writer*, that mentions the affairs of the *Church*; no one of them gives the leaſt cauſe to doubt, but wholly confirms this aſſertion, *That no* part of the *Catholike Church*

Church of Chriſt, in any age, or place, *was ever ſetled or flouriſhed without a conſtant peculiar Order, and Ordination of Miniſters*; who were conſecrated to the receiving and exerciſe of that *power* in the Church, as from Chriſt, although by man, which have continued to this day.

Theodoret. hiſt. l. 1. c. 22. *De Ædeſio & Frumentio apud Indos, divina Miniſteria obierunt Laicii cum erant; Frumentius poſtea ab Athanaſio ep. factus.* Cap. 23. *Captivamulier apud Iberos Evangelium prædicabet, & miracula edebat. His Conſt. M. Epiſcopos miſit.*

There are indeed three or four examples (in caſes extraordinary) of ſome private unordained Chriſtians in the *Primitive times*, who occaſionally trading to *Heathens*, were means firſt to teach them the Myſteries of Chriſt, ſo as they deſired to be *baptized*, which was after done by ſuch *Biſhops* and *Ordained Miniſters*, as were ſent them upon their requeſt, from other Churches. To produce particular teſtimonies out of each *Author*, *Father*, *Council*, and *Hiſtorian*, in every age, to prove the *conſtant ſucceſſion*, the *high veneration*, and the *unfeigned love*, which was every where conferred upon the *Biſhops* and *Miniſters* of the Church; alſo, to ſhew forth that devout care and religious regard, which the *ordainers*, the *faithful people*, and thoſe to be ordained to the *office*, had, in their ſeveral *relations* and *duties*, when Miniſters were to be ordained and conſecrated, ſuch allegations were eaſie, being very many and obvious; but I hold the pains needleſs, conſidering, that to *learned men* they are ſo well known; and all ingenuous Chriſtians will believe my *ſolemn aſſeveration*, that, as in the preſence of God, what I write, is *Truth*: As for thoſe weak or wilful men, who are in this my *onely oppoſers*, I know, they conſider not any *heaps of authorities*, which they account onely as *humane*; which they cannot examine, nor do they value them, when convinced of the certainty, and harmony of them; were there never ſo ſweet, and many flowers gathered from the teſtimony of *Antiquity* and *Authority* of the *Fathers*, theſe *ſupercilious novellers* will not vouchſafe to *ſmell* to them: It is well, if I can make them *favor* any thing well out of the *Scriptures*, which favors the Function of the *Miniſtry*.

4. *Catholike cuſtom confirmed by Scripture, as to the Office of the Miniſtry.*

2. So then, in the next place, This *Defence* of the Churches *clear, conſtant*, and *Catholike Teſtimony*, in this point of the *peculiar Office* of the *Miniſtry* (as in any other) becomes a *brazen wall*, an *impregnable bulwark*, able to break in pieces, or to retort all *engines* and *batteries* made againſt it; when it appears to be exactly drawn, according to the *ſcale, line*, and *meaſure*, ſet down in the *holy Scripture*; which are therefore much ſleighted by ſome, who deſpiſe the *Miniſtry*; becauſe, like *well-planted Canons*, they defend the *Church*, and its conſtant *Miniſtry*; as on the other ſide, the *Churches fidelity and conſtancy*, are the *ground-work* and *platforms*, on which the *Scriptures* are planted; The Church of Chriſt bearing up as the ground, and holding forth as a pillar, that *divine Truth*, *Power*, and *Authority*, which, from God, they have in them; of which, the

1 Tim. 3. 15.

Church

Church is the *Herald* or *Publiſher*, but not the *Author* or *Inditer*; Conferring nothing to their *internal Truth*, which is from their *revealer* and *inſpirer*, *God*; but much to their *external credit*, and *hiſtorick reception*, which we have tendered to us daily; not as immediately from *God*, or *Angels*, or inſpired *Prophets*, but by the *veracity* and *fidelity* of the Church, chiefly in its *publick Miniſtry*; which in this point of ſo *neceſſary*, *conſtant*, and *univerſal practiſe*, for the good of all *faithful people*, in all Ages and Churches, cannot be thought in any reaſon, either to have had no *rule divinely appointed*; or that all Churches have been wholly ignorant of it, or knowingly have ſo wholly ſwerved from it, that never any Church, either in its *Teachers* and *Paſtors*, or in its *people* and *believers* were followers of the *Scripture-Precept*, and *Patern*, till theſe laſt and worſt days; whereas, the clear and pregnant *light* of the *Scripture*, is, in this point of a ſetled Miniſtry, ſo agreeing with the uſe and practice of the *Catholike Church*; that, as no error can be *ſuſpected* in the one, ſo no obſcurity can be pretended in the other, by any Chriſtians, who will allow the *divine Authority*, and *infallible Truth* of thoſe *Scriptures*, which we call the *New Teſtament*.

In all which, nothing is more evident, and *ſelf-demonſtrating* beyond any *cavil* or *contradiction*, than, That our *Lord Jeſus Chriſt*, the *promiſed Meſſias*, *the beloved Son of God*, the *Angel* of the *new* and *better Covenant*, the *Miniſter of Righteouſneſs*, the *great Apoſtle*, the *chief Biſhop and Father of our ſouls*, the *Author and Finiſher of our Faith*, the *ſupreme Lord and King*, the eternal and compaſſionate *High Prieſt*, the unerring *Prophet* of his *Church*, whoſe voice we are onely to *hear* and *obey* in all things he commands us; That, I ſay, this *Lord Jeſus Chriſt*, was *ſent by the Father*, to a *perſonal accompliſhment* of all *Prophecies*; *fulfilling of all righteouſneſs*; to a *viſible Miniſtration* of *holy things* for the Churches good; That he came not in his own *Name*, as a *man*, to be *Mediator* and *Teacher*; nor did he as a *man* take this *honor* of *Prophet*, *Prieſt*, or *King* of his Church upon him; but had his *miſſion* or *appointment* from his *Father*, *God*; who gave evident teſtimonies from *Heaven* of him; not onely before, and at his *birth*, but afterward, at his *ſolemn* and *publick inauguration* by *Baptiſm*, into the *Work of his Miniſtry*, where a *voice from Heaven* was heard, and a *viſible repreſentation* of the *Holy Spirit* was ſeen, teſtifying him to be the *beloved Son of God*; the *anointed*, with the *gifts of the Spirit*, above all, as *Head of the Church*: Theſe, after, were followed with *infallible ſigns* and *wonders*, while *Jeſus* went about doing good; teaching the *Myſteries of the Kingdom of Heaven*; inſtituting holy rites, for the diſtinguiſhing of his Church from the world, and for the comforting of the *faithful* in the world; by thoſe *ſeals*, *pledges*, and *memorials*

Chriſt ſent of the Father, as a Miniſter of Righteouſneſs.
1 Pet. 2. 25. Heb. 12. 2. Matth. 17. 5 John 4. 34. & 5. 36. & 6. 57. & 7. 16. Heb. 5. 4. No man taketh this honor to himſelf but he that is called of God as *Aaron*. V. 5. So alſo Chriſt glorified not himſelf to be made an high prieſt, but, *&c.* Matth. 3. 17.

of his love, in dying for the Church, and shedding both *water* and *blood* upon the Cross.

Christs sending his Apostles as Ministers.
Acts 1.
Phil. 2, 9.

Christ having thus personally finished the *suffering* and *meritorious* part of his Ministry; after his *Resurrection*, being now no more to converse in a *visible humane way* of presence, with his Church on Earth, but ascending (as was meet) to that *glory of the Father*, which, as *God*, he had ever with him; as *man*, he had merited of him, by *suffering* on the Cross, and enduring the *shame*, for his Churches salvation; yet he left not his Disciples *comfortless*, but, as he *promised*, sent his *Spirit* publickly and eminently upon the Twelve principal *Apostles*, whom he had formerly chosen, and appointed, in *his*, and *his Fathers Name*, to *Preach* the *Gospel*; to whom he gave the *Keys* of the *Kingdom of Heaven*, as to the *Stewards* and chief *Deputies*, or *Ministers* of his household in his absence; instructing them, what to do; on what *foundation* of *faith* in him, to build his Church; by what *Sacramental seals* to confirm believers; giving them *full power* and *commission*, to go into all the world, by *Teaching* and *Baptising* to make *Disciples*; confirming this *power* to them, by *breathing* on them, and conferring farther *Ministerial gifts* of the *Spirit* upon them; promising also to be *with them to the end of the world*, which could not be meant of their *persons*, who soon died, but of their *successors* in that *Office* and *Ministry*; that the same *power*, *authority*, and *assistance*, should be with them, in that holy way, to which he thus ordained and sent them, by a *divine charter*, and *durable commission*. After all this, for further publication of this great *Authority* and *Ministerial power*, given to the *Apostles*, and their *Successors*; and for the confirmation of it, both to their own *consciences*, and to all the world, the *holy Spirit*, as was *promised*, came upon them in the shape of *fiery cloven tongues*, filling them with *miraculous gifts*, and all *Ministerial power*, both extraordinary in their persons, and ordinary, derivable to their *Successors*; such, as the wisdom of *Christ* thought most fit, both for the first planting of the Church with miraculous gifts, attending the Ministry of the Gospel; and the after propagating of it, by the same Ministry, confirmed by the constancy of the *Martyrs* and *Confessors*, which were in stead of *daily miracles*.

Acts 2.
John 20. 21.

ἐξουσία, All Authority, *i.e.* *Legitima potentia.*
Matth. 28. 18, 19, 20.
Mark 16. 15.

John 14. 17.
Acts 2.

This whole *frame*, *polity*, and *divine constitution*, of the *order*, *power*, and *Ministry*, that should succeed *Christ Jesus* in his Church, was no other, than the proper effects of *Christs prophetick power*, and *wisdom*, for the instructing his Church; an *act* or *ordinance* of his *Kingly power*, for the governing of it; and a fruit of his *Priestly power*, and *care*, for a *right Liturgy*, or *officiating*, to be continued in his Church; thus furnishing it with an *holy Succession* of *Evangelical Priests* and *Ministers*, in his *name* and *authority*, who might always

always *teach*, *guide*, and *govern*; also supplicate for, consecrate and offer holy things with the faithful, and for them, namely, the *sacrifices of prayers*, *thanksgiving*, and *praises*; especially, that *Eucharistical* memorial of that one *great oblation* of himself once made, on the *Altar* of the *Cross*, for the *Redemption* of the World; which is the great *accomplishment* of the *Jewish Prophecies*, the *abolishing* of their *Types* and *Ceremonies*, the main *foundation* of the *Christians Religion*, and the chief subject of that *Evangelical Ministry*, which *Jesus Christ* himself hath thus evidently instituted and sealed in his Church; For whose sake, he hath given those *Ministerial gifts*, with a distinct *power* and *authority*; making some (not all) either *Apostles*, or *Prophets*, or *Evangelists*, or *Pastors* and *Teachers*, *For the perfecting of the Saints*, *for the work of the Ministry*, *for the edifying of the Body of Christ*, *&c.* And this, by as *manifest a distinction*, both for gifts, and place, and use, as is in the *parts of the body*, between the eyes and the hands, the head and the feet; So that all are not *Apostles*, nor *Prophets*, nor *Teachers*, that are *Believers*, and *Members* of the *Body of Christ* his Church; no more than every part is an eye in the natural body; however it partake of the *same Soul*, as Believers do of the *same Spirit*, yet in different manifestations; of which difference of gifts and office, those onely are to judge, whom the Spirit of Christ hath enabled with gifts, and indued successively in the Church, with power from Christ to judge *of them*, and accordingly to *invest them*, by *solemn* and *holy ordination*, into the *orderly power* of *exercising* those *gifts*, which they are judged to have received from the Spirit of Christ, for the good of the Church, both for *Instruction*, and for *Government* of it. Without which divinely-constituted Order and Office of Ministry began in Christ, by him derived to the Apostles, and by them, and their successors constantly and duly observed to these days, the Church of Christ had long ere this been a *monster made up of confused excrescencies*; a very heap and huddle of Ignorance, Heresies, Schisms, all maner of erroneous blindness, and extravagant madness; like those mishapen prodigies, which we may often see among those, who having cast off the lawful succession, the sacred and antient order of the Ministry, do in their varieties exceed, even the mixtures and productions of *Africa*.

Heb. 9. 14. & 10. 12.

Eph. 4. 11, 12. 1 Cor. 12. 4, 5, 21, 28.

Vers. 29.

1 Cor. 12. 6, 7.

1 Cor. 14. 32. The spirits of the Prophets, are subject to the Prophets. V. 33. For God is not the Author of confusion, *&c.*

After *Christs Ascension*, we have no less evidence of Scripture, for the undoubted *practise* of the *blessed Apostles*, when they had by a *divine lot*, first filled up that place and part of the Ministry, from which *Judas* had fain, *Acts* 1. 25. For having received power Ministerial immediately from Christ, they did, duly, conscientiously, orderly, and effectually fulfil their own Ministry; and also took care to ordain others that might do so too, both in their times, and after them;

5. *The Apostles ordain and command other to ordain Ministers.*

them; distributing their own labors into several Countreys, and to several sorts of people; some to the *Circumcision* of the *Jews*, others to those of the uncircumcised *Gentiles*; Among whom they exercised their *Office* and *Ministry*, not *arbitrarily* and *precariously*; but as a *trust* and *duty*, of necessity, out of conscience, and with all divine power, authority, and fidelity; as *Ambassadors* from Christ, for God; as *Heralds*, as *Angels*, or *Messengers* sent from God; as *Laborers* together with God in his *Husbandry* the *Church*; as *Woers* and *Espousers*, having *Commission* or *Letters* of credence, to treat of and make up a *marriage*, and *espousals*, between Christ and the Church; which *sacred office* of *trust* and *honor*, none without *due authority* delegated to him from Christ, might perform, any more, than *Haman* might presume to court Queen *Esther*, before the King *Ahasuerus*.

Gal. 2. 7.

1 Cor. 5. 20. As Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ stead, be ye reconciled to God. 1 Cor. 3. 9. 2 Cor. 11. 2. Esth. 7. 8. Eph. 4. 11.

During these *Primitive* times of the Apostles Ministry of the *Gospel*, before they had finished their *mortal pilgrimage*, we read, them *careful* to ordain *Presbyters* in every City and Church, to give them charge of their *Ministry*, to fulfil it; of their *flocks* to feed and guide them, in Christs way, both for truth and orders, over whom the *Lord* had made them *over-seers* by the Apostles appointment; who, not onely thus ordained others to succeed them immediately; but gave command, as from the *Lord*, to these (as namely to *Timothy* and *Titus*) to take great care for an *holy succession* of Ministers; such as should be apt to teach; able, and faithful men; to whom they should commit the Ministry of the *Word of life*, so as the Word, or Institution of Christ, might be kept *unblamable*, *till the coming of Jesus Christ*, 1 *Tim.* 6. 14. by an *holy order* and *office* of *Ministers*, duly ordained, with the *solemn imposition* of hands; as a visible token to men of the *peculiar designation* of them, and no others but those, to this *Office* and *Function*; who must attend on the *Ministry*, give an account of their charge, and care of souls to *God*.

Acts 14. 23. And when they had ordained them Presbyters in every Church, in *Lystra*, *Iconium*, *Antioch*, &c.

Acts 20. 28. Take heed to your selves, and to all the flock, over which the holy Ghost hath made you Bishops, or overseers, to feed the Church of God, &c. *Pauls* speech to the Presbyters of the Church of *Ephesus*. V. 17. 1 Tim. 3. & 5. 22. Lay hands (*i. e.*) by way of ordination

Thus we finde, beyond all dispute, for *Three Generations* after Christ, (First, in the Apostles; secondly, from them to others (by name to *Timothy* and *Titus*;) thirdly, from them to others; by them to be ordained *Bishops* and *Deacons*,) the *holy Ministry* instituted by Christ, is carried on in an *orderly succession*, in the same *Name*, with the same *Authority*, to the same *holy ends* and *offices*; as far as the *History* of the *New Testament* extends, which is not above

to the Ministry. 2 Tim. 2. 2. The things thou hast heard of me, commit thou the same to faithful men; who shall be able to teach others also. Tit. 1. 5. I left thee in *Creet*, that thou shouldst ordain Elders in every City, as I had appointed thee. *Non tam solicitus de cura Timothei, sed propter successores ejus; ut exemplo Timothei ecclesiæ ordinationem custodirent.* Ambr. in 1 Tim. 6.

thirty

thirty years after Christs Ascension: And, we have, after all these, the next Succession, testifying the minde of the *Lord*, and the *Apostles*. *Clemens*, the Scholar of Saint *Paul*, mentioned *Phil.* 4. 3. who in his divine Epistle testifies, That the Apostles ordained every where the first-fruits, or prime Believers, for *Bishops* and *Deacons*, *Pag.* 54. And *pag.* 57. the Apostles appointed (τὰν διπομὰν) distinct Offices, as at present, (ὅπως ἐὰν κοιμηθῶσιν) That when these slept with the *Lord*, others, tried and approved men, should succeed and execute their (λειτυργίαν) *holy Ministry*; than which testimony, nothing can be more evident: After that, he blames the *Corinthians* for raising *sedition*, for one or two mens sake, against all the *Presbytery*, *Pag.* 62. And exhorts at last, *Let the flock of Christ be at peace with the Presbyters ordained to be over it*, (μετὰ τῆς καθεσταμένης αὐτοῖς πρεσβυτέρου.) So after, *Be subject to the Presbyters, &c.*

Thus the excellent methods of Christs grace, and wisdom toward his Church appear, as to this *peculiar Office*, and *constant Function* of the *Evangelical Ministry*, commanding men to work *the work of God*, that they may have eternal life, *John* 6. 29. which is to *believe in him, whom the Father hath sent, sealed, and anointed with full power*, to *suffer*, to *satisfie*, to *merit*, to *fulfil all Righteousness*; Also to declare and confirm this to his Church; constantly teaching, guiding, and sanctifying it: He hath (for this end) taken care, that *faithful, able*, and *credible* men, should be ordained in an holy, constant succession, to *bear witness* or *record* of him to all posterity; that so others might, by *hearing*, believe; without which, ordinarily they cannot, *Rom.* 10. 14, 15. Nor can they hear with regard, or in prudence give credit, and honor to the speaker; or obey with conscience the things spoken, unless the *Preacher* be such an one, as *entreth in by the door*, John 10. 1. *into the sheepfold*; such as is *sent by God*, either immediately as the Apostles, or mediately as their Successors, from them and after them; who could never have preached and suffered with that *confidence*, *conscience*, and *authority*, unless they had been conscious, that they were rightly *sent of God*, and *Christ*: At whose Word onely this *great company of Preachers* were sent into the world; who so mightily in a short time prevailed, as to perswade men, every where to believe, a report *so strange*, so *incredible*, so *ridiculous*, so *foolish* to *flesh* and *blood*, and to the *wisdom of the world*.

Rom. 10. 14, 15. Psal. 68. 11. Isai. 53. 1. 1 Cor. 1. 18.

6. *Distinct Characters and Notes of the Ministerial Office.*

Thus far then the *tenor* of the whole *New Testament*, (and that one Apostolike Writer *Clemens*) witnesseth, that as *Jesus Christ*, the *great Prophet*, and *chief Shepherd*, 1 *Pet.* 5. 4. was sent, and impowred with all *power* from the *Father*, to carry on the *great work* of saving sinners, by gathering them *out of the world*, into the fold and bosom of his Church; So he did this, and will ever be doing it, till

John 15. 19.

Mat.28.20. till his *comming again*, by ordeining and continuing such means and *Ministry*, as he saw fittest, to bring men into, and to guide them in, the wayes of *saving truth*, of Religious orders and of holy lives; Investing (as we have seen) particular persons whose names are recorded, with peculiar power, to teach, to gather, to feed, and govern his Church, by Doctrine, by Sacraments, and by holy Discipline; Setting those men in peculiar relations and Offices to his Church, as *Fathers*, *Stewards*, Bishops, Shepheards, *Rulers*, Watchmen; *calling them by peculiar* names, and distinct titles, as light of the world, *Salt of the earth*, Mat.5.13. *Fishers of men*, Mat.4.19. *Stars in his right hand*, Rev.2.1. *Angels of the Churches*: Requiring of them *peculiar duties*, as to Preach the word in *season* and *out of season*; to feed *his Lambs* and Sheep; to *fulfill the work of their* Ministry; to *take care of the* flock; against grievous *Wolves*, false teachers; to stop their mouths, *Tit.*1.11. to exhort, command and rebuke with all authority, *Tit.*2.15. to do their work, *as workmen that need* not to be ashamed, 2 *Tim.*2.15. as those that must give an account of their Ministry, and the souls committed to their care and charge by God and the Church. Adorns them also with *peculiar privileges*; promises and *speciall assistances*; takes care for peculiar *maintenance*, 1 *Cor.*9.9,19. and *double honour* to be given them, by all true Christians, 1 *Tim.*5.17. and encourageth them in a work of so great pains, exact care, and consciencious diligence, which must expect to meet alwaies (as now it doth) with much opposition, and *contradiction of sinners*; promising to them speciall *degrees* of glory, and more *ponderous Crowns* of eternall rewards in Heaven.

Joh.21.15. Feed my Lambs; my Sheep. Acts 20.28. Ποιμαινειν. To feed as Shepheards, the flock. 1 Pet. 5. 2. 1 Cor. 4. 4. Let a man so account of us as the Ministers of Christ, and Stewards of the mysteries of God, &c. 2 Tim.4.1,2. 2 Tim.4.5. Acts 20.29. 1 Tim 4.11. Mat.28. *ult.* Heb.13.14. Obey them that have the rule over you, and submit your selves; for they watch for your souls, as they that must give an account, &c. Luke 12.43. Blessed is that servant (the faithfull and wise Steward set over the house-hold) whom his Master comming shall find so doing. Dan.12.3. 1 Cor.9.17. If I do this willingly, I have a reward, &c.

1 Cor.12.29. Are all Apo. are all Prophets? are all Teachers? &c. 1 Cor.9.16. Though I Preach the Gospell I have nothing to glory of (as superogating) for necessity is layd upon me, yea woe is unto me, if I Preach not the Gospell.

By all which, and many others which might be added, the *Demonstration* is clear as the *Sun at Noon day*, to all that are not wilfully blind, That some, and not all, in the Church; and these, not arbitrary and occasionall, but *chosen* and *ordeined persons*, are sent *in a succession* from Christ, in his name, and by vertue of this divine mission, speciall authority, and ordination, to the care, service, and work of the Ministry; they are bound in the highest *bonds of conscience*, to *the glory of God*, and the *salvation of their own*, and others souls, under a dreadfull *woe and curse* of being *guilty* of their souls damnation, who perish by their neglect, to attend diligently, to discharge faithfully, and courageously, as in the name and authority of Jesus Christ the Lord of glory, this *great* and *dreadfull imployment of the Ministry*, which Angels would not undertake

dertake, without they were ſent; nor if ſent, without ſome horror: To which no earthen veſſels are *of themſelves ſufficient*; but through the grace of God, they are made *able and faithfull*, 1 *Tim.*1.12. and being ſuch are both ſucceſſefull, and accepted; while they give themſelves wholy to this *work*; not *entangling themſelves* with other incomberances, but devoting the whole latitude of time, parts, ſtudies, gifts, to this *buſineſs* of *ſaving* ſouls; and this, not in popular and precarious wayes, or only upon grounds of charity; but with all juſt confidence of having *that authority* with them, as well as *neceſſity upon* them, which makes them bold in the Lord; that they *cannot but ſpeak* the things for which they have received power and commiſſion from Chriſt, by the Ordination and appointment of the Governours and guides of the Church, who formerly had received the ſame power; To which none can, without high impudence, blaſphemy, and impiety pretend, who are conſcious to themſelves, to have received no *ſuch authority* from Chriſt; either *immediatly*, or in that one *mediate* way of ſucceſſive ordination, by which he *hath appointed* it to be derived to poſterity: which, I have already proved, cannot by any ſhew of Scripture, no more than in any way of reaſon and order, becomming Religion, be found to have any other way, than by thoſe that are in orders as Miniſters: neither is it intruſted with the community of people among Chriſtians, nor left to every private mans pleaſure.

Onus & opus ipſis angelicis formidandum humeris. Bern.

2 Cor.2.16. Who is ſufficient for theſe things? *i.e.* to ſpeak the word of God, as of God, in the ſight of God, in Chriſt, *i.e.* of ſincerity.

2 Tim.2.4.

2 Tim.4.13, 14,15,16.

Acts 4.19.20.

The Epiſtle of *Paul* to *Tim.* and *Tit.* are the conſtant Canons and divine injunctions for the ſucceſſion of Miniſterial power by way of tryal, impoſition of hands, prayer, *&c.*

7. *None can be true Miniſters, but ſuch as are rightly ordeined.*

... As then ſome men are duly inveſted with *power miniſteriall*, both to act in this power, and to confer it to others after them; and theſe only are commanded by the rule of Chriſt, by their duty or office, and by all bonds of conſcience, to make a right uſe of this peculiar and divine power, for the Churches good; So are all *other men* whatſoever, not thus *duly ordeined*, and impowred, (though never ſo well gifted in themſelves) forbidden, under the ſins *of lying*, *falſity*, *diſorderly* walking, *proud* uſurpation, and arrogant *intruſion* of themſelves into an holy office, *uncalled*, and unſent, either to take this office and Miniſtry of holy things on themſelves, or to confer the power, which they never received, on others; which neither *Melchiſedeck*, nor *Moſes*, nor *Aaron*, nor *Samuel*, nor any of the Prophets; nor *the Lord* Jeſus Chriſt, nor the *bleſſed* Apoſtles, nor any *Evangeliſt*; or any true Biſhop or Presbyter, nor any holy men, *ſucceeding them*, did ever take to themſelves, either as to the whole, or any part of that power and Miniſtry, not ſo much as to be a Deacon, but ſtill attended the Heavenly call, and *miſſion*,

Heb.5.1. Every high Prieſt taken from among men is ordeined for men in things pertaining to God, *&c.* 4. No man taketh this honour to himſelf, but he that is called of God as was *Aaron*, &c. 5. Chriſt alſo glorified not himſelf to be made an high Prieſt, *&c.*

Luke 12.42. Who then is a faithfull and wise Steward, whom the Lord shall make ruler over his household, to give them their portion in due season? 43. Blessed, &c. 1 Tim.3.15. If I tarry long, that thou mayst know how thou oughtest to behave thy self in the house of God, &c.

either *immediatly*, (which was confirmed by *miracles*, and speciall *revelations* or predictions,) or *mediatly*, in such an order and method of succession, as the Lord of the Church, who is *not a God of confusion*, hath appointed, and to this day preserved: who otherwayes would have left his Church short of that blessing, of orderly Government, and Officers appointed for holy ministrations, which is necessary in every society, and which no *wise man*, that is Master of any Family, doth omit to appoint and settle; especially in his personall absence; where he governs by a visible derived and delegated authority given to others; as Christ now doth his Church, as to the extern order and dispensation of holy things.

Peoples duty.

Quomodo valebit homo secularis sacerdotis magisterium adimplere, cujus nec officium tenuit, nec disciplinam agnovit? Isid. Hisp. off. l.2.c.5. ὁ λαϊκὸς ἀνὴρ ὑπὸ τῶν λαϊκῶν ὑποδείγμασιν δέδεται. The Lay-man is bound up by Lay commands to keep his rank and order. *Cl. ep.* pag.53. Nor can, saith he, the Presbyters be cast out or degraded without a great sin. Pag.57. ἀμφοτέρα ἐκ μιᾶς ἐστι, &c. *Exors officii, exors solatii, & præmii*, Is. Hisp. Matth.16.18. Eph.2.20. Heb 6.2.

The *duty of all faithfull people* (in which bounds their comforts are conteined) are no less distinct and evidently confined, in the order of Christs Church; which are, diligently to attend, *humbly* to obey, *Heb.*13.17. thankfully to own, *respect*, *love*, esteem and honor, 1 *Cor.*9.11. 1 *Thes.*5.12,13. liberally to *requite* the doctrine and labors of the true and faithful Ministers, 1 *Tim.*5.17. who are thus over them in the Lord, in a right way and succession of Ministeriall Office *divinely instituted*, and constantly derived authority. In the perpetuating of which, to so many *centuries of years*, since Christs Ascension, by *lawfull and uninterrupted* succession in his Church, the power and providence of God is *not less* remarkably seen, than in the preservation of the *Scriptures*, amidst all persecution, confusions, and variations of humane affairs. Also the love and care of Christ to his Church, the fidelity of his promise is evident: being no less made true *to the Ministry*, than to the whole Church, to be with them to the end of the world: and by the *Ministry* that is made good to the whole Church, that *the Gates of Hell shall not prevail* against the *foundations* of the Church; which are laid upon the *writings*, and by the *labours* of the *Prophets* and *Apostles*; and after them still layed and preserved by able, faithfull, and ordeined Ministers; The consecrating or ordeyning of whom by the Imposition or laying on of hands in a continued succession for the good of the Church, is reckoned by the holy Author of the Epistle to the *Hebrews* among the principles and foundations of Christian Religion; joyned with doctrines of Faith, Repentance, Baptism, Resurrection, and eternal judgement; for other meaning of the ἐπιθέσεως χειρῶν Imposition of hands, I find not by Scripture practise, or the Church afterward, so clear and constant as this in Ordination to an holy Ministry. Nor can Confirmation be rightly done to the Baptised and Catechised, but by those who are ordeined.

That

That to deny the *Ordination* and due *ſucceſſion* of Miniſters, by which to carry on the work of Chriſt in his Church; or to ſeek to overthrow it in any Church, is all one, as if men ſhould deny thoſe grand and fundamentall points of Faith, Repentance, Reſurrection, and judgement, to have been taught by Chriſt; or Baptiſm to have been inſtituted; that to overthrow and aboliſh the conſtant Miniſtry and Office in the Church, can be the deſign of none, but thoſe, who care not to turn *Infidels*, and to live in all Atheiſtical profaneſs.

If then, there be any force or authority from Scriptures as the Oracles of God, to prove by precept, inſtitution, or example, the religious neceſſity of any *peculiar duties*, or *holy Offices*, and divine Miniſtrations, by which men are made Chriſtians, and diſtinguiſhed as the Church of Chriſt from the world; if the Preaching the word of life, the teaching of the hiſtories, the opening of the myſteries, the urging the precepts, the denouncing of the terrors, the offering the promiſes, the celebrating the Sacraments; the binding to wrath, and ſhutting up to condemnation, all unbelievers and impenitents; the *looſing* of penitents and opening Heaven to them, by the knowledge of Law or Goſpell; if theſe or any other *holy miniſtrations* be neceſſary, not to the well-being only, but the *very being* of a Church Chriſtian; Sure there there is (as I have ſhewed) no leſs ſtrength, pregnancy, and concurrent Scripture clearneſs, to convince, and confirm, the *peculiar office*, divine *power* and *function of the* Evangelicall *Miniſtry*; Without which all thoſe miniſtrations muſt needs have ceaſed long agoe, as to any notion or conſcience among men, of holy, divine and Chriſtian; that is the appointments, inſtitutions, meſſages, or orders of Jeſus Chriſt; which could never carry any ſuch marks of divine credit and authority, meerly from vulgar credulity and forwardneſs of reception; or from generall common talk and tradition among men, if there had been no peculiar men appointed by God, in his name and by his Commiſſion, to hold forth to the world this great ſalvation; to convince, or convert, or leave men without excuſe; As there can be no valid meſſage, autoritative *Embaſſie*, credible *aſſignment* or *conveyance*, of truth, promiſe, command, duty, comfort, bounty, or love to others, where there is only a *generall* fame and *unauthoriſed* report; without any ſpeciall Meſſenger, *Embaſſador*, *Aſſigner*, and *Conveyer*; to the authority of whoſe ſpeech, and actions, or conveyances, not any mans own forwardneſs, nor others eaſineſs, and credulity doth ſuffice; but ſome peculiar characters, Seals and evidences, by letters of credence, or other ſure and known tokens of a truly aſſigned and really derived authority, do give ground to believe, or *power* to validate, what any man ſo performeth, not in his own name, or for his own intereſts, but to an others; who principally *employs* him; and who only

can make good, what he ſo far promiſeth, or declareth, or ſealeth, as he hath commiſſion and authority from another ſo to do: No man that ſpeaks or negotiates in anothers name, eſpecially in matters of great conſequence, of as high a nature, as life and death, can expect to be believed by *wiſe* and *ſerious men*; and that they ſhould accordingly order both their affections, and all their affairs; unleſs they ſaw the marks of infallible authority; far beyond the confidence of a trivial *talker*, and a bad *orator*. In this point then of a *peculiar office* and *function* of the *Miniſtry Evangelical*, which is divinely inſtituted, in which, ſome men are *ſolemnly inveſted*; by which, all Religion is confirmed and preſerved to the *Church*; We have, not onely full meaſure from *Chriſt* himſelf, and heaped up by *Apoſtolical precept* and *example*, evidently ſet forth in the *Scriptures*, and preſſed down by *after Hiſtories* of the *Church*, in a conſtant *ſucceſſion*; but it is alſo *running over* by thoſe neceſſary accumulations, which all *right reaſon*, *order*, and *prudence*, do liberally ſuggeſt, both in the Theory, and the Practick.

The peculiar Office of the Miniſtry confirmed by Reaſon.

8. For, firſt, no man by any *natural capacity*, or *acquired ability* as a *reaſonable Creature*, is bound in conſcience, to be a *Miniſter* of the *Goſpel*, and *holy Myſteries* to others; for then, all men and women too ought to be ſuch, or elſe they ſin.

Secondly, Nor yet by any *civil* and *politick capacity*, as living in any *Society*, or *City*, can any man be obliged to direct, and guide others in the things of God; ſince, that *relation* inveſts no man in any *civil power*, *office*, or *authority*, until the *ſupreme fountain* of *civil power* calls him to the place, and endues him with ſuch power; much leſs, can it put any into an authority, which is *divine*, *ſpiritual*, and *ſupernatural*; to act, as in Gods and Chriſts name, and to higher ends, than *humane*.

3. Nor thirdly, doth any *religious common capacity*, as a *believer*, or a *Chriſtian*, or as endued with *gifts* and *graces*, furniſh any one with *Miniſterial power*, and lay that duty on him; for then every Chriſtian, great and ſmall, yong and old, man and woman, ought to *miniſter holy things* to others; to challenge the *Keys of Heaven* to themſelves; to be as in Chriſts ſtead, to rule and overſee his houſe; which cannot avoide, as the *Apoſtle* proves, abominable abſurdities, and deteſtable confuſions; no way beſeeming the *wiſdom of Chriſt*, the *maieſty of Chriſtian Religion*, or that *order* and *decency* which ought to be in *Church-Aſſemblies*; being as contrary to reaſon, as if *every ſervant* in an houſe ſhould challenge the power of the *Keys*, and the *Stewards* place; or every member, the office of the eyes, tongue, and hands, by vertue of that common relation it hath, (as well as theſe parts) to the ſame body, the ſame ſoul and head.

1 Cor. 12. 25, 29. Are all Apoſtles? are all Prophets? are all Teachers, &c.

18. All are not, nor are any ſuch as they are Chriſtians or gracious, &c.

1 Cor. 12.

As

As then *right reason* tells us, beyond all reply, That neither natural, nor civil, nor religious, common gifts, endowments, or abilities instate any person in the office of *Magistrate, Judge, Ambassador, Herald, Notary,* or *publick Sealer,* (which places require, not onely *personal sufficiencies* for the office; but an *orderly designation* and *induction* to it, from the *fountain* of *civil power,* either mediately or immediately:) The same *right reason* (which is most agreeable and servient to true *Christian Religion*) requires a *right derivation,* or *conveyance,* of all *supernatural, Ministerial, Church power* (which is in, and from *Jesus Christ,* as the *sole supreme head,* and *divine origin* of it) either immediately, as they and none others had, to whom *Christ* first consigned it, and both by miraculous gifts and works confirmed it to be in them; or mediately, as those *Bishops* and *Presbyters* had it, who without *force, fraud,* or any *sinister way* of *usurpation,* or *bold intrusion,* received this *power* from the *Apostles,* by *prayer* and *benediction,* with imposition of their hands, *in the name of Christ*; and from them, their *successors* have lawfully derived it (without interruption) to the true Ministers of the *Gospel,* even to this day (as I have proved;) which not onely the *Scriptures,* of undisputable *verity,* but even those other, very *credible Histories* of the *Church,* and other *Records* of *learned* and *holy Men* in all ages to these times, which the *providence* of *God* hath afforded us, do abundantly declare; all which to deny, with a *morose perverseness,* or *rustical indifferency,* is, as if a *Hog* should answer all arguments with *grunting.* And to act contrary to so strong a stream of concurrent *Authorities,* both as to the judgment and practise of the *Church* in all ages, is a work onely fit for *Ranters,* and *Seekers,* and *Fanaticks*; or for *Jews, Turks,* and *Heathen Infidels,* but not for any *sober Christian* that owns in the least kinde, the Name of *Jesus Christ*; or desires to be a member of any true *Christian Church:* In which, as all true and humble Christians have always enjoyed, and with thankfulness owned the *rightful succession* and *authority* of their *ordained Ministers, Pastors,* and *Teachers*; so the *Lord* from Heaven, in all ages, hath witnessed to them; by his *blessings* of *truth* and *peace,* on the hearts of his people, and by their means chiefly continuing the light of the *Gospel,* to these days, amidst those *Heathenish persecutions, Heretical confusions,* and *Schismatical fractions,* which have sought to overthrow, the *Being,* or the *Purity,* or the *Order* and *Unity* of the *true Church.*

To this judgment and testimony of *Scriptures,* and antient *Writers* (both in *right* and *fact*) I might adde a *cloud of witnesses,*

Fraus est & injuria quicquid agitur sub alterius persona, sine debita ab illo autoritate. Reg. Jur.

Matth. 28 18. All power (πᾶσα ἐξουσία) or authority is given unto me in Heaven, and in Earth; that is, in order to perfect Christs design, his Churches good.

Acts 1. 8. *Autoritas delegata, ab alterius voluntate pendet; tam quoad ipsam potestatem, quam ad derivandi modum.* Reg. Jur.

1 Cor. 4. 19. I will know, not the speech of them that are puffed up, but the power. V. 20. For the Kingdom of God is not in word, but in power. *i. e.* That holy polity and orderly Kingdom, which Jesus Christ hath set up and governs in his Church, is not managed by confident praters, but by authoritative Preachers. Matth. 7. 28. As Christ Jesus, so his true Ministers teach and administer holy things, as men having authority, and not as the Scribes.

from later *reformed Divines*, which were very learned and very *holy men*, far above the *vulgar ſpirits*, both in other *Churches*, and in this of *England*, all agreeing with our excellent Biſhop *Jewel*, That no may may intrude himſelf into the *Miniſtry* by his own will and pleaſure; or by any others, who are not of that *Order* and *Calling*; but he ought to be lawfully called, and duly ordained by thoſe, in whom the *lawful ſucceſſion* of *ordinative power*, ever hath been, and ſtill is rightly placed and continued. Agreeable to which, there is a whole *Jury* of *eminent Modern Divines*, alleged by a late induſtrious and ingenuous * *Author*, who hath ſpared me that pains.

Biſhop *Jewels* Apology. *Miniſtrum Eccleſiæ legitime vocari oportere, & recte atque ordine præfici eccleſiæ Dei: Neminem autem ad ſacrum Miniſterium pro ſuo arbitrio ac libidine poſſe ſe intrudere.*

* See Maſter *Halls* Pulpit guarded.

9. *The Prieſtly order among the Jews.*

4. I may adde by way of confirmation of that *common equity*, and *rules of order*, which muſt be among men in all things; and moſt neceſſarily in things *truly religious*, The *inviolable Function*, and *peculiar Office* or *Order* of the *Prieſts* and *Levites*; which were the Miniſters of the *Lord*, in his *antient Church* of the *Jews*; which is a moſt convincing inſtance, to prove not the *ſameneſs* and *ſucceſſion* of that *Order*, but the *equity*, *comlineſs*, and *exemplarineſs* of a *peculiar Miniſtry*, for holy things, among Chriſtians under the *Goſpel*; ſince that *Levitical Miniſtry* was not more holy, or honorable, nor more diſtinguiſhed in power, and authority, and office from the people, than this in the Chriſtian Church; which is more immediately derived from Chriſt, as clearly inſtituted and ordained by him, and more fully exhibitive of him, both in the Hiſtorical Truths, and in the Myſtical gifts and graces of his *Spirit*: Yet we ſee, who ſo deſpiſed or violated that Order and Miniſtry among the *Jews*, under pretence of a *common holineſs* in *Gods people*, (who were in a ſpiritual ſenſe indeed called an *holy Nation* and a *royal Prieſthood*) ſo as to confound the Functions and Offices, divinely diſtinguiſhed, either the earth from beneath devoured them, or ſome other remarkable judgement fell upon them, as on King *Uzzah*; So long, as Gods love to the *Jews* was ſeconded with his *jealouſie* for their good. When (indeed) their *Apoſtacies* and *Rebellions* had alienated Gods love from them, he then ſuffered thoſe *ſad* and *unſanctified levellings* to come among them, conſecrating *the meaneſt of the people*, and who ever would relieve his worldly neceſſities, by being a Prieſt to thoſe *Taliſmanick Calves*; under which *new modes* and *figurations*, the *Iſraelites* were for ſome wicked *reaſon of State*, perſwaded by *Jeroboam* to worſhip their God. So *Hexod* when he had got the Kingdom over the *Jews*, (*ex ima & infima plebe conſtituit ſacerdotes*) made of the baſeſt people Prieſts, *&c.* Euſeb. *Hiſt. l.* 1. *c.*7. Which ſevere indulgence of God to them, in ſuffering them to have ſuch

Θεῖον τὸ χρῆμα ἡ ἱερωσύνη καὶ ἐν ἀνθρώποις. Niſſ. de vita Moſ. & Aronis Virga. ἡ θεία καὶ ἡ ἀνθρωπίνης φύσεως μέσον ἱερωσύνη. If. Pel. l. 3. ep. 20. Philo. Judæus, de ſacerdotio Aaronis, calls it, μεγὰς ἐξάιρετον, οὐ θνήτιον ἀλλ' ὁλύμπιον κτῆμα. Numb. 16. Exod. 19. 6. 2 Chro. 26 20. *Uzziah* ceaſed to be fit to rule as a King, being ſmitten with Leproſie, who uſurped the office of the Prieſt. 1 King. 13. 33.

ſuch ſorry and unſanctified Prieſts, was no other, but a *fearful preſaging* of thoſe *deſolations*, which ſoon after befel that people of *Iſrael* for the ſins of *Jeroboam*; who by his policy of new faſhioned Prieſts, and *levelled*, that is, aboliſhed, and profaned Religion, is for ever branded with that mark of *making Iſrael to ſin*, and was the occaſion of cutting off his name, and deſtroying his poſterity from off the face of the earth. Certainly, in times, when the *Jews* feared God, if all the Prieſts and Levites, whom God had appointed to miniſter before him, had *failed by death*, or *defection*, the *Ark in the Wilderneſs* muſt have ſtood ſtill, or the *ſervice of the Temple* have ceaſed, till by ſome new Commiſſion or Authority, the *Lord* had ſignified his pleaſure to his Church and people: Nor would the devout and zealous *Jews* have thought preſently, every ſtout *Porter*, or luſty *Butcher*, would well enough ſupply the room of the *Prieſts* and *Levites*; much leſs would they have beat and crouded the true Prieſts yet living, and ſerving in their offices and courſes, out of their places, onely becauſe thoſe others had *naturally ſhoulders*, which could bear the *Ark* and the *holy Veſſels*; or *hands*, which had skill to *ſlay a beaſt*, and *dreſs a ſacrifice*. I ſee no reaſon, why the *Evangelical Miniſtry* ſhould be leſs ſacred or inviolable, ſince it hath as much of *reaſon*, *order*, *uſefulneſs*, and *neceſſity*; alſo no leſs expreſs *authority* from Chriſt, and *divine Inſtitution*; together with many hundreds of years holy and conſtant ſucceſſion in all Churches: That to invade this, or violate and abrogate it, ſeems no leſs to any true Chriſtian, than to croud Chriſt out of his throne; to juſtle him out of his *Prieſtly*, *Prophetick*, and *Kingly Offices*: It is like *Julian* the Apoſtate, loudly to blaſpheme, or proudly to reſiſt, and inſolently to do deſpight too that *holy Spirit* of *truth*, *power*, and *order*; by which, theſe (χαρίσματα) gifts of power, and authority Miniſterial, have always been, and are ſtill given and diſpenced to his Church, in the way which Chriſt appointed; which the holy Apoſtles practiſed, and the Chriſtian Churches have always imitated.

Θεσπέσιον τι χρῆμα ἡ ἱερωσύνη ἐστὶ καὶ ὄντων ἀπάντων τιμιώτατον. Il. Pel. l. 2.

1 King. 13. 34.

5. I might yet adde the *common notions* and *univerſal dictates* of all mankinde; who, by the *light of nature*, and that *innate veneration* of ſome *Deity*, which they eſteemed the *inventer* and *inſtitutor* of their *Religion*, agreed always in this; That, whatever *Gods* or *Religions* they owned, their *holy Rites* and *Myſteries* were always publickly taught, celebrated, and maintained, by ſuch as were *ſolemnly inveſted* with, and reverenced under the *peculiar name* and *honor* of that *ſacred Office*, and *ſacerdotal Function*, which they held divine, as *Herodotus* tells us; which (ἱερὰ ἀμυήτῳ) none not *initiated*, or not *conſecrated* by the wonted Ceremonies, might profanely uſurp:

10. *Light of Nature in the Heathens.*

Dii proximi ſunt Deorum ſacerdotes. Tul.

ἱερωσύνη πάγκλυτος καὶ θεία. Herod. *Plutarch* Euterp.

Plutarch. Moral. p. 778. τοῖς ἱερεῦσιν ἀεὶ καὶ τιμὴ ἐν πόλεσι γέγονεν, ὅτι τ' ἀγαθὰ παρὰ θεῶν, καὶ μόνοι ἀνυπεύθυνοι καὶ φίλοις καὶ οἰκείοις, ἀλλὰ καὶ πᾶσιν αἰτίοις τοῖς πολίταις.

Tac. Ann. l. 3. A. Gellius. l. 3. c. 15. *Sacerdotes è vitiis indoctis & impolitis ſacrandi non ſunt quibus non datum eſt intelligere civilia, multo magis denegatum eſt diſſerere divina.* Min. Fæl. *Sacerdotes Egyptii conſtituebant ex optimatibus tum genere tum ſcientia.* Clem. Alex. στρω. ἡ ἱερατικὴ βάσις τῆς πολιτικῆς σεμνότερος. Julian. Imp. epiſt. *Sacerdotalis vita politicæ Præſtantior.* πῶς ἂν κρείττων κριθείη μὴ ὁ θεμιτὸν ᾖ. Plato. Phedo. ...ἐχθρὸς ἐκεῖ ἐστι βάσιλος. In bello victores cum ſint, ſolent omnes gentes, πῶς ἱερὸν φυλάσσειν. Clem. Al. 2 Tim. 3. 3. Ἀχάριστοι, ἀνόσιοι ἄστοργοι. Unthankful, unholy, without natural affections, diſobedient, *&c.* 2 Cor. 4. 7, 11, 12. Earthen veſſels, Death worketh in us, *&c.*

Plutarch tells us, both among *Romans* and *Greeks*, they generally in all Cities paid great *honor* and *reſpect* to their Prieſts and holy men; becauſe thoſe obtained of the gods good things, not onely for themſelves, and their families, but for the whole Cities where they lived. *Tacitus* tells us, That the cheif Prieſts were alſo, by the Divine Munificence eſteemed the chiefeſt of men, leaſt ſubject to anger, envy, or other mean affections from any men: So *Aul. Gellius* ſets down at large the *ſolemnities* and *honors* for *veſtments* and other regards, which among the *Romans* was uſed toward the *Flamines Diales*, or *chief Prieſts*; whom they eſteemed next their gods, whoſe word was always to be taken without any oath; they thought all holy things profaned, if any men unſacred preſumed to meddle with them, or partake of them; much more, if ſuch an one officiated in them.

It cannot be any thing of true Chriſtian piety or holineſs, which makes any men in the *Church* of *Chriſt* degenerate from the very *principles of nature*; whoſe light is never deſpiſed by any, but thoſe, that are *without natural affections*, among other their black Characters, which are proper to thoſe, *who have a form of godlineſs, but deny the power of it*; The ſtrangeſt prodigies that ever were indeed, of ſo *profane a wantonneſs*, under pretences of *enlarged piety*; ſtriving to remove all bounds of duty, and reſpect to God or man; nor did ever ſober men think themſelves abſolved from that honor and reſpect, which is due to God and his *holy Service* or *Miniſtry*, becauſe of the *perſonal infirmities* which may be ſeen in thoſe that are his *Miniſters* to us: We ſhall neither as men nor Chriſtians, have any to ſerve God or man in the way of true Chriſtian Religion, if we will allow none with their *failings*: The *Divine* is to be diſtinguiſhed from the *Man*; there may be the *power of God* with the *weakneſs of man*, as in Saint *Paul*; Nor need we be more choiſe and curious, than God himſelf is.

11. *A peculiar Office of Miniſtry, neceſſary for the Church.*

... 6. Nor is there a greater *benefit* and *conveniency* to the *Church*, than a *neceſſity* of having a *ſpecial calling* and *divine inſtitution* of the *Miniſters* of the *Goſpel*; For we may not in this truſt to the *good natures* and *good wills* of *Chriſtians* in common, (if perſonal abilities and willingneſs would make a *Miniſter of Chriſt*, which they will not:) Certainly, no men are ſo *good natured* of themſelves, (without hopes of gain or ſome benefit) as of their own good will, to undertake, and conſtantly to perſevere in ſo hard and hazardous (beſides ſo holy) a *ſervice*,

vice, as this, of holding forth to a *vain*, *proud*, *carnal*, *hypocritical*, *persecuting*, and *devilish world*, so despicable and ridiculous a doctrine as this of a *crucified Saviour* at first was, and still seems to the *natural*, or onely (ψυχικῷ) *rational man*; unless there were by the wisdom and authority of Christ, such ties of duty and calling laid upon some *mens consciences*, as, onely the *mission* and *mandate* of *God* can lay upon men; who are not naturally more disposed to go on Gods errand, than *Moses*, or *Jeremy*, or *Jonah* were: And however, now the peace, warmth, and serenity of times, hath made the Ministry of the *Gospel*, a matter of *covetousness*, or *popular ambition*, or *curiosity*, or *wantonness*, to many of these new *Preachers*, who with *rashness*, *levity*, and a kinde of *frolickness*, undertake that work, which the best men and Angels themselves, would not without much weeping (as Saint *Austine* that day when he was ordained a *Presbyter*) or with *fear* and *trembling* undertake; yet the *rigor* and *storms* of *primitive times* (it is very probable) would have *quenched* the now so *forward heats* and *flashes* of these mens spirits: When to *Preach* the *Gospel*, and to *preside*, as a *Bishop* or *Presbyter*, in the *Church*, was to expose a mans self to the *front* of *persecution*; to stand in the gap against the violent incursions of malicious men, and cruel devils; To be a Minister of *Jesus Christ*, was presently to forsake all, and to take up the Cross and follow *Christ*; to adopt, with *holy orders*, *famine* and *nakedness*, *banishment*, *prisons*, *beasts*, *racks*, *fires*, *torments*, *many deaths in one*; so that, unless there had been *divine authority enjoyning*, *power enabling*, and *special grace assisting*, the *Ordainers* in the Name of *Christ* sending, and so in conscience binding; together with gracious promises of a reward in Heaven, incouraging the *ordained*; doubtless, the glorious *Gospel* of *mans salvation*, had ere this been buried in oblivion; none had believed that report, nor heard of it, if none had dared to preach it; and none would of his own *good will*, have been so hardy, or prodigal of all *worldly interests*, *honor*, *liberty*, *safety*, *estate*, and *life*, as to adventure all *needlessly*, and *spontaneously*, on such a *message* to others, so unwonted, so unwelcome, so offensive to the ears and hearts of men, unless he had been conscious to a *special duty* laid upon him, by *divine authority*; which was always derived in that *holy* and *solemn Ordination*, which was the inauguration of Ministers to that *great* and *sacred Work*.

Vera cruce digni qui crucifixum adorant. Insana religio. Cecil. *Exitiabilis superstitio.* Tacit. Annal. l. 15. παλαιόν μοχθηρὸν (ὀλίγα δεῖν) ἅπαντα ἀναπέπλασται. Julius Imp. ep. 7. 1 Cor. 2. 14. *Exitiabilis superstitio: Auctor ejus Christus, qui Tiberio imperante per procuratorem Pontium Pilatum supplicio affectus.* Tac. l. 15. Annal. *Miranda, etiam pudenda credit christianus; cujus fides impudens esse debet.* Tert. de Bapt. *Sacra sacrilegis omnibus tetriora.* Cecil. de Christian. Αἵρει τὰς ἀθέους ζωτικῶτα Πολύκαρπος. Euseb. hist. l. 4. c. 14. *Else Christian Religion would have failed.*

This indeed gave so great *confirmation* and *courage* to the *true* and *ordained Ministers* of the *Gospel*, that, *believing*, what they preached of a *crucified Saviour*; and knowing whose *work* it was, in whose *Name* they were *ordained*, by whose *power* they were *sent*, *Multi barbarorum in Christum credunt sine characte re vel atramento scripturas habentes per Spiritum in cordibus suis salutem, & veterum traditionem diligenter custodientes, quam Apostoli tradiderunt iis quibus committebant ecclesias; cui ordinationi assentiunt multae gentes.* Iren. l. 4. c. 4.

to

to how *great ends* their *labors* were deſigned, even to *ſave ſouls*; they willingly bare the Croſs of Chriſt, and counted it a *crown* and *honorary addition* to their *Miniſtry*, to be thought *worthy to ſuffer* for the Name of Chriſt; that what any of them wanted in the power of miracles, was made up in the wonder of their *patience*; when no *Armies*, no *State*, favored them, and both oppoſed them; when they had no temptations of getting a *better living* by preaching, than any other way; but rather loſing of what they had; when they expected *few applauders* of their boldneſs and forwardneſs; many *perſecutors* and *oppoſers* of their *conſciencious endeavors* to do the *duty*, which Chriſt, by the Church, had laid on them; when they might not grow reſtive and lazy, and *knock off* when they pleaſed; but a *wo*, and a *neceſſity*, and an *heavy account*, to be given to the *great Paſtor* of the Church, *Chriſt Jeſus*, always ſounded in their *ears*, and beat upon their *mindes*: Theſe put them upon thoſe *Heroick reſolutions*, to endure all things for Chriſts ſake, and the Churches ſake, and the *good of thoſe ſouls* committed to *their charge*. Nor did they *remit* their *care*, or ſlacken the conſcience of their *duty*, in *preaching diligently* the *Goſpel*, becauſe of the *forwardneſs* and *ſeeming zeal* of thoſe, that were *falſe Brethren* and *falſe Apoſtles*; who out of *envy*, or *ſpight*, or for *filthy lucre*, or any *vain-glory* among Chriſtians, ſet up the *trade of preaching*, upon their own *ſtock of boldneſs*; without any *miſſion* from Chriſt, or thoſe, to whom he had *delegated that power* to *ordain fit* and *able men*: Their ſeeming good will, and readineſs to preach, did not free them from the brand of *falſe Apoſtles*, and *deceitful workers*; *Satans miniſters*, and *meſſengers* ſent to *buffet*, not to *build* the Church; *Wolves* in *ſheeps clothing*, ſerving their *bellies*, and not the *Lord Chriſt*, or the Churches good; whoſe order and authority they deſpiſe: Nor can they be faithful to *Gods work*, unleſs they keep to his *word*; both, as to the *truths delivered*, and the *order preſcribed*, and the *duties enjoyned*, and the *authority eſtabliſhed*: Chriſt doth not onely provide food for his *family*; but *ſtewards* alſo, and *diſpenſers* of it, who may, and muſt ſee to give every one *their portion* in due ſeaſon, rightly *dividing* the *Word of truth*; There is not onely *plenty*, but *order* and *government* in *Chriſts houſe*; nothing leſs becomes the *ſervants of Chriſt*, than this *ſharking* and *ſcrambling way* of theſe *new men*, who will ſnatch and carve for themſelves, and diſpence to others, what, when, and how they liſt. It is juſtly to be feared, they are *theeves*, and come but to *ſteal* and *deſtroy*, who like not to *come in at Chriſts door*, but are thus *clambring* every where over the *wall*; and (confident of their numbers) dare to do it, not in the darkneſs of their *Night Conventicles*, but (as *Abſalems* inceſtuous rapes) at the *noon-day*, and in the eyes of this whole Church; to its great *grief* and *ſhame*, and to its

Acts 5. 41.

2 Tim. 2. 10. I endure all things for the elects ſake, &c.
2 Cor. 11. & 12.
Phil. 1.
Tit. 1. 11.
1 Tim. 6. 5.
Rom. 16. 17. I beſeech you Brethren mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned, and avoid them.
Verſ. 18. For they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.
1 Cor. 4. 1, 2.
John 10. 1, 2.

no

no little *danger*; Theſe intruders appearing more *like plunderers* of the reformed Religion, than any way like to be humble able and faithfull Preachers; Nothing can portend good to the Church of Chriſt, that carrys beſides groſs defects ſuch a *face of diſorder*, violence, inſolency and confuſion; which, if theſe wayes of ſome men do not, many wiſe and godly Chriſtians have loſt their eyes.

12. *The weight of the work of the Miniſtry requires peculiar and appropriated workmen to it.*

7. Furthermore, One great miſtake of our *Antiminiſteriall Levellers* is, from that *mean* and *ordinary* eſteem, they have of the work, duty, and undertaking of a Miniſter; this makes them have ſo ſlight and indifferent thoughts of it, both as to the *ability* and *authority*; requiring very ſmall meaſure of true *abilities*, and none at all of due *authority*; further, than any *preſumer* of *his gifts*, will challenge to himſelf.

When as indeed, all *reaſon*, *Religion*, and holy *examples*, do *teach* us; That the *work of a* Miniſter of the Goſpell is not meerly a *matter of lip labour*, of *voluble ſpeech*, of confident *countenance*; making a ſhew, and flouriſh to others of that knowledge, reading, memory and elocution, which any man may have upon an ordinary account: There goes more to make a *work-man*, than to have good *materials* and tooles *amaſſed* together; To heap up theſe, or lay them forth to others view is not to build. To be arbitrarily, or occaſionally, or impertinently, or charitably buſie in exerciſing mens private gifts, as to Chriſtian knowledge, is not preſently, to do that *great and good work*, which the Apoſtle commends, which Chriſt enjoyns his Miniſters, and which the *Church needs*. Every one that can handle the Hod, or the Mattock, or the Trowell, is not inſtantly an *Architect*, or may vye with *Vitruvius*. Nor can every knowing Chriſtian, diſcharge that part of a *throughly furniſhed workman*, who needs not *to be aſhamed*: as having materials, and Tools, and skill, and command.

See St. Chryſoſt. περὶ ἱερωσύνης, largely and eloquently ſetting forth what excellencies are required in a Miniſter above other men; ſays ὅση πρὸς τὰ ἄλογα τῶν λογικῶν ἀνθρώπων διαφορά, as in a Sheep heard above the Sheep, &c. 2 Tim. 2. 15.

There is a great difference between that *plauſible cunning*, which *draws Diſciples after mens ſelves*, and that *Miniſteriall* conſcience which makes *Diſciples* to Chriſt; between the *ſetting up* among the *many popular Maſters*, who love to hear themſelves ſpeak, and the *being ſent* as *Embaſſadors*, to ſpeak in the *name of Chriſt*; which is, not to get a *petty Magiſtery* and name among men; but to make known, as *they ought*, the holy *name* and myſteries of Jeſus Chriſt: Nor is this, only to walk in the cool of the day; in the midſt of an *Independent Paradiſe* (which other Miniſters labours have planted, (where ſome elderly, better inſtructed, and wealthier Chriſtians fancy they want nothing to compleat

Hoc habent hæretici artificii, plus perſuadendo quam docendo, cùm veritas docendo perſuadet, non perſuadendo docet. Tertul. adv. Vul. παραγγέλια. Acts 20 30. καπηλεύοντες τὸν λόγον τοῦ Θεοῦ. 2 Cor. 2. 17. Who uſe the word of God as Huckſters do good ware, mixing it with bad to mend it the better. *Negotium illis in verbi adminiſtratione, non Etenicos convertens, ſed noſtros evertendi; noſtra ſuffodiunt, ut ſua ædificent.* Tertul. adv. Hær. c. 42.

them, but the *contentment* of an *imaginary Reign* and *Empire*; and are content to allow liberally to any Miniſter, that will aſſume them into a participation of *Church power*, that they may but think themſelves *to rule*;) But it requires ſuch an humble diligence, as is willing to *bear the heat and burthen* of the day; to contend with *younger ignorance*, and *elder obſtinacy*, and aged *tetricalneſs*; not diſdaining, nor nauſeating the *cramb* of *Catechiſing*, to which principles few of the new *modelling Preachers* will deſcend: as loath to abate of thoſe *high*-ſoring *notions*, and *ſeraphick ſpeculations*, in which they pleaſe themſelves, more, than any of their *hearers*; who ſeek to profit our ſouls, rather than vainly to applaud their *vainer teacher*; who thus new dreſſed and ſet up greatly deſpiſeth his poor *neighbour Miniſters pains*, ſerving only to breed up, as in a *nurſery*, ſuch plants, as he is to tranſplant to his congregationall Garden, and ſo to gather in due time the fruits of them to himſelf.

Vulgus quæ non intelligunt impenſius miratur. Jerom.

No, the work of a *worthy Miniſter* is ſuch, as muſt fit him, as well to ſtoop to lay the loweſt *foundations*, in the youngeſt *Cathechiſts*; as to ſet up the Crown and Corner ſtone of the higheſt Pinnacle in the *moſt advanced* Chriſtians: He muſt know how to treat, both the *weak* and the ſtrong, the ideot and the learned, the babes and ſimple, as well as the men grown and *well-inſtructed*; that ſcorns not the meaneſt, nor fears to do his duty to the *greateſt* in the world; To which work there ought to be ſuch an *a dequation*, as to do every thing becomming ſo *high and heavenly a Maſter*; ſo holy and great a work, wherein the Apoſtle requires as to the doctrine and manners too *uncorruptneſs*, *gravity*, *ſincerity*, *ſound ſpeech*, that cannot be condemned, *&c.* ſo that the Office and work of a Miniſter requires, not only *communicative* abilities for knowledge and utterance, but imports alſo *duty*, *conſcience*, *care*, ſolicitouſneſs, skill, fidelity, diligence, intentiveneſs, zeal, exactneſs, prudence and higheſt diſcretion, as in a moſt *weighty matter*, of infinite concernment; wherein the glory of God, the honour of our Saviour, and the good of mens ſouls is highly *engaged*: So that it is, not a *ſpontaneous curteſie*, or a pleaſant *variety*, or a *plauſible novelty*, or a *profitable* art, and trade or *myſtery of living*; but a *ſerious cuſtody committed*, a *precious charge* depoſited, and a ſtrict *account to* be returned, of the *Miniſteriall* negotiation and function.

οἰκονομὸς χριστοῦ. Tit. 2. 7. 8.

De Sacerdote Chryſoſt. Σεμνὸς καὶ ἀπαρακίνητος, φοβερὸς καὶ πρᾳότητι κεκραμένος, ἀρχικὸς καὶ κοινωνικὸς, ταπεινὸς καὶ ἀδέκαστος, σφοδρὸς καὶ ἥμερος, περὶ Ἱερ. σ. παραγγελθὲν. 1 Tim. 6. 20. 2 Tim. 1. 14.

That good thing which was committed to thy truſt, keep, *&c.* Heb. 13. 17. As thoſe that muſt give an account for their ſouls. *Horribile effatum* (λόγον ἀπολοῦσιν τες) *miniſtris non ſine conſternatione & animi deliquio audiendum.*

What is requiſite in a Miniſter.

So that a Miniſter had need to have *the eye* and *illumination* of an *Angel*, the *heart* and compaſſion of *a Father*, the *tenderneſs* and indulgence of *a Mother*, the caution and courage of a *Commander*

der, the vigilancy of a *Watchman*, the patience of a *Shepheard*, the zeal of a *lover*, the diligence of a *woer*, the gallantry and honour of an *Embaſſador*, who as he gives no cauſe, ſo knows not how with patience to ſee his Maſter or Meſſage affronted or neglected; The wiſdom and diſcretion of a *Counſellor*; The conſtancy and reſolution of a *Pilot*; whom no ſtorm muſt drive from the Steerage, whom it becomes to be *drowned* with his hand on the helm.

ἐπισκοπον δὲ δεῖναι ἀφθαλμὸν δεῖ, πάντα ὁρᾶντα, μᾶλλον πεφρουρημένον ὡς πολυόμματα ζῶα. Ezek. 1. 18. Pel. l. 1. Ep. 151.

Ἀνυπεύθυνος ἔστιν ὁ διδασκάλικος λόγος ἐν πικίλλῳ ἐπιζητεῖ τῷ τῆς ἐπιτίμησις ἐπιτομίαν. Gr. Niſ. de Caſt.

For a true Miniſter who is enabled by God, approved by man, and ſo duly ſent and ordeined by both, to the ſervice of Chriſt in the Church, hath upon him, not only ſomething of the honour and authority, but of the duty and care of Parents; and that right of primogeniture, which *from Chriſt* is derived to them; as from *the elder* among many *brethren*; which is *to teach*, inſtruct, provide for, direct and govern in the *things of God*, the younger ſucceſſion of the family of Chriſt: Yea more, every true Miniſter hath part of the *work of God* aſſigned to him, having a *Deputation*, or *Lieutenancy* from Chriſt to fulfill what he hath graciouſly undertaken, (not as to *meritorious ſatisfaction* (which Chriſt alone hath perfected, but) as to *Miniſteriall inſtruction* and paſtorall government; teaching mankind, to know the will of God, how he is to be *ſerved*, and how they may be ſaved, yea, and ruling them that are Chriſts with his Scepter; Furniſhed as the Ark with the Law, with *Manna*, and with *Aarons* rod, to convince men of ſin, to comfort them with promiſes, and to keep them in holy bounds by juſt authority and Chriſtian Diſcipline.

ἐπιμελείαν μεγίστην τὴν διδασκαλικὴν. vocat. Socrat in Pl. Apol. *Paternum eſt docendi munus.* Heb. 2. 12. I will declare thy name among my brethren, *&c.* 2 Cor. 6. 1. We therefore as workers together with (God and Chriſt,) *&c.* 2 Cor. 5. 10. All things are of God, (*i. e.*) ordered by him) who hath reconciled us to himſelf by Chriſt Jeſus; and hath given to us the Miniſtry of reconciliation. V. 20. As though God did beſeech you by us.

So that true Miniſters ſtand as in Parents, ſo in *Gods and Chriſts ſtead*, as to the viſible means and outward work of *divine inſtitution*; which the Lord hath choſen to diſpenſe *by ſuch earthen veſſels*; that, as they have ſome reflexions and marks of *divine authority*, and honour more than humane, upon them in their work and Commiſſion, ſo they may have as they had need *more than* ordinary *divine aſſiſtance*, to carry them through the diſcharge of this work, *as it ought* to be done: In reference to which great and ſacred imployment, the *Lord Chriſt*, faſted, and prayed a *whole night* in a mountain, the day before he choſe, ordeined and ſent his twelve *Apoſtles* to the *work of publike* Miniſtry among the Jews; yea and after they had enjoyed his holy ſociety, and inſtruction for ſome years, yet before they were to go forth to the *Gentiles converſion*, (know-

1 Cor. 4. 7.

Luke 6. 12.

ing what difficulties they ſhould encounter; what beaſts, and men, and devils they were to contend withall; beſides, how *ſtrange and incredible a meſſage* they went withall, to convert a *proud*, vain, luxuriant, coveteous, and cruell world,) he would not have them go *from Jeruſalem*, till they were endued *with power* from on high by the holy Spirit, their teacher and comforter.

Acts 1.8.

13. *What opinion the antients had of the Miniſtry of the Goſpell, and with what ſpirit they undertook it.*

. . . 8. And according to this ſo emn both *inſtitution* and *preparation* of the firſt Miniſters of the Goſpell, which Chriſt ſent (in whoſe power, and after whoſe patern, as neer as may be, all others ought to ſucceed in the Church) all holy, wiſe, able and humble Chriſtians have alwaies looked, not without *horror*, *trembling*, and *amazement*, upon the Office and work of the Miniſtry, untill the pride and *preſumption* of theſe times; Antiently the worthy Biſhops and Miniſters were, both before and after their *Ordination* to this Office, ſtill asking this queſtion, in their ſouls, *who is ſufficient for theſe things*; and what ſhall I do (being a Miniſter) *to be ſaved*: ſtill jealous, leſt while they *Preach to others*, themſelves *prove caſtaways*. However now *youthfull* confidences, or *ruſticall boldneſs*, or vain-glorious *wantonneſs*, or ambitious oſtentations, or coveteous projects, or ſecular intereſts, or *friends* importunities, or *fortunes* neceſſities, and ſtimulating deſpairs, to live any other way; theſe (God knows) are too often the main motives, which put many men upon the work of the Miniſtry: Yet, Thoſe *grand* and *eminent men of old*, whoſe gifts and graces far exceeded our modern tenuities, came not to this holy Ordination, nor undertook this ſervice of God to the Church, either as *Biſhops* or *Presbyters*, without *infinite reluctance*, grief, dread and aſtoniſhment; They had a *conſtant* horror of the worth and danger of mens ſouls; which only Chriſt *could redeem* with a *valuable price*; the loſſe of which, a whole world *cannot countervail*; alſo of the *terrors* of the Lord to ſlothfull and unfaithfull ſervants in that work; alſo of the ſtrictneſs of accounts to be given at Chriſts *tribunall*; They had before their eyes, that *boundleſs Ocean* of buſineſs into which a Miniſter, once ordeined *launcheth forth*, and is engaged; to ſtudy, to preach, to pray, to faſt, to weep, to compaſſionate, to watch-over, to viſit, to reprooove, to exhort, to comfort, to contend, with evill and unreaſonable men, devils and powers of darkneſs: to take care of *young* and old, to temper himſelf to *novices*, *cathecumens*; to confirmed, to lapſed, to obſtinate, to penitent, to ignorant and erronious, to hereticall *ſurlyneſs*, to ſchiſmaticall *peeviſhneſs*, to become all things to all men to gain ſome.

2 Cor. 2.16. 1 Cor. 9.27. *De propriâ animâ negligens in alienâ eſſe non poteſt ſolicitus.* Jeron.

Naz. Or. 29. Reproves that λλοσαλγίαν: Importun. & aking tongues, that know neither how to ſpeak, nor to be ſilent: Such Preachers he calls ἀυθαιμωνας ῥήτορας, θεάτρου θεολόγους. πῶς τῶν ψυχῶν ἐπεστάτουν: After he ſhews how much care is to be uſed before and after the undertaking that holy Office. P. 48. 7. c. Eph. 6. 12. 1 Cor. 9. 22. ἐπίσκοπος ἔδαμμα πάσης φιλοσοφίας. If. Pel.

The

The work indeed requires faith St. *Chryſoſtom*, a moſt ample and enlarged ſoul, leſt any under our charge be ignorant, by our neglect; be miſled by our errors, juſtly ſcanda ized by us, and hardned againſt us; leſt any *ſaving truth* be waſted or concealed, any *ſoul wounded*, any *conſcience* or *faith ſhipwracked*; leſt any *weaker faith* faint, any *ſtronger* fall; leſt any be *tempted* and *ſeduced* by *Satan*, or his *Factors*: In fine, leſt any *poor ſoul* ſhould be damned by our default; which is by Chriſt committed to our charge, as Miniſters of, and for Jeſus Chriſt; whoſe work is to ſee, that the ſufferings of Chriſt be not in vain; that the *ſoveraign ſalves* and *balms* of his blood, may be duly applied, to thebenummed, to the tender, to the wounded conſciences, to the broken, and bleeding, to the ſtony and hardned, to the fleſhy and flinty hearts.

μεγάλην τὸ σῶμα καὶ πλατεῖαν ψυχὴν. *Chryſoſt. in Act.* 3. λογ.

τοῦτο μυρίων ἁμαρτιῶν φορτίον ὁ ἱερεύς: δεῖ αὐτὸν ἀκηλίδωτον εἶναι, καὶ ἀμόλυντον, &c. Syneſ. ep. 105.

ἐκ ἐν ὕδατι, ἀλλ' ἐκ καινοῦ πατρὸς ἐστιν ἀνήρ. Id.

This ſo prodigious a work, and more than humane undertaking, to be a *Miniſter* of the *Goſpel*, either as a *Biſhop*, or *Presbyter*, (for neither the difference, nor the diſtance, was great in point of the *main work*, either of *teaching* or *governing*; onely, the higher place, had the greater care, and the more *honor* drew with it the greater *burden* of *duty*) made thoſe *holy men* of old, ſo loth and unwilling to yield themſelves to the *deſires*, *importunities*, and even *violencies* of thoſe *Chriſtians*, who looked upon them, as fit for ſo great a *work* in the *Church*; they ſaid, *Nolo Epiſcopari*, in good earneſt. Saint *Ambroſe* was for his *learning*, *integrity*, *piety*, and *eloquence*, ſo eſteemed in his *ſecular employment*, as a *Judge*; that the faithful people of *Millan* (otherways divided by the *Arrian* faction) thought none more fit to be their *Biſhop*, and chief *Paſtor*; to guide, by *teaching* and *governing them*, in *matters of Religion*. They in a maner forced him, from the *Tribunal*, to the *Throne*, or *Cathedral*, with *pious compulſions*, which to avoid, he fled by night, and after a nights wandring, found himſelf next morn at *Millan*: He put on the face of cruelty and bloodineſs, invited looſe and leud people to haunt his houſe; that he might ſeem unworthy of that *dignity*, and deter them from the *choice*: Which (he tells us) he ſuffered not without an *holy impatience*; complaining of the *injury* done him; and he would not have yielded, if he had not been perſwaded, that the *impulſe* and *motion* of the *people*, ſo *reſolute*, ſo *zealous*, and ſo *unanimous*, was from God; whoſe pleaſure was thereby ſignified to him; That leaving *ſecular affairs*, he had *work* for him to do in his *Church*; which he diſcharged with great diligence, courage, and fidelity, after he was *baptized*, *duly ordained* a *Presbyter*, and *conſecrated* to be a *Biſhop*; To whoſe *learned* and *holy eloquence*, the *Church* oweth, beſides other excellent fruits, the happy *converſion* of Saint *Auſtine*.

Ambr. off. l. 1. c. 1. *Ego invitus de tribunalibus atque adminiſtrationis infulis ad ſacerdotium. Vita*, B. Ambroſii.

In like ſort Saint *Jerome* tells us of *Nepotian*, That when his holy learning and life had ſo recommended him, that he was gene-

Who is weak, and I am not weak? who is offended, and I burn not? ἔρρει ἐρασμιώτατον.

Nepotianus *eo rally* deſired to be made a *Miniſter* of the *Church*; he firſt hid him-
dignior erat quo ſe clamabat indignum, populus quærebat, &c. Humilitate ſuperabat invidiam, Jer. ad Heliodorum. Ammonius *fugiens aurem dextram precidit; cùm ad Epiſcopatum quæreba-tur, ut deformitate impediretur electio*, Zozom. l. 6. c. 32. Socrat. l. 4. c. 18.

ſelf; When he was found, they brought him to *Ordination*, as it were to *execution*, *weeping*, *deprecating*, and *deploring* with *unfeigned earneſtneſs*; proteſting how unfit, how unworthy he was, for that *great work*; whom nothing could have made more fit and worthy, than ſo great *humility*, with ſo *great holineſs* and *ability*: Some (as *Ammonius*) did maim and deform themſelves to avoid this *great undertaking*. Saint *Auſtine*, a man of incomparable abilities, profeſſeth, That he eſteems nothing more difficult, laborious and dangerous in this world, than the *office of a Biſhop*, or *Presbyter*; though nothing be *more glorious* and *accepted* before God, if the work be diſcharged ſo, as we have in charge from our *chief commander* and *Biſhop*, the *Lord Jeſus Chriſt*. Hence (ſaith he) were thoſe *tears*, which he could not forbear to ſhed plentifully on the day of his *Ordination*; which others wondred at then; and he after gives the world an account of them: O humble, holy, happy, well-placed *tears*, which watered on that occaſion, one of the moſt devout, diligent and fruitful ſouls, that ever the *Church* of *Chriſt* enjoyed.

Nihil in hac vita difficilius, laboriosius, periculosius Epiſcopi, aut Presbyteri, aut Diaconi officio; ſed apud deum nihil beatius, ſi eo modo militetur quo imperator noſter jubet: Hinc lacrymæ illæ quas ordinationis meæ tempore effundebam, Auguſt. epiſt. 148. Greg. Niſ. in vita Thaumat. *tells how*, Greg. Thaum. omni cura fugiebat πᾶν τὸ ἱερατικὸν ἀξίωμα φεύγειν δοκῶν. *Naz. Orat.* 25. Tells how unwillingly he was brought to be a Biſhop, which others haſtned to ſo ambitiouſly.

Saint *Chryſoſtome* alſo (a great and glorious *ſtar* of the *firſt magnitude* in the *Firmament* of the *Church*; who filled the *Orb* in which he was placed, and equalled by his *eloquent worth*, the *eminency* of the City (*Conſtantinople*) where he ſate as *Biſhop*) *paſſionately bemoans* his condition, and all of his *order*, as *Biſhops*, and *Miniſters* of the *Church*; profeſſing, That he thinks the work, the danger, and the difficulties ſo great, that a *Biſhop* and *Miniſter* had need have an *hundred hands*, and as many *eyes* to avoid ſcandals, and to diſpatch the employment: So that he proteſteth, That he cannot ſee, how many *Biſhops* or *Miniſters* can be ſaved; yea, and believes far more are damned, than ſaved. *Syneſius* alſo profeſſeth, Had he been aware of the *vaſtneſs* of the *work*, and *charge* of *ſouls*, he would have choſen *many deaths*, rather than have been a *Biſhop*, or *Presbyter* in the *Church*; as he was, and a very worthy one too, from an eloquent and learned *Philoſopher*. Thus, and to this tune, generally

Μεγάλην θάλασσαν περιπλέω ἐρήμου παντελῶς ἀνθρώπου. Chryſoſt. In act. 3. Τομ. ὃν οἶμαι οὐδὲ πολλοὺς εἶναι τῶν ἐκ μέρους, ἀλλὰ πολλοὺς πολλοὺς τοὺς ἀπολλυμένους. Chryſ. Τομ. 3. in 1. c. act.

ἐγὼ δὲ πολλοὺς εἰς σωτηρίαν οἶμαι τῶν δὲ τῆς λειτουργίας αἰλέμων. Syneſ. ep. 11. *Thuanus* (*Anno* 1555.) tells of *Marcellus*, a wiſe and ſober man, When the Scripture was read before him of the office of a Biſhop, he with earneſtneſs proteſted, He could hardly ſee how any man in the eminency of his place, could be intent to the ſalvation of his own ſoul.

all

all those *antient Bishops*, and most *eminent Ministers* of the *Church*; and this, not out of *restiveness*, *cowardise*, or want of *zeal*, *piety*, and *charity*, but meerly out of *unfeigned humility*; (as *Moses*, *Jeremiah*, *Isaiah*, *Ezekiel*, and others,) abasing themselves, out of the high esteem they had of the glory of Christ, the honor of his Religion, the dignity of his Ministry, and the pretiousness of souls, for which, he had shed his *sacred blood*.

ὦ ἀνὴρ τῆς χρείας κρείττων καὶ ἀγγέλους καὶ ὅλως πάντα τὰ κτιστὰ ἐργασάμενος βίον. Greg. Nis. vita Thaum.

Quanto in præcipitio stant illi, qui tot mortibus sunt obnoxii, quot habent in tutela animas? Cleman. Spel.

9. Nor is the *work* (God knows) less or easier now, on our hands; nor the *burden* lighter; nor are our *arms* and *shoulders* stronger in these days, than in former times; that any *mens confidence* in undertaking, or forwardness in obtruding on that *calling*, should be now so great; when, indeed, we have (now) not onely *down-right ignorance*, and *blunter rusticity*, or *heathenish simplicity*, or *barbarous unbelief* to contend with; but also *schismatical curiosities*, *fanatical novelties*, *heretical subtilties*, *superstitious vanities*, *cruel hypocrisies*, *political profanenesses*, *spiritual wickednesses* to encounter. We are to deal, as *Ministers* even here in *England*, not with *raw Novices*, and *callow Christians*, or meer *strangers* to *Religious Mysteries*; but with such, as by much handling matters of Religion, are grown *callous men*, of *brawny hands*, *gross humors*, of *tough hearts*; such as think themselves fat, and so full fed with *Religious Notions*, that they are grown pursey, almost surfeted, and cast their *appetite*; longing like *glutted* and *pampered Jews*, for any *novelties*, though it be for *Garlick*, and *Leeks*, and *Onyons*, amidst their superfluities of *Quails* and *Manna*: Nothing pleaseth their clogged stomacks, that is old, though never so true; nothing comes amiss, if it be but dressed up with *novelty*; old Christianity set on the *new block* of *faction*: O how welcome to many is a *new Church way*, a *new fashioned Ministry*, *new ordered Sacraments*, *new interpreted Scriptures*? With these wanton, proud, idle, lazy, coy, and scornful tempers, have we *Ministers* now to contest; with such *Sophisters*, as are ignorant, yet *proud* of their *knowledge*; need *teaching*, yet affect to be *teachers*; such as cast off all true *Ministry*, and *Church Orders*, and *Government*, when they most want them (as *Feaverish men* do clothes to make them sweat, when they kick them off.)

14. *The Work not now easier, than it was, requires as able Ministers.*

Periculosissimus animo morbus est (ἀβουλία) spiritualis inappetentia, & βαθυμία, illa nauseabunda, quæ satietate in sacris laborat. Cameron. Numb. 11. 5.

It is harder to deal with such mens arrogant, extravagant humors; with their various, subtil, and sublime fancies in Religion, (which are like the *running Gout*, every where painful, no where permanent; very *offensive*, though very *unfixed*) than with those *plainer simplicities*, and that *down-right profaneness*, which are in *Heathens*, and meer *ignorant ones*, who never took any *tincture* of *Christian*

Difficulties in the Work of the Ministry.

Chriſtian Religion; whoſe ruder and open perſecutions, were not more peſtilent to the true Chriſtian Miniſtry and Religion, than theſe craftier underminings are.

Nor do the Miniſters of *England* ſo flatter themſelves, that ſecular powers are ſo propitious to them, as not to finde more than ordinary cauſe to keep up the *dignity* and *authority* of their *Calling*, by all *internal ſufficiencies*, and *external induſtry*, rather than truſt to the *favors* and *benignities* of men, either great or ſmall, few or many. *Gregory Thaumaturgus* when he was a Biſhop of *Neocæſarea* in *Pontus*, bleſſeth God, That when he came firſt to his charge, he found not above ſeventeen Chriſtians; and when he departed from them, he left not in all his Dioceſs, ſo many *unbaptized*, or *unbelievers*: But the ſad *task* of many excellent Miniſters now is, after many years labors, to work upon the moſt rugged and ingrateful Chriſtians, in many places, that ever were: Many grave men after many years pains, having merited, and expecting from their people, that Chriſtian uſage for love, and reſpect, which becomes both ſides; the more they *preach*, and the better they *live*, and the more they love their people, the more peeviſh and froward they finde them: Like *hot irons*, they flie in the face of thoſe that have heated them, and are daily forging them, both to *ſolidity* and *beauty* in *Religion*; theſe like *croſs-grained pieces*, run with ſplinters into the hands and eyes of thoſe that ſeek to poliſh them; they affect a *petulant piety*, and are taught by ſome, That much of their Religion conſiſts in *deſpiſing* and *ſeparating* from thoſe Miniſters, who have baptized and inſtructed them, and to whom the care of their ſouls is orderly committed.

Baſil. Mag. lib. de Spir. S. c. 29. μεγάλης ἀχαριστίας ἄξιοι ὅτι πιστοὺς καταλείπει τὰς εἰδωλολάτρας ὅσους αὐτὸς χειροτονήσας ὑπεδέξατο. Greg. Niſſ. περὶ θαυματέργ.

Nor is it onely, hence, that the *dignity of the Miniſtry* is wounded, and the *difficulties of the work* encreaſed, but even from our ſelves alſo, who profeſs to be Miniſters here in *England*; The *Lord of the harveſt* pardon our over haſty intruſions, our importune forwardneſs, our unfitneſs for the work, our idleneſs in it, our vaporings of it, our ſiniſter aims, our crooked motions, our improving both our ſelves and others, more to private *Factions*, than to the *Catholike Faith*, or *Publick Peace*; to *popularity*, rather than to *piety*; to *pleaſing*, rather than *profiting* of people; by which ways, it muſt be confeſſed, many of us, *Miniſters*, have *miſerably proſtrated* the honor of this *ſacred Function*; increaſed the *difficulties* of our *work*, laid *blocks* and *bars* in our ways; helped to *level* the *dignity* of the *Function* to *vulgar inſolencies*; either *contemning* or *invading it*.

As in all times, ſo eſpecially in theſe, *Miniſters* of the *Goſpel* had need to be *more than men*; above the *pitch of mortals*, little *lower than the Angels*; who are to *counter work* deep and deceitful workers;

workers; to *undermine* and *uncase* false Ministers; to *bear up*, and *recover* Christian and Reformed Religion, with it main *pillar* and *support*, (the *true Ministry*) against those that seek to overthrow it. In the most serene and favorable times to the *Church* and the *Ministry*, a wise and gracious man should fear and tremble (though never so able, and by others recommended,) to undertake this *work*; so *sacred*, so *divine*, so *justly* to be avoided; If men looked not at *high*, *holy*, and *eternal designs*; yea, I should even think, the *best men* might well refuse the *charge* and *calling*, till *God* called thrice (as he did to *Samuel*,) till he even *chid*, or *threatned* them to the *work*, as he did *Moses*. For if in any undertaking in the world a Christian might be disobedient, or would be *deliberating*, and *demurring*; and ask oft of God and man, *Shall I*, *shall I run*, it ought to be in this: Let him that findes not *care* and *work* enough to look to his own soul, *covet rashly* to take charge of other mens; how sad is it to see loose and indifferent livers, forward, and earnest to be *Preachers*, and undertake a *Pastoral Charge*? The Lord forgive, what hath been thus hastily hudled, and inconsiderately entred upon by any of us Ministers; and grant us, that after *grace*, which may recompence, and as much as may be, expiate the *rashness* of the *admission* and *adventure*, by the *seriousness*, *diligence*, and *conscientiousness* of the *performance*. Men, if they were well advised, and in good earnest, should rather need *spurs* and *goads* to be driven by others, than *bridles*, or *pikes* to keep them off from rushing into the *Ministry*.

1 Sam. 3. 8. Exod. 4. 14.

15. *Discouragements from the tenuity of maintenance.*

. . Nothing hath more *debased* this *holy calling*, and *discouraged able men* from it, than the *necessity*, here in *England*, in many places, to admit some mens *tenuity* and *meanness* into the Ministry and Livings; who had no other *motive*, but to obtain a *morsel of bread*, and scarce found that for their pains; For which necessity a *relief* was long ago hoped for, and expected, if not promised, from the *piety*, and *nobleness* of the *Parliaments* of *England*; who could not, but see, that in many, if not most parts, either the *Ministers abilities* and *pains* exceeded the *Benefice*; or the *starving tenuity* of the *Benefice*, like an *hungry* and *barren soyl*, eat up and consumed the *Ministers gifts* and *parts*; which at first were florid, and very hopeful, and so would have thrived, had they not been planted in a soyl that was rather a *dry nurse*, than a *kinde mother*.

In novercante solo fatæ arbores quamvis generosiores & feraces cito sterilescunt. Varro. *Tenuitatem beneficiorum necessario sequitur ignorantia sacerdotum.* Bishop Jewel.

Nor was there then, or is there now, any way to avoid the mischief of admitting such *minute offerers* of their selves to the Ministry in places of so *minute maintenance*, unless the entertainment were enlarged; as is requisite in many *Livings*, where the *whole salary* is not so much, as the *interest* of the money, bestowed in breeding of a *Scholar* would *amount* to, which an able Minister cannot live

upon, so as to do his *duty*; yet this fault of ordaining and instituting weak Ministers (which arose from the hardness of *Laymens* hearts) was better committed, than omitted by the *Ordainers*; for it was better, that such small *timber* (if as *strait* and *sound*, as can be had) be put in the *wall*, than the house in that place lie *quite open*, and *decayed*; Better the *poor people* be taught in *some measure*, the *Mysteries* and *Truth of Religion*, than left wholly wilde and ignorant. I know, that as in a *building* it is not necessary that all *pieces* should be *great* and *massie timber*, less will serve in their place and proportion; yet the *principal parts* ought to be so *substantial*, that they might relieve the *weaker studs* and *rafters* of the burden; so that no danger might be to the whole *Fabrick* from their *feebleness*, so assisted: The state of the Church ought indeed to be so ordered, that there should be a *competency* for all, and a *competency* in all, *Ministers*; but in some there ought to be an *eminency*; as in *employment*, so in *entertainment*; upon whom the greatest *recumbency* of *Churches* may be laid; whose *learning*, *courage*, *gravity*, *tongue*, and *pen*, may be able to sustain the *weight of Religion*, in all *controversies* and *oppositions*; which *assertings* and *vindications* require, not onely *good will* and *courage*, but great *strength* and *dexterity*. The ablest Minister, if he well ponders what he hath to do, hath no cause to be *very forward*, nor should the meanest, that is *honest* and *congruous*, have cause to *despond*, or be *discouraged* in his *good endeavors*.

Great care ought to be had for Ordination of able Ministers, and for augmentation of their Means to competency.

To restore the *Reformed Christian Ministry* in this *Church*, to its *true honor*, there should be *greatest* care had in the *matter of ordination*, before which, antiently the Church had *solemn Fasting*, *Prayer*, and *Humiliation*; But in vain (as to many places, which all need able Ministers) will this care be, unless there be also some *necessary augmentation* of *Ministers* maintenance; As the *ablest men* should be invited to the *work*, so none *unable* should be admitted; and none, once *admitted*, should have cause by the *incompetency* of their condition to be *ashamed*; and by their *poverty*, contract *inabilities*; as Trees grow meagre, and unfruitful in *barren soyls*. Nor would this *pious munificence* be thought much by any *Christian Nation*, to which God hath been so *liberal* in his *earthly bounty*; if they did indeed value his *heavenly dispensations*, and the *necessity*, *work*, or *worth*, either of *true Ministers*, or of *poor mens souls*; whom *itinerant Preachers* cannot feed sufficiently, with a *bit* and a way; but they require *constant* and *resident Ministers* to make them *thrifty* and *well-liking*. I conclude this Paragraph, touching the *great work* of the *Ministry*, with that *Character* of an *able Minister*, which St. *Bernard* hath admirably set forth to *Eugenius*, the then Bishop of *Rome*, by which we may see, what sense was in those days (Four hundred and fifty years ago) of the duty of Ministers, and what kinde

kinde of ones, *holy men* then required in the *Church*; from whom, our *ſucceſſion*, without any diſparagement from mens perſonal faults, is derived.

Such (ſaith Saint *Bernard*) *are to be choſen, and ordained for Miniſters of the Church, who are compoſed for their maners; approved for their ſanctimony; ready to obey their Superiors; ſubject to Diſcipline; ſtrict in their Cenſures; Catholike for their Faith; faithfull in their Preaching; conform to the peace and unity of the Church; Who to Kings, may be as* John Baptiſt; *to* Egyptians, *as* Moſes; *to Fornicators, as* Phineas; *to Idolaters, as* Elias; *to Covetous, as* Eliſha; *to Lyars, as* Peter; *to Blaſphemers, as* Paul; *to Symonaical and Sacrilegious Traffickers in the Church, as* Chriſt *to the Buyers and Sellers in the Temple. Such, as may not burthen, or deſpiſe the poor, but nouriſh and inſtruct them; not flatter, and fawn on the rich, but rather rouze and affright their proud ſecurity; not terrified by threats of Princes, but living and acting above them; not exhauſting mens purſes, but conſorting their conſciences, and filling their hungry ſouls with good things; who in every duty may truſt more to their Prayers, than their Studies; to Gods grace, than their own gifts and induſtry. O* (ſaith he) *that I might in my days ſee the Church of Chriſt, ſet, and built on ſuch Pillars! O that I might ſee the pure Spouſe of Chriſt, committed to the care of ſuch pure and faithful Guardians! Nothing would make me ſo ſecurely happy.*

Tales eligendi ſunt Miniſtri quæ ſunt compoſiti ad mores, probati ad ſanctimoniam, para t ad obedientiam ſubjecti ad diſciplinam, rigid ad cenſuram, Catholici ad fidem; fideles ad diſpenſationem, concordes ad pacem, conformes ad unitatem. Qui regibus Johannem *exhibeant,* Egyptiis Moſen, *fornicantibus* Phineam, Heliam *idolatris,* Heliſæum *avaris,* Petrum *mentientibus,* Paulum *blaſphemantibus,* Chriſtum *negotiantibus. Qui vulgus non ſpernant ſed doceant, non gravent ſed foveant. Minas principum non paveant ſed contemnant, qui marſupia non exhauriant ſed corda reficiant. De omni re oratoni plus ſudent quàm induſtriæ ſuæ. O ſi videam in vita meâ Eccleſiam talibus nixam columnis. O ſi Domini ſponſam cernerem tantæ commiſſam fidei, tantæ creditam puritati; quid me beatius, quidve ſecurius.* Bern. l. 1. ad Eugenium.

Thus, this devout and holy man in his times, to whoſe pious and earneſt deſire, I could heartily ſay *Amen*, if I did but hope that ever the requeſt might be heard, and granted in my time; but, though *all men be liers*, yet we have a *true God* to truſt in.

16. *Private Liberty of gifts and publick Miniſtry, not inconſiſtent.*

As for that *Liberty* which ſome Chriſtians plead, (not upon a *Socinian* or *fanatick* account, as againſt any *peculiar office*, and *power Miniſterial*, but) onely in a fair and orderly way of *Chriſtian charity*, and uſeful *converſation*; wherein private *believers ſoberly* and *wiſely communicate* of thoſe *gifts of knowledge* they have attained; not to the *ſubverſion of faith* and *peace in the Church* or *Conſciences*, but to the further *confirmation* of them; This, as it is no way *envied* or *denied* by any *good Miniſters*, ſo far as God hath granted it, or the *charity* and *zeal* of any modeſt and humble Chriſtian deſires it; So there is no ground, either in *Reaſon* or *Religion* to be urged

againſt the *peculiar Calling* and *Function* of the *Miniſtry*, from this *Chriſtian Liberty* of *Charity*; any more, than there is cauſe to pull down any *mans dwelling houſe*, becauſe there are ſome *ſheds* and *pent-houſes* leaning to it; which have their uſes and conveniences in their kinde, and proportion, but not comparably to the *main manſion*; which hath far more ſtrength, order, beauty, and uſefulneſs: I ſhall afterward give a fuller account of that *Chriſtian Liberty* in *Preaching* and *Prophecying*, which is by ſome *arrogantly* urged againſt the *Authoritative Miniſtry*, as any peculiar office and appointment of Chriſt.

Onely at preſent, I would endeavor to ſatisfie the ſober and humble Chriſtian, That the *Calling* of *the Miniſtry*, which is and ought in all Religious Reaſon, to be peculiar to ſome men, both in *abilities* and *ordination*, as well as in exerciſe of a *divine authority*, and *ſpecial power*, this (I ſay) doth no whit *quench* or *repreſs*, but rather *regulate* and *preſerve* that true *Liberty*, which conſiſts in private Chriſtians *conferring*, *admoniſhing*, *informing*, and *ſtrengthning*, one another in every *good word and work*; without any neglect, or undervaluing of the *Publick Miniſtry*, where it may be had. To which, as commonly all well-taught Chriſtians ow (under God) the *light*, and *ſoundneſs* they have in *Religion*, ſo they know, That all *gifts* are bounded by the *Word of God*, which is the *meaſure* and *touchſtone of grace*; that nothing is further from *grace*, than *unruly living*, and *diſorderly walking*; that the *gravity of Religion* abhors all *uncomly motions*, and *rude extravagancies*; which are as far from *true piety* or *zeal*, as *mad-pranks* and *ravings* are from being heights or exceſſes of *reaſon*. *Private preſumptions* (be mens abilities never ſo great) may not proudly and uncharitably *uſurp* againſt *publick order*, *peace*, and *authority* in the *Civil State*; much leſs againſt that *divine polity*, which Chriſt hath eſtabliſhed in his *holy Family*, the Church.

1 Theſ. 5. 14. Warn them that are ἀτακτοι unruly, diſorderly, out of their ranks and places, where God hath ſet them in his church. 2 Theſ. 3. 6. We command you Brethren in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother, who walketh diſorderly, and not after the tradition which he received from us. Tit. 1. 10, 11. There are many unruly and vain-talkers, &c. whoſe mouths muſt be ſtopped.

Miniſters not leſs neceſſary for the Church, than Commanders are for an Army.

What wiſe Magiſtrate will allow it in a Subject? what diſcreet Commander (as *Clement* writing to the Factious *Corinthians* obſerves) will countenance that private and heady confidence in any Soldier, under pretence of valor, or hatred of the enemy, or zeal for the *Generals* honor, and Armies good, without any Order, Commiſſion, or Command, to *engage* himſelf upon fighting the enemy, or commanding any part of the Army; to the violating of thoſe *juſt and*

ὁ παῖς εἰς τὸν ἑ-
παρχοι, ἢ χιλίαρχοι, &c. ἀλλ' ἕκαστος ἐν τῷ ἰδίῳ τάγματι τὰ διατασσόμενα ὑπὸ τῶν βασιλέως καὶ τῶν ἡγουμένων ἐπιτελεῖ, ὑπομένων ἕκαστος ἐν τῇ χάριτι αὐτοῦ. Clem. ep. ad Cor. p. 46.

neceſſary

neceſſary Rules of *Diſcipline*; in the exact obſervation whereof, the ſafety, ſtrength, and honor of an Army, infinitely more conſiſts, than in the *Thraſonick forwardneſs*, and *fool-hardineſs* of any perſon in it, be he never ſo able or willing? which, *Manlius Torquatus* expreſſed, by that *ſeverity* of putting his own ſon to death, for *fighting* without order from him his General, although he fought *ſucceſſfully*: For wiſe men conſider, it is not ſo neceſſary to fight, or to preach, as to do both *decently*, and in *order*; nor ſhall any man be *commended* or *crowned* for either, unleſs he do them *lawfully*: *Raſhneſs* is no part of any mans *fortitude*, much leſs of his *Religion*; nor is *confidence* any ſign of *true valor*; nor *boaſting of courage*; neither is *confuſion* any ingredient in *Chriſtian charity*; nor *Faction* any ſupport of the *Faith*; nor *diſorderly walking* any fewel of thoſe *holy flames*, which dwell in the *humble breſts* of true Chriſtians, and fill them with *commendable zeal*.

Livius. Dec. 1. lib. 8. *Diſciplinam militarem qua ſtetit ad hanc diem Romana res ſolvi-ſti, &c.*

Triſte exemplum ſed in poſterum ſalubre, &c.

2 Tim. 2. 5. If a man ſtrive for maſtery; yet he is not crowned, except he ſtrive lawfully.

Secundum leges Athleticas.

Ἀτακτοῦντες, *Refractarii.* Diſorderly Agitators. A Sect which *Clem. Alex.* tells of, *pag.* 3. 320.

The Church of Chriſt is compared to a *City that is at unity in it ſelf*, and to *an Army with Banners*: Theſe *holy alluſions* are ſo far argumentative, by way of *right reaſon*, and *religious proportions*, as to aſſure us, That neither the *ſtrength* nor *beauty* of this holy City can be preſerved, unleſs the *comlineſs*, *order*, and *exactneſs*, of thoſe *gemmeous foundations* and *walls*, which Chriſt, and his holy Apoſtles have laid, and ſet up in *doctrine*, *holy inſtitutions*, and *peculiar Miniſtry*, be obſerved and kept; which are not onely *guides* and *fences* for the Churches ſafety and direction; but alſo *limits* and *boundaries* to all mens extravagancy in Religion: Nor yet can the *majeſty* of this *Heavenly Hoſt*, the *Sacred Militia* of *Chriſts Church* on Earth, continue, either, as to its *ſafety* in it ſelf, or its *terror* to its *enemies* round about, unleſs the *Standard-bearers*, the *Miniſters*, whoſe office is to hold up the *Banner* of *Chriſts Croſs*, againſt the wiſdom, power, and malice of men and devils, be ſupported and maintained; for theſe are appointed by Chriſt, *the Captain-General of our Salvation*, to be the *directers* of the Churches motions; and as the *centers* of its peace, and order, in its ſeveral *bands* and *companies*; which are the *ſeveral Congregations*: Who, without *Miniſters*, duly placed with *authority* among them, will ſoon be *as ſheep without a ſhepherd*; or, as *ſoldiers*, are when the *ſtandard-bearer* faileth, eaſily *ſcattered* and *deſtroyed*. And indeed, nothing ſeems more to reprove and confute, the *perverſe diſputings* of ſome men againſt the *ſetled order* and *calling of the Miniſtry*, (who pretend to Military Diſcipline and Orders) than this conſideration: For they cannot, but in reaſon be *ſelf-condemned*; ſince, if they have any *grains of Salt* in them,

Liberty muſt not expel Order out of the Church.

Pſal. 122. 3. Cant. 6. 3. Rev. 21. 19.

Chryſoſt. in 1 Tim. hom. 5. ἀκρίβεια ἔστιν ἀσφαλείας, εἰ τάξεως, εὐκοσμίας, ψυχῆς &c.

Heb. 2. 10. Ἀρχηγὸν τῆς σωτηρίας.

Iſai. 10. 18. ἰσχὺν πᾶσαν σωμάτων ἐκ ἴσον ἀπόλλυσι, ἢ πλανωμένων τὴν τάξιν. Naz.

τάξις τὸ πᾶν συνέχουσα, ὡς ναυτῶν, ὡς ἀθλητῶν, ὡς στρατιᾶς, ὡς ἀγέλης, ὡς πόλεως, ὡς πολιτείας. Naz. Or. 26. ἐδὲ ἕδρα & ἀκίνη. Inter Cyclopes. *Non tam spectandum quid agat quisque, quam quo ordine; nec tam quo animo, quam quâ disciplina.* Ep. Wint. Andrews. *Ordo postulat ut virtute eminentiores sint & loco superiores, qui habeant rationum ψυχὰς ὑπὲρ τὸ σῶμα καὶ τῷ θεῷ πλὼ ψυχῶν.* Naz. Or. 1. Vd. Clem. Ro. Epist ad Corinth. Numb. 11, 17.

them, they cannot, but daily see, a *necessity* of *exact order*, and *distinct power*, which must be observed among themselves as *soldiers*; without which, Armies will be but *heaps upon heaps*; *confused crouds* and *noises of men*; if any one, who fancies his own, or an others *sufficiencies*, shall presently *usurp* the power, and *intrude* into the office of Captain and Commander; whose work is not onely to use a few *good words* now and than, but to fight valiantly, and yet to keep both himself, and others in *good order*.

No less is order necessary to the Church in its Societies; over which able and fit Ministers duly placed, have, not onely the *work of Preaching*, lying on their Consciences, which requires more than *ordinary and vulgar abilities*; but, they have many other *great*, and *weighty affairs*, which they are to discharge, both publickly and privately; as *workmen* that need not to be ashamed; as those, that are *meet instruments*, and *workers* together with *God and Christ*, in the *great work* of *saving souls*; to which, if onely memory, and a voluble tongue, and an oratorious confidence, would have served, there needed not so *great preparations*, and *power of the Spirit* from on high, to come on the *Apostles*; which not onely furnished them with Matter what to say, and Languages wherein, but, with *just* and *full authority* to preach *Christs Gospel* in *Christs Name*; and to settle, a like *constant Authority*, *Order*, and *Power Ministerial* in all *Churches*, for *holy Administrations*; putting upon their *Successors*, whom they ordained in every place (as the spirit of *Moses* was put on the seventy Elders) of that *Spirit*; that is, of that same power Ministerial, which they had immediately from Christ. Nor was any one not *rightly ordained*, *antiently esteemed*, as any Minister of the Church, nor any thing he did valid; nor were any that adhered to such *disorderly walkers* and *impostors*, ever reckoned among *good Christians*, or as *sound Members* in the *Church*; As Saint *Cyprian*, most eloquently and zealously, writes concerning *Novatianus*, who usurped the office of a *Bishop* and *Pastor*, among some credulous and weak people; despising the *Ordination* of the *Church*. *How can he be counted a Bishop or Minister in the Church, who thus like a Mushroom grows up from himself? How can he have any office in the Church, who is not placed there by the officers in the Church; which hath ever had in it true Pastors, who by a successive Ordination, have received power to preside in the Church? He that sets up of his own new score, and succeeds none formerly ordained, is both an alien to, and an enemy of the peace and truth divine: Nor can that sheep*

Numb. 11, 17.

Cypr. Epist. 76. De Baptisandis Novatianis, ad Magnum. *Novatianus in Ecclesia non est, nec Episcopus computari potest, qui Evangelica, & Apostolica auctoritate contempta, nemini succedens à se ipso ortus est. Habere enim aut tenere Ecclesiam nullo modo potest, qui ordinatus in Ecclesia non est. Quomodo gregi Christi annumerari potest, qui legitimum non sequitur pastorem? quomodo pastor haberi debet, qui manente vero pastore, & in Ecclesia Dei ordinatione successanea præsidente, nemini succedens, à seipso incipiens alienus sit, & dominicæ pacis & divinæ veritatis inimicus.*

be

be reckoned, as one of Christs flock, who doth not follow a lawfully ordained Pastor. Thus Saint *Cyprian*, a Learned holy Bishop, and after a Martyr for Christ, testifies the sense of the Church, and all true Christians in his time, who flourished in the *third Century* after Christ.

I will onely adde one place more out of *Tertullian*, who lived before Saint *Cyprian*, in the end of the *second Century*, whom *Cyprian* usually called his Master, for the learning, warmth, force, and eloquence, which were in his works, till his defection. *Let these new Masters* (saith he) *and their Disciples, set forth to us the Original of their Churches, the Catalogue and Succession of their Bishops and Ministers; so running upward without interruption; that it may appear their first Bishop or Presbyter had some Apostle, or some that persevered with the Apostle, for their predecessor and ordainer: For thus the true and Apostolically planted Churches do ever make their reckonings; as the Church of* Smyrna *had their first Bishop* (Polycarpus) *placed among them by St.* John *the Apostle: So the Church of* Rome *and* Antioch *had their Pastors, or Bishops, setled by the Apostle* Peter. Thus *Tertullian*, and with him *Irenæus*, and all the antients; who sought *to keep the unity of the Spirit*, and *the bond of peace, Eph.* 4. 3. The *purity* of *doctrine*, and *power* of *holy Discipline*, in the Church of Christ. These *holy men* never dreamed of *Self-ordainers*, or of *gifted*, yet *unordained Ministers*; nor did they own any Christians in Church Society, or Ecclesiastick Order, and holy Communion, where there was not an evident, distinct, and personally demonstrable Succession of *Bishops*, *Pastors*, and *Teachers*, in Ministerial Authority, so constituted by *holy Ordination*, lineally descended, and rightly derived from the *Apostolical Stem*, and the *Root*, *Jesus Christ*.

Tertul. lib. de Præscrip. adv. Hæreses. *Edant (Hæretici) origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per successiones ab initio decurrentium, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis virâ (qui tamen cum Apostolis perseveraverint) habuerit autorem & antecessorem: Hoc enim modo Ecclesiæ Apostolicæ census suos deferunt. Sicut* Smyrnæorum *Ecclesia habens* Polycarpum, *à* Johanne *Collocatum, refert; Sicut* Romanorum Clementem, *à* Petro *Ordinatum, &c. Traditionem itaque Apostolorum in toto mundo manifestatam in Ecclesia adest perspicere omnibus qui verè velint audire. Et habemus enumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis; & successores eorum usque ad nos. Quibus etiam ipsas Ecclesias remittebant, suum ipsorum locum Magisterii tradentes. Qui nihil tale cognoverunt neque docuerunt, quale ab his deliratur.* Irenæus, lib. 3. cap. 3. *De iis qui decedunt ab Apostolica Successione.*

17. Nor is this, so *divine an Institution*, so *solemn an Ordination*, so *sacred a Mission*, and so *clear* and *constant* a *Succession of Ministers*, (whose office it is to *bear witness* of the *Name of Christ*, in his love, and sufferings, and merits, to the end of the World, till the number of *Saints* be perfected, till the *work* of the *Ministry* is finished, and the *Body* of *Christ*, his Church, fully edified, *Eph.* 4. 12.) This, I say, is not of more concernment to the *glory of God*, (whose infinite and ineffimable mercy is hereby set forth to mankinde,) or more conducing to the *honor of Christ*, in his wisdom, love, and care, for his

Peculiar Officers as Ministers, most necessary for the common peoples good, as to Religion.

his Church, than it is every way moſt neceſſary for the *common good* of thoſe, whom the *Lord* is pleaſed to call to be *his people*, at any time,
1 Cor. 1. 21. in any *Nation*, whatſoever; whoſe intereſt and benefit the *Lord Jeſus Chriſt* far more conſidered (and ſo ſhould all good Miniſters do in their work,) than any particular ends, or advantages of their own; (Alas, the *divineſt advancement* of *true Miniſters* in this World, is their *faithful labor*; their *honor* muſt be their cares, and ſtudies, and
2 Cor. 1. 23, &c. fears; their *crowns*, their ſufferings and ſorrows, perſecutions, and perils, contempts, croſſes, and deaths for Chriſts ſake, and the
Princeps in prædicando, princeps in perpetiendo. Bern. Churches welfare:) But the peculiar benefit and advantage of the *Chriſtian flock*, the *faithful people* of all ſorts, is that which is moſt to be regarded; over whom the *Lord* hath made Miniſters overſeers; (not onely at the firſt plantation of the *Goſpel*, as the *Socinians* ſay, but alſo in a *conſtant* and *clear ſucceſſion* of *Publick Miniſterial Authority*;) for this very purpoſe, That poor people may never be left
Mark 6. 24. as *ſheep without a ſhepherd*; that they may not either wander up and down in the *wilderneſſes*, or *mountains* of their own fancies; or be led away by others ſeductions; or be beguiled by the devils wiles, and temptations; That they may hear, and believe, and perſevere *ſtedfaſt* in the *Faith*; that they may neither be ignorant, norerroneous, nor ſcattered and divided; that they may be preſerved from *ruſtical ſimplicity*, *hypocritical formality*, *heretical pravity*, and *ſchiſmatical novelty* in matters of *Religion*; *that they may not periſh* (or be left *naked*, *ſeparated*, *ſcattered*, *idle*, and *rebellious*) *for want of*
אין חזון יפרע עם Prov. 29. 18. *viſion*; thereby ſinning againſt God, and their own ſouls. The
פרע ſignifies, *Perire, denudare, feriari, diſſipare, rebellari, retrocedere.* Buxtorf. pregnant ſignificancy of that one word, which *Solomons* wiſdom uſeth, hath theſe *ſwarms* or *ſpawnings* of ſeveral ſenſes: All which variety ſhews, That the *ſtate* of *common people* is never more deſperate, than when their *Seers* fail; when their *Teachers* are *removed into corners*; when God ſends them no *Preachers*, or *Prophets after his own heart*; when people are not onely without *light*, but put it out, quenching the *Lamps of the Sanctuary*, and *loving darkneſs more than light*; when they are given up to their own deluſions, and others ſeductions; who blindly follow the *viſions of their own hearts*, and the *Prophets* of their own ſending, or the *Miniſters* of their own ordaining; whom they ſhall have no cauſe to credit, eſteem, love, or obey, as finding no competent gifts Miniſterial in them, no Characters of divine Authority, or holy Succeſſion, upon them.

Thy Teachers ſhall not be removed into a corner any more; but thine eyes ſhall ſee thy Teachers.

Ezek. 3. 17. Heb. 13. 17. They watch for their ſouls, &c. People will eaſily be ſurpriſed when they have no *watchmen* to foreſee, give warning, prevent, and encounter any dangers, of ſins, errors, and temptations, which eaſily ſurpriſe the generality even of Chriſtians; who are for the moſt part ſo buſied, and incumbred, or ſo pleaſed and enſnared, or ſo burthened and oppreſſed with the ſecular and ſenſible things of this world, that they can hardly *watch*

one

one hour with Christ, no not in *his agony*; if they had not some *Ministers* divinely appointed, to put *them in remembrance*; to stir up their affections, to provoke them to piety, to prepare them for eternity, both instructing them in the *Faith*, and praying for them that their *Faith may not fail*. Nothing indeed is more *deplorable* and *desperate*, than the condition of mankinde, yea, and of any part of the *Church of Christ* would be, if the *Lord* had not commanded, and by a special providence continued an *holy constant succession* of the *Ministers* of the *Word* and *Sacraments*; who may be always, either *planting*, or *watering*, or *pruning*; and so, according to the *several proportions* of Christians, still preserving the *truth*, *life*, and *power of Religion*, so as it may descend to after ages. For there is no doubt, but without this *holy* and *happy Succession of Ministers*, either people would ever persist in their *original ignorance*, and *heathenish sottery*; or, although once planted with *piety*, yet they will *soon relapse* to *barbarity*, *Atheism*, and *unbelief*; or at best, content themselves with *idle formalities*, *spiritless superstitions*, *empty notions*, *mouldy traditions*, *lying legends*, *plausible fancies*, *novel inventions*, *vain imaginations*, or most *desperate errors*, and *damnable doctrines*; which is evident by the experience, as of former, so of these times; where few of those, that have cast off, and despised the *lawful*, and *true Ministry* of this *Church*, but either give over all *Religion*; or else think themselves capable, every night to dream a new and better way of *serving God*, and saving mens souls, than ever yet was used.

1 Cor. 1. 21. It pleased God by the foolishness of Preaching, to save them that believe.

18. *As all Christians subject to Errors and Apostacies, so none more than here in* England.

This natural tendency to *Apostatize* from truth, to relapse to *profaneness*, to rest in *hypocrisie*, to run out to *extravagancies*, or to persist in *errors*, no people under Heaven are more subject to, than those of this *Nation*, *England*; whom, as God hath blest with a *land flowing with milk and honey*; so they have much of the *iron sinew*, and *stiffneckedness of the Jews*; for being full fed, they are also full of *high* and *quick spirits*, *various* and *vehement fancies*, finding out and running after many *fashions* and *inventions*. *Don Gundamor*, who had much studied the *English* temper, and knew how their pulse beat, both in Church and State, was wont to say, *He despaired not of those violent changes here in England*; which in no other Nation could be expected; who are generally content with their *customs*, and constant to their *principles*; whereas the *English* are always given to *change*, to admire *novelties*, and with most *inconsiderate violence* to pursue them: So that no *Nation* or *Church* under Heaven, have more need then, of constant, learned, able, and honest Ministers; who may shew them, guide, and keep them in the *good*, *right*, and *safe way* of *true Religion*; From which, none are more easily seduced, than those that have either a *sequacious softness*, and *credulity*

Anglorum ingenia sunt aut varia & mobilia, superstitionibus & vaticiniis dedita; aut feroci quadam pertinacia aspera & contumaciter superba. Bodin. & Lansius. & Phil. Com.

lity toward other men, as divers of us have; or an *high conceit* and *confidence* of themselves; which people, much at ease, rich and high fed, (as many in *England*) are most subject to; Insomuch, that we see the *greatest disease*, as to Religion, now is, among us, not so much a *famine*, as a *surfet* of the *Word*; and knowledge, which hath here been *as the waters of the Sea*, disdains those shores of *order*, *office*, and *duty*, which the *Lord* hath set for its *bars and bounds* in his Church: Christians in many places, having had *great fulness*, are come to *great wantonness*; and the enemies of the Ministry, and Reformed Religion in this Church, are not such, as have been kept meager, and tame with emptiness, and ignorance; but such as have been *pricked with provender*, *high fed*, by an *able* and *constant Ministry*. These are grown to such *ferocious spirits*, like *pampered horses*, whom no ground will hold; daily neighing after *novelties*; rushing upon any *adventures*; and impatient to bear those Ministers any longer, by whose bounty they have been so liberally *nourished*, with all means of *knowledge*, *preaching*, *conferring*, and *writing*; These now affect *high racks*, and *empty mangers*; *subtilties* rather than *solidities*, and *novelties* more than *nourishment*; yea, they are become the *rivals* of their Ministers, and undertake like *Balaams* Beast to teach their Masters; not onely speaking with them, but against them; yea, seeking to cast them quite off, lifting up their heel against them, and trampling their *feeders* under their feet: Thus having either got the *bridle* between their teeth, or having cast quite off their neck the reigns *of Order*, *Government*, and *Discipline in Religion*, they are become like *Horse and Mule* without *understanding*; without *gratitude*, *civility*, and *common humanity*; so far they are from *sober piety*: Running furiously without their guides, wantonly snuffing up the wind, and proudly lifting up themselves in their high crested opinions and presumptuous fancies of *notions*, *gifts*, *prophecyings*, and *inspirations*; Glorying in this *riotous liberty* and *mad frolicks* of *Religion*; which all wise, humble, and holy Christians know, are not more unworthy of, and uncomfortable to, all good Ministers (who taught them better) than they will be most dangerous, destructive, and damnable to those men themselves, who proudly affect those ruder and dangerous follies in the Church of Christ; who cannot (either they, or their posterity) be ever so safe, *as in Christs way*, at his finding, and under *his custody*; where, with holy and just restraints (becoming *Reason*, *Order*, and *Religion*) there are also the *most ingenuous liberties*, and the *most liberal fruitions*: Wandering prodigals in Religion, who forsake the order and regularity of their Fathers house, *which is full of bread*, will soon be reduced *to a morsel of bread*.

Hab. 2. 14.

The greatest enemies of Ministers make them most necessary.

Psal. 32. 9.

And we see already, such as have in their *pride and disdain* most forsaken

forſaken the *true Miniſtry*, are come by their *riotous courſes*, to *feed on huſks*; and from the *harlotry* of their wanton, and fine opinions, to *conſort with ſwine*; having hired out, and enſlaved themſelves to all *rude*, *unjuſt*, and *profane deſigns*, or elſe wallowing in *filthy* and *ſenſual luſts*, which makes them ſin againſt *Heaven and Earth*, and be no more worthy to be called *the ſons of God*, or the *children of this Chriſtian Reformed Church*. So that we evidently ſee, That thoſe men *fight againſt God*, againſt *Chriſt Jeſus*, againſt the *Reformed* and *Chriſtian Religion*; againſt the *Word of God*, which is the ſtandard of Religion; againſt the *Unity*, *Order*, and *Catholike conformity* of the *Church* of the *Chriſt* in all ages; againſt the *future Succeſſion of Religion*; againſt their own *ſouls*; againſt their *poſterity*; againſt the *common good* of all mankinde; and all ſuch, as may want and enjoy the *ineſtimable bleſſing* of the *Goſpel*, who ever fight againſt the *holy office*, *divine authority*, *neceſſary duty*, *ſacred dignity*, and *conſtant ſucceſſion*, of the *Evangelical Miniſters*, and *Miniſtry*; without which the *Church of Chriſt*, like a *Field or Garden*, without di igent and daily *Husbandmen and Gardiners*, would, long ago, have *run to waſte*; and been over-run with all maner of *evil weeds*, (which grow apace, even in the beſt Plantations;) if God in his *wiſdom* and *mercy to mankinde*, and to *his Church*, had not appointed ſome men, as *his Miniſters*, to take care from time to time, that the *field of the Church* be tilled in every place; that the *Garden* be weeded, and the *vineyard fenced*; and this eſpecially for their ſakes, who are the (πολλοι) moſt of men; whoſe *cares* and *burdens* of life, or whoſe *dulneſs* and *incapacity*, or whoſe *wants* and *weakneſs*, or whoſe luſts and paſſions, would never, either move them to, or continue them in any way, worthy the *name of true Religion*, if God had not ſent and ordained (κηρυκας) *Cryers*, *Heralds*, and *Ambaſſadors*, to *ſummon*, *invite*, and by *pious importunity*, even *compel men* to come into the ways of true piety, and happineſs; which, being not onely far above *ſinful fleſh and blood*, but quite contrary to them, had need have a *Miniſtry*, whoſe authority, for its riſe, aſſiſtance, and ſucceſſion, ſhould be beyond what is of *humane original* and *derivation*; which who ſo ſeek to oppoſe, deſtroy, or alter, will certainly bring upon themſelves, not onely the guilt of ſo high an inſolence againſt *Chriſt*, and injury againſt this *Church*; but alſo, will ſtand accountable to *Gods juſtice*, for thoſe many ſouls *damnation*, whom their *vanity* and *novelty* have perverted and deſtroyed, both in the *preſent age* and *after generations*, for want of *true Miniſters*.

Luke 15.

1 Tim. 2. 7. *Præcones, vel Caduceatores.*

Theſe *firſt weapons* then, which the *Adverſaries* of the *peculiar Calling* of the *Miniſtry*, hoped to finde in the *Armony* of *Scripture*, or *Right Reaſon*, whereby to defend their *own intruſion*, and to

offend that *holy Function*, and *divinely instituted Succession*, are found (I think) to have, as little force in them to hurt the *Ministry*, or to
1 Sam. 17. help the *enemy*, as *Goliahs* Shield, He met, Sword, and Spear had, either to injure *David*, or secure himself; yea, (we see) those *smooth stones*, those *pregnant* and *piercing Authorities* of many clear and concurrent *Texts* of *Scripture*, both for *precept* and *example*, which I have produced, according to *right reasoning*, from *Jesus Christ*, and the *blessed Apostles*; To which, the *Catholike practice*, and *custom of all Churches* in after times, is as a *sling* directing them, more forcibly and firmly against the *brazen foreheads* of those *Anakims*, that oppose the Ministry; All these together, are sufficient to *prostrate* to the ground their *proud height*, and to put to flight that *uncircumcised party*, who have defied, and seek to destroy, the *holy Ordination of Evangelical Ministers*; whose poor and oppressed estate, although it may now seem, but as little *David*, with his *Scrip* and *Staff*, in the eyes of *self-exalting adversaries*, who despise and curse them in their hearts; yet these may finde them to come in the *Name* and *Power* of the *Lord*; sent by *Gods mission*, furnished with *Christs commission*, and appointed by the *Churches* due *Ordination*, to be *Leaders*, *Rulers*, and chief *Officers* in the *Church Militant*, under
Heb. 2. 10. ἀρχηγὸν τῆς σωτηρίας. *His Excellency* the *Lord Jesus Christ*; who is the *Generalissimo*, chief *Captain*, and *Prince of our Salvation*; who having in former times delivered his Servants, the true and faithful Ministers, from the paws of the *Lions* and *the Bears*, (Heathenish force, and Heretical furies) will also deliver them out of the hands of these *uncircumcised Philistims*; who, having received from their Ministry, what ever honor and privilege, they can pretend to as Christians, yet now carry themselves, as if they were *aliens from the Israel of God*; and had never had relation to, or blessing from, this or any other true Church; where hath been a constant Ministry, not more *famous* for Learning and Industry, than *blessed* with all *Evangelical excellencies*, and *happy successes*: To which now, the *Lord* is pleased to adde this *crown of patience*, under great tribulations, and of perseverance in suffering much evil discouragement, where it hath deserved so well.

CAVIL

CAVIL III.

Or Objection about Christian gifts, and exercising in common as Preachers or Prophets.

ALl impartiall spectators may hitherto behold the salvation of God; how the insolent opposers of the Ministeriall function, the men of *Gath*, are in their first encounter so deeply smitten and woun ed, that they ly groveling on the ground: The remayning motions which they may seem to have, are but the *inordinate strokes* of hands and heels, the last *batteries*, and weak struglings, which attend impotent revenge and *exspiring malice*; It will be no hard matter, to set *my foot* upon their prostrate power; and to sever their Heads from their Shoulders (that they rise up no more) by the means of that *two edged* and *unparalleld Sword* of the Scriptures, rightly applyed; which hath both sharpness, weight, and brightness; the clearest reason, potentest conviction, and divinest Authority; with which they thought to arm themselves against the peculiar Office of the Ministry.

Inconditi motus rientium motus & invalidi exspirantium conatus. Sym.

Yet there are some *seconds* and *recruits* (who seem to have less fury and malice against the Ministry) who seeing the chief *Champion* of the Antiministeriall faction, thus *Levelled*, come in, either as to the spoyl, or rescue, (as *Ajax* to *Ulysses*) holding before them the shield of manifold Scriptures; Alleging, That notwithstanding there may be granted some peculiar Office and Institution of the *publike Ministry*; yet, as to the power *of preaching*, or liberty of prophecying, the promise is common to all believers, for *the powring out of the spirit upon all flesh, in the later dayes*: for the *Annointing* from above, which shall lead every believer *into all Truth*; so that they shall *not need* any man *should teach them*: being *all taught* of *God*. That the manifestation and *gifts of the spirit* are given to every one for the good of the Church; in teaching, exhorting, prophecying, *&c.* Which every one is *to covet*, and may communicate to others, for their conversion, or confirmation; as *Aquila* and *Priscilla* did to *Apollos*, and other Christians in *Primitive dispersions*; exercising and employing their talents received, if not as *Ministers* in Office, and ordeined, yet as *Prophets* and *gifted Brethren*; if not as Pastors, yet as Teachers; In like sort Christians, now, find their gifts of knowledge and utterance so great and good, that they cannot smother them, nor suffer them to be restrained and oppressed by the Ministers *encroachment* and *Monopoly*. Thus they, who would seem to be somewhat more civill and equanimous to the calling and Office of the Ministry.

Joel. 2.28. cited Acts 2.17.

1 Joh. 2.27.

Rom. 12.6.

1 Cor. 14.1.

1 Thes. 5.19, 20.

1 Cor. 12.7.

39.

Acts 18.26.

1 Pet. 4.11.

Answ. 1. *Gifts in others no prejudice to the Office of the Ministry; nor warrant to any man publike arrogancy.*

My Answer first in generall is: That all these and the like small shot, which *Infaustus*, * *Socinus*, * *Osterodius*, * *Smaltzius*, * *Radeccius*, * *Nicolaides*, and others of the *revived Arians* have afforded these *Semiantiministeriall adversaries*, have been oft discharged, and received, without any hurt, as to the divinely established Office of the Ministry; Having been either satisfied with all *ingenuous concessions*, as far as *order*, *modesty*, and *charity* will carry them; or refuted with just *replyes*, against all vanity, arrogancy and confusion, by those learned men, who formerly or lately have given very sober, solid, and *liberall satisfaction* to any pleas urged, or scruples alleged out of Scripture; which will in no sort maintain idleness, vanity, pride, and confusion in the Church; under the *specious names* of liberty, gifts and prophecying; There are indeed many places exciting Christians to labour, to *abound* in every good gift *and work*; but yet as many to keep them within due order and holy bounds, becomming the honour of Religion.

* *Socinus lib. de Eccl.*
* *Osterod. Inst. c.* 42.
* *Smaltzius de Ord. Ecc.*
* *Radeccius de Eccl.*
* *Theoph. Nicolaides defens. Socin. c.* 1.

All those (χαρίσματα) gifts were never more eminent and common in the Church of Christ, than in those times, when the Ministeriall power was by peculiar marks, ceremonies, and duties, distinctly and undoubtedly conferred on some *peculiar persons*; as, the *Apostles*, and 70. *Disciples*; on *Timothy*, *Titus*, and others, who were separated, and ordeined, by fasting, praying, examination and imposition of hands, to be Bishops or Presbyters in the respective Churches, as they came to be capable of setled order and Ministry. And notwithstanding the *extraordinary gifts of the Spirit*, which were then conferred upon many, not yet *ordeined Ministers*, we see, the Office and honour of the Ministry was never more clearly asserted, as *divine* (being set *over the flocks* by the Lord) so to be owned and esteemed, as distinct from *secular intanglements*, as an retire and compleat *imployment*, even for the best and ablest men, to which they should once ordeined *wholy give* themselves, and attend on it. Never was *order*, and peace, and *proportion* in the Church more enjoyned, and duly observed; never were *disorderly* and *unruly* walkers, false Apostles, *self-obtruders*, *house-creepers*, *heaps of teachers*, who caused divisions, more *severely* represt, than in those Primitive times, when believers enjoyed most eminent gifts and graces *for some* ends: either in miracles, or toungs, or prophecying, (which was not that eminentest *sense of prophecying* (that is, *foretelling things* to come;) but *the opening* and *applying* the places of the Prophets, in the *old Testament* (which was then the only Scriptures the Church had; which St. *Peter* calls the *more sure word of Prophecy*) by which it might appear to the Church *more clearly*, that the crucified Jesus was the *Christ*, the promised, prefigured, and prophecyed *Messias*; so establishing the

When they had ordained them elders in every Church. Acts 13.2. Separate to me *Paul* and *Barnabas* 1 Tim.4.14. & 5.22. Acts 18.28. Heb.14.17. 2 Tim.2 4. 1 Thes.5.12, 13. 1 Tim.5.17. 1 Cor.12.18, &c. 1 Cor.14.32. V.33.& 40. Rom.16 17. 2 Thes.3.6. 2 Tim.4.3.

Primitive prophecying, what.

1 Pet.1.19. *Prophetæ Scripturarum interpretes erant*

the tradition and history of the new Testament (which concerned the Nativity, life, miracles, sufferings, death, resurrection, ascension, &c. of Christ,) by the places of the old; wherein oft times an Auditor among them *might have* that further *light* revealed to him, as to the fuller *sense* of any place, which another was handling; and this, but occasionally, not as a constant habit; only at present, it was beyond his naturall abilities, or endowments acquired by studies, &c. Nor was this (then an extraordinary gift, for the confirming and establishing of the new planted Church, or Christians in the faith) ever used, as it ought, but with great order, all gravity, charity, humility and peace among those, that were truly so enabled: And when any *vain pretenders* came up to abuse it; the Apostle requires, that there be a due *tryall*, and *subjection* of these *spirits of the Prophets* to the Prophets, who might wisely discern between true and false, between holy, wise, and excellent *inspirations*, (which were pertinent *interpretations*, or apt clearings of Scriptures,) and those *weak*, impudent, and *impertinent ostentations*, which were either very *false and foolish*, or *vulgar* and ordinary.

maximè prophetica-rum & obscurarum. Ambr. Theoph. Chrysost. *Prophetarum munus erat mysticum Scripturarum sensum ad salutem auditorum explanare.* Erasm. *in.* 1 Cor. 14. 1 Cor. 14. 30. 1 Cor. 14. 29, &c.

2. *Of right interpreting and applying Scriptures.* 2 Cor. 2. 17.

. . . Which, Secondly, is the most, that our *Antiministeriall adversaries*, who affect the name *of Prophets*, commonly amount too; while they handle the *Scriptures* (most what) with very *unwashen hands*; so brokenly, corruptly, rudely, rashly and perversely, as makes them not any way extraordinary Prophets, but *ordinary proclamers* of their own ignorance, shame, and impudence: who think they may take *liberty* in nothing more, than in abusing and wresting the holy Scriptures, which are sufficient to make any man of God perfect, both in gifts and graces, in abilities and in humility: And which should not be handled either privatly, or publikely, but with great humility, care, diligence, exactness and conscience; Since, as they were not of *private* and humane invention, so nor are they *of private interpretation*, after every mans sudden, unstable, and unlearned fancy; Who rashly singles out *texts* of Scripture here and there (as they do a *Deer* out of a Herd,) and runs them down, till they fall at the foot of his fancy or opinion; *torturing* and racking the places till they speak to his mind, and sense: Thus often times the Church of Christ hath seen men of proud and corrupt minds (as they say *Toads* of good Eggs hatch *Cockatrices*) from *some places of* Scripture ravished from their fellows, and *wrested* from the main *scope* and context, bring forth most *hereticall* and *monstrous productions*; contrary to those truths, which are most clearly set forth in the whole *tenour* or Analogy of the Scriptures, as their great design and main intent: Such those of old were, against the *divinity and humanity* of Christ; Against the holy Trinity; Against the grace of God; and of late against the Law, the Souls Immortality,

2 Pet. 1. 20. 2 Pet. 3. 16.

Omnia adversus veritatem de ipsa veritate constructa sunt: operantibus æmulationem istam spiritibus erroris. Tertul. Apol. c. 47. *Dominici clogi fures & violatores.* Aust.

De Donatiſtis Retract. l. 21. *Falſa interpretatio Scripturæ eſt nervus Satanici regni.* Hilar.

mortality, good works, both the Sacraments, all holy duties as forms; Againſt any reſurrection and judgment to come, againſt the very being of any Catholick Church, againſt the Scriptures themſelves; And ſo now againſt any *Succeſſion* or peculiar order of ordeined authoritative Miniſters, to hold forth the Goſpell of Chriſt, and true Religion to the world: So the Maniches from *Eph.* 2. 2. *By nature you are the Children of wrath*, argued Nature of man to be Evill, And from a principle of darkneſs and ſin, coeternall with the good God. *Auſt. Retract. l.* 15. *Apollinaris* and *Eutiches* argued from *the word was made fleſh*, That Chriſt had not two diſtinct natures, but only one, the fleſh turned into God. So *Arrius* againſt the Divinity, *Neſtorius* againſt the Unity of the perſon of Chriſt. The *Anthropomorphites* urged Scripture for thoſe humane ſhapes, which they groſly imagined to be in God, as in Man; becauſe God ſpeaking to man, ſpeaks as man, not as he is in himſelf, but as he is moſt conceivable by us. In none of all which errors, thoſe Patrons of them, any more than theſe (for liberty of opining and of prophecying as they liſt) will ſeem to want either *reaſon* or Scripture; which ſometime they will call a dead letter; yea and killing too; Affirming that both it and the Miniſtry too are needleſs; that all are taught of God, by a *quickning Spirit* and a *Speciall unction*, &c.

1 Cor 3.22. 23. 2 Cor. 4.15. Rom. 13.8. Joh. 6.27. Mat. 6.25. 1 Pet. 3.3. Tit. 1.15. Mat. 23.9. 1 Pet. 2.9. Exod. 19.6.

The ſame men can propheſy too if you let them alone, againſt all *civill property* and common equity and honeſty, out of that place, *All things are yours, and you are Chriſts, and Chriſt is Gods*; Againſt borrowing, or at leaſt *paying any* pecuniary debts; by *Ow no man any thing, but love*; Againſt all *honeſt* labour and diligence, by *Labour not for the meat that periſheth, Take no thought for to morrow*; Againſt *all modeſty* and decency in cloaths, by that, *not of putting on of apparell*; Againſt all reſtraints of Laws and bounds of holineſs in any thing, by that, *to the pure all things are pure*; *All things are lawfull for me*, 1 *Cor.* 6.12. Againſt all *duty to Parents*, ſubjection to *Maſters and Magiſtrates*, by *call no man Father, or Lord: be not ye the ſervants of men*, 1 *Cor.* 7.23. by being *Gods freemen*; for, you are a *royall Prieſt-hood, ergo*, no peculiar Miniſtry; whereas that was ſaid, to the Jews firſt, who had a peculiar Prieſt-hood, by which the whole Nation was bleſſed and honoured of God. Thus the devill, and his ſeducing inſtruments, never want *their lectures, quotations*, and *common places*, out of the Scriptures; When pride, poverty and liberty, once meet together to *propheey* as they liſt, what mad work do they make, with *Scriptures*, Religion, conſcience, and all order and Laws of Church or *civill ſocieties?* As thoſe falſe Prophets in *Germany*, not long ago did, and others after in *England* deſigned to have done, making the holy Scripture, which is the pure fountain of life, the very ſink and receptacle of all heady opinions and ſordid practiſes.

Muncer and *Phifer. Hacket* and *Arthington.*

Where

When as the *Holy Scriptures*, which are the *oracles of God* and hold forth his mind to the world in matters of Religion, are to be *underſtood* and interpreted (not by *minds leavened* with heretical pride, or Schiſmaticall *peeviſhneſs*, or *captious* and criticall *moroſeneſs*, or *Scepticall-cavilings* and *janglings* (which commonly drive ſome other ſecular and *miniſter end*, rather *than any thing* of true faith, good manners, and an holy life:) but, with all pious and cautious conſideration, all humble diligence, and *ingenuous candor*; Which firſt regards, the *joynt Analogy*, the *concurrent tenor*, and that clear *proportion*, or *rule* of faith and holy life, in doctrine, both for *myſteries*, and *moralities*, which are evidently ſhining from many places, that *are Indiſputable*; either for the clear Inſtructions in *morals*; or Inſtitution in *myſteries*; or Imitation in Illuſtrious and commended examples for order and policy: All which are enough to make a man of God, and any Church of Chriſt, *perfect to ſalvation.*

Purissimum veritatis fontem in putidissimam errorum sentinam vertunt hæretici. Jeron. *S. Scripturæ locis multi abutuntur, ut si quis medicinalibus ferramentis se graviter vexet: quæ non ad vulnerandū sed ad sanandū sunt instituta.* Aust. Ep. 141. *Sensus Scripturæ expetit certæ interpretationis gubernaculum.* Tert. *Nulla vox divina adeo dissoluta est & diffusa, ut verba tantum defendantur, & facie corporum non constituatur.* Tertul. de præſ. ad Hær. Rom. 12. 6. 2 Tim. 3. 17.

And ſuch light, *from the clear propotion*, and *concurrent harmony*, or conſtant tenour of Scriptures old and new hath this point of the peculiar *function of the Miniſtry Evangelicall*; both from the practiſe and precept of Chriſt, and his Apoſtles, and others after them; to which the uſe and judgement of all Churches do fully atteſt: In that tryall, approbation, benediction, *impoſition of hands*, Ordination and ſolemn miſſion of ſome men in the Church to the *Office* and work of *the Miniſtry*, which is ſet forth in the New Teſtament: Againſt all which, *ſo full clear proofs, and ſo conſtant a light*, what ever can be urged, by *ſingle* texts, or ſolitary and occaſionall examples, out of Scripture, muſt needs be by theſe objecters either weakly, or wilfully miſtaken in the phraſe and manner of ſpeaking; or elſe is *wreſted* as St *Peter* tels us by *ignorant* and *unſtable minds* from the *ſcope* and deſign of the Spirit of God in that place, (which is the meaſure of all right Interpretation:) Or elſe it only relates to ſomething done by the rule of *occaſionall prudence*; or ſpeaks of ſome practiſe, which was only *temporary* not binding; or *miraculous*, and extraordinary; which ceaſe, when the gift and occaſion ceaſeth; or it may be in ſome caſes of *urgent neceſſity*, which might befall an Infant, planting, incompleat, *inorganicall Church*; either not fully *formed* and ſetled in the *due order*, or ſuddainly preſſed and ſcattered with vehement *perſecution*, and ſo forced from that order and exactneſs in outward Miniſtrations of the Church,

Nolunt agnoscere ea loca S. S. per quæ revincuntur: his nituntur quæ ex falso composuerunt, & quæ de ambiguitate ceperunt. Tertul. de præſ. 2 Pet. 2. 16. *Tantum veritati obstruit adulter sensus quantum & corruptor stilus.* Tert. de præ. ad Hær. c. 17. ἐπὶ λαβόντε τὸ πλανᾶσθαι τὰς διανοίας. Epiph. h. 75. Acts 8. 4. They that were ſcattered abroad went every where Preaching the word.

ut cæsceret plebs & multiplicaretur, omnibus inter initia concessum est Evangelizare & Baptizare. & scripturas in Ecclesia explanare. Ubi autem in locis exemplexa est Ecclesia conventicula constituta sunt & rectores & cætera officia, &c. Vt nullus de clero auderet qui non ordinatus esset præsumere officium, quod scirit non sibi creditum, &c. Cœpit alio ordine & providentia gubernari Ecclesia. Com. in Eph. 4. Amb. ascridta. Tit. 1. 11. Gal. 5. 12. 1 Tim. 1. 20.

which regard a sociall, publike, and common, more, than a solitary, and private profession of Religion, and which, in the Churches *setled condition*, they otherwaies duly and conscientiously observed, as *the will of God*. All which extraordinary cases are, in *all wise mens judgement*, very far different and distant from that of this Church of *England*, unless it may seem under *some persecution*, by slanderous toungs, by false Brethren, and deceitfull workers, and disorderly walkers, the *troublers of our* Israel; whom the Apostle *Pauls* charity to this reformed Church, would (no doubt) have wished, that either *their mouths might be stopped*, or they *might be cut* off, and delivered with *Hymenæus*, *Philetus*, and *Alexander* the Copper-Smith, *to Satan*, that they might *learn not to blaspheme* the Scriptures, and the true Ministry, and this true Church, and in all these, the Gospell and name, with the Spirit and grace of Christ, all which have been manifested among us by the Ministers of this Church.

3. *Those and the like places answered in generall. The no validity of such captious disputings by Scripture, against Scripture.*

Truly I do not think that the so oft repeaters *of their Socinian Crambes*, The objectors of those and the like single places, or those temporary and occasionall practises in Scripture, by which men or women unordeined to be Ministers, did privately teach, or publikely prophesy, can be so weak and silly (many of them (for some of them are men only in malice, against *the Ministers*, but *children* in understanding;) as to believe, That there is any such weight or force in any of those objections, which their own reason and conscience (if not blinded with passion and prejudice against the Office of the Ministry,) will not tell them have very easy, *fair and full solutions*; Either first from the *extraordinariness* of the gifts, which were but *temporary*, and to which these men can with no face pretend, by any thing yet discovered by them, (Their zeal to disgrace and destroy the Ministry, by perverting and wresting the Scriptures, is no sign of their Apostolicall gifts, but of *their Satanicall or Scismaticall* malice;) Or secondly they are answered from the case of *the Church* in some places newly planted, or *persecuted* and scattered; Or thirdly, by the common exercises *of private Charity* among believers one to another; which all good Christians and Ministers allow still, and rejoyce in the *order, usefulness* and *modesty* of those charitable gifts, and Brotherly exercises, which may in their proper place (*being duly regulated*) as well consist with the divine authority and peculiar *eminency* of the Ministeriall function, as the *Moon* and *Stars* may be in the same firmament *with the Sun*; Although shining in a different time and orb, with different lustre, and so far less degrees of influence, yet to the same common end, the good of this inferior world.

Adulteria Scripturarum & expositionum mendacia. Tertul.

So

So that no wise and gracious Christian in reason can, or in conscience ought to sheath *those or other Scriptures* in Ministers bowels, which are rather *for their defence* and assistance, Shewing indeed the great use of a *constant* peculiar Ministry, to prevent the Churches desolations and such necessities of meaner supplyes: So far are they, from affording any ground, either wholy to give *a bill of divorce* to the setled Ministry (which by so many clear and pregnant texts is plain to be *divinely Instituted*;) or to encourage any Christians to entertain those proud and *spitefull Peninnahs* of pretenders to be *gifted* men; thereby to *grieve and vex* the Souls of the true and faithfull Ministers (as she did *Hannahs devout meekness*, with her malipert *insolency*) It is no argument to perswade the Church therefore to cast out of Christs family *the Stewards* and dispensers *of holy mysteries*, which he hath appointed, because Christians have sometime in their enforced wandrings, been relieved by some strangers, or private and mutuall *Charity*; which may in such cases be *great*, though their gifts and provision be but moderate. However it were madness for Christians now where no necessity or disorder presseth, and when *neither gifts* are so good, nor Charity so great in any of *these new men*, to venture themselves upon their powers for supplyes; who (like the *foolish Virgins*) have too *little for themselves*, however they boast of their full Lamps and Oyl to spare.

1 Sam. 1.

Multum differunt lex necessitatis & ordinis: quod ita fieri debet, & quod aliter fieri non potest. Reg. Iu.

Such small and feeble oppositions then, which (as *Tertullian* tels us) *either Hereticks or Schismaticks* are wont to bring from *broken and abused* Scriptures, for their novell opinions, their proud and pragmatick *confessions*, against the *antient and Catholick* sense, which the Church hath alwaies held forth by its practise, agreeable to the many clear and unquestionable places, do no more weaken the *divine authority* of those things which the Catholick Church upon lively grounds observeth (as it alwaies hath this of a constant ordeined Ministry) no more I say, than if *Dalilah* should have plucked two or three of *Sampsons* hairs, instead of cutting off his goodly locks and prodigious tresses. Nor may these false and flattering *Dalilahs* of our times, (who by cauponating Religion and handling the *Scriptures deceitfully*, seek to betray the strength, honour, and order of this reformed Church in *England*, under pretences of great kindness) think, that by twitching thus one or two hairs, the Ministers *strength* will fail them; or that the *Anti-ministeriall* Philistins shall presently be upon them, so as easily to prevail against the whole function of the setled Ministry; which being *divinely* instituted, and derived, will ever be *divinely assisted*: No, we find yet, (through the might of *Gods grace*, and the testimony of good *consciences*,) so great a strength and holy courage, in all

Lib. de præsc. adv. Hæres. *Proprium hoc est hæreticorum ex pauciorbus Scripturæ locis plura intelligi velle.* Tert. ad Praxeam.

Judges 16.

2 Cor. 2, 17.

Mat. 28. 20.

true and faithfull Miniſters, as is abundantly able to aſſert themſelves, their function, and the reformed Religion of this Church of *England*, againſt all theſe *Apollyons and Abaddons*; We are not ſo *diſpirited*, nor *diſtreſſed*, but that we can ſtill rowſe up our ſelfs in the ſtrength of God, and in the Spirit of Jeſus Chriſt, and in the authority of our holy function; ſo, as eaſily to *break in-ſunder* all ſuch *withs and cords*, by which the *enemies*, not ſo much of our perſons, as of our calling and Religion, hope *to afflict* us; ſo that theſe *uncircumciſed in hearts* and lips, ſhall not ſafely touch us, or mock us. Only, as *Sampſon* did *of the men of* Judah, we humbly crave of the ſecular powers, which are now over us, *that their hands may not be againſt us*, to fall upon us themſelves, however they expoſe us, thus to contend with thoſe men of *Ald.d* alone: Who came about us firſt *like Bees* with their impertune ſtings, their vexatious diſputings; But now they threaten to come upon us like *fat Buls of Baſan* on every ſide, with their *horns* lifted up on high to deſtroy us; But the *Lord will* be *on our ſide*, ſo that we ſhall *not need greatly to fear* what theſe beaſts of the people (theſe unreaſonable men) can do unto us; Who will ſoon be extinguiſhed, as fire *among the thorns*, when once the Lord ſhall ariſe to plead his own cauſe, not only by the *zeal*, and *patience*, and *conſtancy* of his ſervants the true Miniſters; but alſo, by ſtirring up the *ſpirit of wiſdom* in the hearts of all true Chriſtians; who will ſoon be aſham'd of that *levity*, contempt and confuſion, which theſe mens vanity, or impiety, and hypocriſy, would fain bring upon them, and their poſterity, in this great concernment of the ſet ed Miniſtry, and the true reformed Religion.

Judges 15.17.

Pſ.118.12. *Et multitudine inimicorum & magnitudine preſſus: & viribus & numero valentium.* Pſ.22.12. Pſ.68.30.

The evill deſigns of ſuch captious diſputers againſt the Miniſtry.

There are (no doubt) who of a long time have endeavoured and ſought opportunity, when they might bring *with Carts and high ſhoos*, by the illiterate *rudeneſs* of the *ſeduced people*, the *Ark* of our Reformed Church and Religion, into the houſe of their *Heathen* Dagon, which hath upper parts like a mans, but the lower *as a Fiſh*, the head adorned with Chriſtian Religion, but the tayl deformed with ſuperſtition. They ſoftly and fairly pretend *liberty* and improvement, with mens faces and womens hair as the *Locuſts* which roſe out of the *bottomleſs* pit) but they will end in the *Scorpious* tayl of *licentiouſneſs*, ſuperſtition, and profaneſs; Such *Reformation* will ſoon prove *deformity*. They ſpeak of *bread*, but it *will prooze ſtones*, and Serpents inſtead of Fiſhes. Such manifeſtations of *private gifts* in wanton and preſumptuous Spirits, will ſoon turn to the *quenching* and *reſiſting* of the true light and heat of *Gods Spirit*, whoſe purer flames are only fed with that *holy Oyl* which flows from the golden veſſel of the Scriptures, divinely infuſed into them, and diffuſed into the humble hearts of all good Chriſtians by thoſe

1 Sam.5.

Rev.9.7.

Mat.7.10.

Zach.4.12.

thoſe pipes *of the Miniſtry*, which Chriſt hath appointed for that ſervice: This *Anti-miniſteriall Liberty*, which ſome ſeek thus to dreſs up, by an *adulterous* and wanton bravery, againſt the *calling of the Miniſtry*, is like the *woman which ſits in the midſt of the* Ephah *of wickedneſs*; upon the mouth of which God will (ere long) caſt ſuch *a talent of lead*, as ſhall cover and ſtop it up, by the juſt indignation and abhorrence of all good Chriſtians, to ſee themſelves, this Church, the Miniſters of it, and the Reformed Religion ſo much waſted and abuſed, by ſuch *prodigies of profaneſs* as ſome of them are: who ſpeak nothing, but *proud*, and *perverſe things*; full of *bold blaſphemies*, and Anti chriſtian confuſions; under the colour of *gifts* and *Liberties of prophecying*; whereto as the wiſdom and holy order ſet forth in Scripture give me countenance; ſo, in the next place, neither do theſe mens gifts, which they ſo boaſt and vapour of give any incouragement. Zach. 5. 7.

For firſt no wiſe man doubts of thoſe *mens emptineſs, which their great noyſe* and *ſounding* ſets forth every where: ſhewing they are *very full of themſelves*; *puffed* up with their *own leven*; applauded alſo by ſome others, and blown up by people of their *own ſize*; who are as prone to flatter confident talkers, and undertakers, as Children are to fill *empty bladders* with wind; *Pint-pots* will cry up one anothers capacity and fulneſs, till they are ſet neer or compared and emptyed into *quart or gallon veſſels*; 'Twill then appear, though they were ſoon full and ran over, yet they held but little, and are ſoon exhauſted. Theſe *Behemetick Preachers*, *Spagyrick-Illuminates*, *Familiſtick Prophets*, and *Seraphick Teachers*, who pretend to ſuch ſtrange Prerogatives of gifts, and new Lights, above all other Chriſtians, yea and beyond the ableſt Miniſters; like frantick men alwaies boſting of their riches, ſtrength, treaſure, beauty, &c. amidſt their ſordid neceſſities, If a wiſe man come neer them, he ſhall find, that as to any true light of good learning, or ſound Religion, they are *as dark and dusky*, as if they had been begotten in the Eclips of the Sun, and born in the laſt quarter of the Moon.

4. *The vanity and emptineſs of theſe Anti-Miniſterials as to their pretended gifts.*

Vaſa, quo inaniora eo ſonantiora. Vulgus hominum, quæ non intelligunt impenſius mirantur. Jeron. *Moleſanorum Chriſtianorum ut phœneticorum hominum & delirantium illud proprium eſt, Sibi ſemper adblandiri; de ſe ſuiſque magna polliceri: jactabundi de Theſauris ſuis & divitiis, cum ſint pauperimi; ſe reges ſomniant & oſtentant, cum vincti, & cæſi, & laceri ſint: vel uno hoc miſerrimi quod ſui ipſorum non miſereantur.* Eraſmus. *Quartâ Lunâ nati plerunque moriones & Lunatici:* Cardan.

In good earneſt, I wiſh I could find any juſt cauſe, by *their ſpeech*, or Pamphlets, to ſet my hand to thoſe ample *teſtimonials*, which theſe gifted men every where *give of themſelves* and *their party*: I have *no envy at their parts*, nor ill will againſt any of *their perſons*, nor have I ſuffered (or at leaſt am not ſenſible of) any

particular injury from any of them: So that I can without any *passion* or *partiality* profess, that I never yet perceived any such *sparks of eminent gifts*, either in reason, or Religion, as renders them, either *envyable* or any way *considerable* in comparison of those Ministers whom they list to cry down, and disparage: Poor men, they are indeed *admirable* (but not *Imitable*) for a kind of *chimicall Divinity*; which after much pains and puffing, *vapours into smoke*. They are rare for *odd expressions and phantastick phrases*, instead of the *antient Scripture forms of wholesome words*; Nothing is more wonderfull (*as monsters are*) than their *affected raptures*, wild speculations, and strange expressions: imagining that none sees their folly, because they shut their own eyes, and soar above the common mans capacity in specious nonsense: and calling those *glorious Truths*, which are sottish *vanities*, or *shamefull lyes*: What honest hearted Christian can bear the *filthy and unsavory expressions* of some of these Anti-ministeriall Ranters, Shakers, and Seekers? their *metaphysicall mincings* of Blasphemy; their *riddlings* of Religion; their scurrilous *confounding* of the Incomprehensible *excellencies of God*, of the Lord Jesus Christ, and of the *Blessed Spirit*, with the nature of any creature never so mean and sordid, that to them its no wonder, if the *Egyptian* found *so many Gods in his Garden*, as he had Leeks and Onyons, or Frogs and Toads; Thus amusing their poor and silly auditors with high blasphemies, and most *obscure*, extravagancies. Such of old were the rare speculations, inventions, and expressions of the *Valentinians*. Their *Buthi*, *Æones*, *Syzygiai*, *Pseudevangelia*, *Pleromata*, *conceptio spiritualis*, *umbra* κατ' ἐξοχήν, And a thousand such blasphemous whimsyes, which *Irenæus* tels of in his times. So that their *Dungeon-like Divinity* and *Mid-night Doctrines*, instead of *fair explications* of Truth by Scripture reasonings and the *demonstration of the Spirit* therein, are rather like *Hedge-hogs*, when they are handled, they wrap themselves up into such *prickly intricacies*; as makes them not *only useless, ugly* and untractable; but hurtfull and scandalous to sober Christians and all true Religion; which these fellows dress up with their *foul fingers*, as Black-Smiths would do fine Ladys, sullying all they touch, while they would seem to adorn.

πολλαφησιοντες δεν περιβλεπομεν. Isoc.

Magno conatu nugas & nihil agunt.

Portentiloquia fanaticorum. Iræn.

Et sana & sanantia verba. 2 Tim. 4. 3.

ὑγιαινουσα διδασκ.

Felices gentes quibus hæc nascantur in oculi Numina. Juv.

Non credentium sed credulorum; non sanctorum sed insanorum; non illuminatorum sed delirantium Theologia. Iræn.

Certainly, If *spirituall gifts*, and *prophecying of old*, had been such *ordinary stuff*, such *raw* and rude *conceptions*, such short *thrums*, and broken ends *of Divinity*, such ridiculous and incoherent dreams, such senseless *and sorry confusions*, as some of these Familistical fancies usually bring forth, either *extempore*, or *premeditated*, I do not believe the wisdom of the Apostle would have bid Christians either *cover it*, or *not despise it*. Both which precepts import, that such prophecyings as were of old, and are only fit to be used

1 Cor. 14. 1. & 39.

1 Thes. 5. 20.

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in the Church, had and ought to have such tokens of *excellency* and *worth* in it, for the edifying of Christians, as may induce wise and good Christians both to *esteem it*, and desire it; of which sort I think these *presumptuous Propheciers* find but a few, either to follow them or desire them, which is not the least cause of their *great envy* and *indignation* against those excellent Ministers, who so much stand in their light, as *far out-shining* them in all *recall abilities*, gifts and graces, they still retain the best and wisest of the people in some fair degree of order and discretion, which forbids them to choose *the figs of these new Enthusiasts*, which are very bad, before those of their *antient Ministers*, which are very good; between whom (indeed) nothing but extreme ignorance, or *ranting prophaneß* can make any comparison; Nor will their lowd (Εὐρηκάς) bostings of rare discoveries, admirable inventions, and singular *manifestations*, salve their credit, or long serve their turn: For what are their raricies and novelties, but either *old Truths* in new *termes*, *purposely translated by such brokers of religion*, out of the old forms of *sound words*? or else some *putrid errors* long ago buried, which these (τυμβόρυχοι) searchers of the graves of old heretiques newly light upon, and take for some *rare hidden treasures*. Their splendid fancies like *chips of rotten wood* may shine for a while, and serve to amuse, or scare those silly souls who are still in the dark, *ever learning*, and *never comming*, (by the means of these Teachers) to the knowledge of the Truth; but they will never be esteemed as beams or sparks of divine light, untill all wise Christians have lost their eyes.

Merito contemnendi sunt isti nugigenduli Prophetæ qui-Ministerii Evangelici contemptores fastuosissimi, nihil tamen ipsi proferunt præter nugas nugacissimas, & meras delvia. Zanch.

ὀλιγόλια πᾶσα δύρησις ἐστι, μὴ ἐμμένοντες σοφίαις ἐστὶ τῷ θεῷ ἐναλλάγματος. Chrysost.

Καινοφανίας βεβήλους. Profanas vocum novitates affectant, qui antiquas doctrinarum veritates deserunt. Aust.

In aliquibus splendor est de putredine. Verulam. 2 Tim. 3. 7.

I have many times been even astonished to hear, and read of the rudeness and incivilities of these Anti-ministeriall boasters: their *blustring* and crowding into Ministers Pulpits; their voluble and rattling *tongues*; their no *forehead*, their lowd *clamors*; their active hands, their indefatigable agitations. I never wanted or wished any thing more in them, to make them *compleat Prophets*, and Preachers, but only *solidity*, *gravity*, *modesty*, *charity*, some *savour of learning* joyned with humility, and zeal with humanity; some methods of *intelligible reason*, and profitable *Scripture-Divinity*.

5. *The arrogancy and impudence of some pretenders to gifts against the true Ministers.*

Sunt qui victum quaritant non sudore vultus sed impudentia frontis. Eras. de Monachis. *Ventosa & animosa ista loquacitas Religionis modestiam velut pestilenti quodam sydere afflat, nec veritatem ipsam minus quàm castiorem illam Eloquentiam, rebus sacris, & officiis divinis debitam & decoram corrumpit.* Verul.

Of all which they having so little, as amounts to nothing, yet I find they are alwaies *more than Conquerours* in all their adventures; If they do *but affront* a grave, sober, learned, and *godly Minister*, (who

(who is fit to be *their father* in Instruction, and possibly hath been so, before they thus degenerated) if they dare (as what dare they not, when they go somtimes *like Wolves in heards*, from place to place, seeking what flocks, yea what *Shepheards* they may devour, seduce, or scatter?) If I say they dare oppose him in his own place with their impudent cavills, frivolous quæries, or scurrilous objections: If they can but interrupt him in his holy ministrations, or give him some astonishment to see such unwonted evill spirits *appear in the Church*; If at length they can by barbarous and *intolerable insolencies*, both of words and actions, disorder and hinder him in his *holy offices*, or at least sufficiently shew the rest of the amazed people, how safely they can contemn, and interrupt the *publick service* of God (which kind of *religious riot*, never was tolerated in any civill Nation under Heaven, or among any the *most barbarous*, that owned any *publick worship of their Gods*.) If the Minister (good man) *blush, and be ashamed*, or somthing disordered by them, and for them; If he in wisdom think fit to confute them *with silence*, not answering *such fools according to their folly*; as *Hezekiah* advis'd his servants to entertain the petulancy or railing *Rabshakeh*: Or if he so far gratifies their importunities, and bears with their *rustical manners*, and *confused cavillings*, as to dispute with them, and by sober managing good arguments, without any passion, to drive them to apparent *non-plusses*, to all manner of confusions and contradictions; to a thousand absurdities, against all common principles of reason, against all *fundamentals* of Religion; against all Scripture evidences; against all *Maximes*, Logicall, Morall, Historicall and Theologicall; If his *froward opponents*, impatient to be so *soberly baffled*, are forced to quit all clear reason and Scripture proofs, retreating in vain, to their *new lights*, fond interpretations, and false glosses; to their *Seraphick whimseys*, and *Enthusiasticall dreams*, (which can save them no more now from shame, than *Baal* could his *self-wounding* and vainly (*Lamentous priests*) so that at length they fly to *down-right railing* and threatning to scare the *good man* with the *next troopers* which they can get to appear with them; if at last, like *Wasps*, they are forced (by the godly Ministers learned gravity and constancy) to quit the place, and only leave their stings of reproaches behind them, being full of infinite malice, regret and despite for their confusion;

Yet presently, after *this great Atchievement*, the *Trumpets* (or *rams horns rather*) must every where sound among the *Anti-ministeriall party*; The (ὠλολυγμὸς) *Triumphant songs* must be sung; Every where it must ring; that the *Walls of* Jericho *are fall'n*; Babylon *is stormed, Antichrist is plundred*; The *Pulpit guards are routed*. The *victory is cried up*; The *Triumph* must be adorned with colourable Narratives, bitter Invectives, lying Orations, and Philippick decla-

Θεσμὸν ἐμοὶ θλαστὸν ἐπιστόμιον. Naz. Or. 26.

Apud omnes gentes illud invaluit ἄξιωμα, Sacra publica non sunt temeranda. In hoc enim universa humanæ gentis hominisq; conflat honos, quòd aliquem numini suo honorem defendunt. Camer. Pro. 26 4. Isai. 36. 21. *Vi flammæ frigida suffusa, sic & silentio nonnunquam gravissimè reprimuntur, & coercentur petulantiorum linguæ.* Aust. *Perdes vocem in contentione, & nihil consequeris, nisi bilem de blasphematione.* Tertul.

1 Kings 18. 26

Their insolent boasting after their vain oppositions of able Ministers.

declamations: ſignifying, what *glorious ſucceſſes theſe doubty Champions had.* Laſtly, the *poor Miniſter*, without any regard to his age, learning, worth, or credit, together *with his whole tribe and function*, muſt in a *fanatick pageantry* be led *captive*; In their *black coats*, and mourning habits, they muſt ſadly follow *the Chariot* of theſe *invincible Heroes*; who like *Cæſar*, do but come, and ſee, and conquer any *true Miniſter* whatſoever, be he never ſo fortified with learning, prudence, experience, good credit and conſcience; all theſe are but *ſtubble* to that fiery *ſpirit*, which is in theſe *holy Incendiaries*, who, like *Don Quixots*, or *Knights Errants*, have ſo many *Romances of religion* in their heads, ſtrange fancies and inchanting opinions, that they never *want Windmills* and *Giants* to encounter; yea, and they never make *adventures* without glorious ſucceſſes, and *unimaginable Miracles*; doing more wonderfull feats *with a Dwarf*, or a Squire, and an Enchantment, than ever the moſt *fortunate Generall* did, with the beſt diſciplin'd Army of horſe and foot. And in the heat of theſe *Rodomontadoes* of that credulous and cruell *Faction*, their diſdain of Miniſters ariſeth ſo high, that they meditate nothing leſs, than to *ſacrifice them* all to their juſt wrath and indignation; as *Elias* did *Baals* prieſts (for ſo they call the beſt of our Miniſters) as if all the Engliſh world had lately been convinced, by theſe gifted men, of their former errors, and converted by *Miracles* and fire from heaven at the word of theſe rare Teachers, from liſtning to, or regarding any more, their true Miniſters.

Thus is their ordinary *overvaluing of themſelves*; thus their *ſcorn* of all others; thus their *implacable* anger againſt all able and *good Miniſters*, which is therefore the more black and deſperate, becauſe it ariſeth from *Envy*, and amounteth to *deſpair*, while they cruelly ſuſpect, and ſomtimes ſmartly find, and ſenſibly feel the *reall abilities* of Miniſters, both publickly appearing, and generally eſteemed by all wiſe and good Chriſtians, far beyond their *Phantaſms*, their *frothy noyſes*, and meer ſhews of being (as *Symon Magus* coveted to be eſteemed) *ſome great one*; when he bewitched the people of *Samaria*, both great and ſmall, ſo far as to think him the power of the great God. This makes them ſo touchy and impatient of *fair diſputes*, of calm and ſober Conferences, contenting themſelves to be *bluſtering ſcorners*, and tumultuary oppoſers of thoſe *excellent Miniſters*, whom to compare to ſuch *Zanys*, *Dwarfs* and *Pigmies*, (as to any true worth of men, or excellencie of Chriſtians, or abilities and gifts for the Miniſtry) were to *honour* theſe, and to *diſparage* thoſe too much.

Et hoc proprium eſt eorum, qui de fide & Catholica Eccleſia minus recte ſentiunt ſe ſuoſq; ſectatores & aſſeclas magni ſemper facere, omni grandiloquentia ornare, contra ſentientes vilipendere, & ſummo diſpectui habere. Hoc Gnoſtici, & Symoniani, & Manichei, & Novatiani, & Donatiſtæ olim, & omnes ubiq; heterodoxi & novatores gnaviter agunt. Tert. *Quod deeſt meritis & ſapientiæ, hoc clumore ſupplent & jactantia.*

1 Kings 18. 6.

The compare between the abilities of true Miniſters, and theſe pretenders to be gifted men.

Inſenſiſſima eſt ira & minime placanda ſimultas quæ ab invidia ad deſperationem procedit, & idcoo idio habet quod alterius

eminentiam aſſequi aut æmulari nequit. Lact. Ἦν γάρ τινα ἑαυτὸν μέγαν. Οὔτ' ὀὺν ἰσχύει δυνάμει τῆ θεῖα ἡ μεγάλη. Acts 8. 9.

For what, I beseech you, (*O wise and excellent Christians* (for to you still I must appeal) are in *good earnest* those great gifts, and *rare abilities* which these later Donatists so much boast of against the *true and Ordained Ministers of this Church?* Are they those grave, learned, and well digested-collections; or those judicious, sweet, and wholsome *Confections*; or those cordiall and spiritfull *distillations*, of divine and saving truths, diligently gathered (as Industrious Bees do their Honey) from *various readings*, by assiduous studies, frequent prayers, serious meditations, and well-made observations? Are they from search and understanding of the *Sacred Originals* of the *Divine Oracles*, or from much *converse* in elaborate *Commentaries* upon the Scriptures; from diligent reading of secular and *Eccleſiasticall Histories*; from good in-sight into all commendable *Authors* and *Sciences*? All which the studies and labours of holy and learned Ministers have competently or plentifully afforded them; and they have brought forth to the Churches of Christ, in all ages; and in no age or Church more liberally, than in this last age, and in this *Church of England*. By which Methods of wisdom attending *daily at her Posts and Gates*, true and able Ministers have filled, and are daily filling the *treasuries of their minds*, with excellent and wel-digested matters, *both old and new*, fitting themselves for *every good word and work*: All which *digestions of holy studies*, they seasonably, orderly, and discreetly bring forth with all the advantages (for the peoples profiting) of grave, clear, *Methodicall* and lively *Eloquence*, both in *Praying and Preaching*. These indeed have been, and still are, by Gods blessing, the *reall Ministeriall sufficiencies*, which the true Ministers of *England* have been, and still are best withall; which *these* pretenders envy, despair of, despise, and would destroy.

Whence the reall abilities of true Ministers; and what.

Mat. 12. 35. *Vetera legendo & meditando, nova invenire discimus.* Quint.

Because they know indeed (and so do the most and best of men) that their *short teddar* will by no artifice of clamour, rayling, and *Popular flatteries* ever stretch neer to *that proportion* which true Ministers have, no more, than the *Toad* in the fable, could swell it self to the *emulated Ox*. Alas, all the frippery of these *Brokers* and *bosters*, (who have nothing but a *Long-lane*, or *second-hand divinity*, which they so much hang out at their shop windows) extends to no more than a *plagiary* way of *filching* and *stealing* whole discourses, or taking some *Sermon notes*, from some able Ministers preaching, or writing; This good matter they miserably *prephane* and *deface*, with their evill *prefacings*, odd patchings, ragged mangings of it, and wild digressions from it, the better to conceal *their theft*; yet is this *lazineſs and theevery* the very best of their shifts; and among the most *veniall arts*, which are used by these *Wasps* and *Drones*, which now begin to grow *Hornets*, and hope to drive the true Ministers, as the

The insufficiencies of of the Anti-ministerials, and whence.

the *old Cananites, out of this good Land*, that they may inherit it; They have no other *staves* and *crutches* to lean their *lameness* upon, but only such as they have gathered out of the Ministers own *woods*, and now (like ungracious children) they beat with them both their own *Parents*, and the *Planters*. Jos. 24. 12.

For, if at any time these *brazen orators* adventure to entertain their *leaden Auditors* (who like *Callow* birds gape wide, and are greedy to swallow any thing which is brought them,) with stuff of their own proper *mal-invention*, *un-preparation*, and dis-composure; Nothing is commonly more *weak* and flashy, (like whites of Eggs without salt,) Nothing more *loose*, *spungy*, *insinnewie*, and unsubstantiall, than what ariseth from no higher source than their own brains: their *sudden and shallow fancies*, which like *Rhewm* easily swims out of their lips, yea worse, many times nothing is more *pestilently* erroneous, and more *fanatically* confused; Even most *unwholsome*, and (to well-tasting Christians) most *unsavoury medlies* of *filthy falshoods*, desperate and *damnable doctrines*, tempered (as the Ratsbane of old Hereticks (which *Tertullian* tells of) was wont) with some *mixtures of Scripture Texts*, some *light inspersions of Truth*, to make them more *appetitious* and passable with their (at first it may be) somwhat *squeamish disciples*, who by little and little, *as Mithridates*, wonting themselves to nibble *and sip off* poysons, come to that confidence, that they venture to quaff up *any draughts*, into which their bolder *Mountebanks* evidently squeeze, and infuse the *venome* of most loathsome Creatures; such as have spit out their poyson, like the *Racovian Catechism*, and such like *primers of* the Devill, against Christ, and the holy Spirit; against rhe *grace of God*, the *Law*, the *Scriptures*; against the glorious Essence, goodness, and wisdom of *God*; against the Sabbath and Sacraments; against all *duties*, all distinctions of order, or office in the Church; against all restraints of *humane lawes*, against all holiness, *Morality*, and modesty in mens lives; The only Antidote which their wretched hearers have against all these, or the like poysons of souls, is no other, but their *custome* of drinking such horrid and *abominable liquors*, whose venom hath so *stupified* their *consciences*, that they *are past all feeling* and sense, of either sin, shame, or sorrow. Nor is there ever any of these *new Rabbies*, who can content himself with either the *orders of this Church*, or the Articles of Sound doctrines, or *Catechisticall foundations* and principles which it hath embraced and propounded, upon very *grave and good advise*, as most safe and necessary for Christians; They must ever have some *new fangle*, either of opinion, or practise, to make them *remarkable*.

Ferreæ frontis Oratores, plumbei cerebri auditoribus delectantur.

Nihil proficit congestio Scripturarum, nisi planè aut stomachi quis ineat eversionem aut cerebri. Tert. de Hæret.

Adjectionibus & detractionibus ad dispositionem instituti sui scripturas intervertit illorum pravitas. Cap. 17. Ibid. Appian. in Bell. Mith.

Modestiora sunt errorum ut & vitiorum initia, ex quibus tanquam ex minutis ovis ingentes non raro enascuntur serpentes. Eras.

Consuetudo peccandi tollit peccandi sensum & conscientiam. Ber. Ephes. 4. 19. *De novitate nomen, & ab improbitate famam quærunt.* Tert.

7. *Gifts alone make not a Minister, nor furnish him with true Ministerial power and authority.*

But, if I should yield (which I cannot do with truth) or only suppose some of these men to have *even ordinary Apostolicall gifts*, (as they vainly and falsly pretend) yet even these would not make them beyond, or better than *false Apostles*, unless they had the *call, mission and authority*, which *true Apostles* had immediatly from Christ, and which *false Apostles* untruly pretended to, who, though they taught the truth, yet with falsity pretended, they had seen the Lord Jesus, and were sent as other Apostles by him; Nor will those *common gifts* make them ordinary Prophets or Ministers in the Church, unless they have the *ordinary call and mission*, which Christ hath setled in the Church; A Serpent of gold, would not have brought those *healing effects*, which the *brasen* did, at Gods appointement *Gifts of knowledge* and utterance alone, are not *qualifications sufficient* for men to challenge the *right of Ordination* to publick Ministry; for the moralls and practiques of men, as well as their *intellectuals*, are much to be considered; the Priest might be able, and the Levite lusty for service, when they were unclean, and so unfit for the Temple. The levity, haughtiness, rudeness, boastings, and inconstancies *observable in* some mens looks, gesture, habit, and carriage (as St. *Ambrose* guessed at the mine and garb of two *Presbyters*, who afterward proved stark naught) makes them less fit to be ordained Ministers in the Church, than many, who have weaker gifts, but discover more prudence, gravity, meekness, humility, and diligence.

Autoritas Charismata præsupponit, at Charismata autoritatem non ponunt. Gerard. de Minist.

Qualis ordinatio talis successus. Luth. 1 Cor. 3. 3.

A stock, and gifts, and parts, either naturall or acquired, though never so thrifty and spreading, is of it self, but *as a crabstock*, and can of it self bear no other than *sour fruits*, of Factions, Schisms, Emulations, and *carnall confusions* in the Church, till it is *grafted with holy ordination*, by that due ministeriall power, which *is in the Church*: As there are *formally*, or truly, no true *Sacraments*, where the same *Elements and words materially* are used, unless there be also a *right Minister* of holy things, who acts and consecrates not in any naturall or civill capacity as from his own mind, or other mens will, but by delegation and appointment from Christ; nor can there be *a right Minister*, or Officer from Christ (as I formerly proved) where there is not a right patent, divine power and commission *given in his Name by due ordination*; as it is but *treason and rebellion*, for the ablest States-man or Lawyer, to undertake and act the part of an *Embassadour* or *Judge*, *untill he be made such*, by those, in reference to whose will and work, such power and employment *only* can be conferred; That cannot be done in anothers name, which is not done by his consent, and according to his declared will. Men of the *greatest gifts*, if they are disorderly in the Church, are but as *Wens in the body*, the greater the worser, the more they swell beyond the modell and true proportion of the *bodies features*, the more

In actionibus tam sacris quã civilibus id validum quod legitimum. Reg. Ju.

Quo meliores eo deteriores. Verulam. de Jesuitis.

defor-

deformity and inconvenience they bring to the whole body; nor hath any man any cause to boast of them; for it is not *the greatness, but fitness of parts*, which makes them handsome or useful to the whole; who knows not that *great wits and parts are oft-times great temptations*? as was said of *Origen*, whose frequent Preaching in the Church of *Alexandria*, before he was Ordeined Presbyter, gave great offence to grave and godly men, imputing his after errors and fall to his too great forwardness and presumption. The Serpent, which *was subtiller than other beasts*, is chosen by the Devill, as *a fit organe* for to convey his temptations: Proud and presumptuous gifts in men, are no better than those *inordinate excrescencies*, which exceed mens noses, or blind their eyes, or sometimes swell bigger than their heads; nor will their fate be better at last, than that of *the Giants was*, who presuming of his vast limbs, and the extraordinary number *of his fingers and toes*, (which were twenty four in all) yet there wanted not of *Davids worthies*, who slew him, when he defied the Church of God: If men be left to *measure themselves only by themselves*, (as most of these *overwise-men* do) which of them but is prone to think very *highly* of himself? and like the *Apes in the fable*, fancy they can build as brave Houses, and Cities, and Churches, as the ablest man, but when they come to the *Wood*, they have not so much as *Sawes*, or *Axes*, or any tools to begin the work withall?

Magnum ingenium magna tentatio. Vinc. Lyrin. de Origine, & Tertul. Gen. 3.

1 Chron. 20. 6

2 Cor. 10. 12.

But these *over-forward men* usually reply with great sadness and severity against Ministers *Monopolising* of the duty and office of *Preaching the Gospell*, That *Paul rejoyced if any preached Christ; though of envy and evill will, though not Ordeined, &c.* I answer, first, It doth not appear, but those men might have *due Ministeriall power*, to preach the Gospell; and yet through passion or faction they *abused* this power, *seeking their own things, and not the things of Christ*. Or secondly, It may be their preaching was, but *privat, domestique, and charitative Instruction or confirming of others, repeating* as the *Bereans, what they had learned of St.* Paul, or other Apostles, which is not denyed to any sober Christians, but only required to be kept within those bounds of *Order* and humility, so as it neither becomes *rivall* to, or opposer of, nor yet a *despiser*, and at last an abolisher of the office of the publique Ministry, which is the design of the presumptuous, and pretenders *against the Ministers*. Thirdly, If those whom the *Apostle* speaks of, were not *Preachers by office*, but only by their own little *motives* of applause or profit, or *Envy* and the like, they were moved to preach the Gospell of Christ, yet they did not like our modern *Intruders* and *Usurpers*, boast of *Extraordinary gifts* and call; nor did they deny, or seek to overthrow in others *the ordinary power and office of that Ministry*, which Christ

Phil. 1. 18.

8. *Of St.* Pauls *rejoycing that any way Christ was preached.*

Phil. 2. 21.

Acts 17. 11.

and the Apostles had setled in the Church, and to which they pretended to have a zeal. Fourthly, at the worst, what ever they were, or did, regularly or irregularly, as to the point of *Preaching Christ crucified*, the Apostle so far rejoyced, not, as they were passionate, or *peevish, envious, disorderly, &c.* but so far, as *God restrained* them in any moderate bounds of truth-speaking. It was some joy to see a less degree of *mischief*, and scandal arise from their perverseness and spite; That they did not *blaspheme* that Name, and preach another Gospell; or corrupt this in points of doctrine, with Jewish or Heretical leaven; no less than they did with those *tinctures of passions*, envy, and defects of Charity: A good Christian may rejoyce at any *preparation of men* to receive the Gospell, as in the *Indies*, tho they be first taught it, in much weakness and superstition; It is so far happy, in the worst of times and things, that there is no simple or *sincere evill, which hath not some mixture of good in it*, which it abuseth, else it could not be at all; and some extraction of good may be from it by the omnipotent wisdome of God, causing all things to work together for the good of his Church.

In omni malo est aliqua boni mixtura; Simpliciter enim & absolute malum esse non potest; Neque enim est malum pura negatio, sed debiti boni privatio, neque est cognoscibile nisi per bonum. Tho. Aq. 1. q. 14. *Non humanæ est imbecillitatis plena indagine cognoscere quâ ratione Deus mala fieri patiatur, quæ non incuriâ sed consilio permittuntur.* Salv. l. 1. Gub. *Mirandum non est quod mala exurgant, sed vigilandum est ne noceant, nec permitteret Deus ex surgere nisi sanctos per hujusmodi tentationes erudiri expediret.* Aust. Ep. 141.

Gods permissions not to be urged against his Precepts and Institutions.

But what sober Christian will urge *Gods permissions* against his Precepts and Institutions? The rule in the Word is still *right, constant, and divine*, though in the water of events, providence may seem crooked and irregular. Gods *toleration of evill*, of disorders, or *heresies in the Church*, doth not justifie them in the least kind against his Word, which forbids them. The Apostle was glad (and so may we be in evill times) *that things were no worse*, but he allows them *not to be so bad*; nor would he approve the doing of evill, or the envy and spightfulness in preaching, that *good might come thereby*; He only considered it in the event, as to *Gods disposing*, not in the agent or fact, as to mans perverting; A sober and wise man may make a good use of others madness and folly, as God doth of mans and devills malice. One may rejoyce, that there are some *poysonous creatures*, by which to make *Theriacas* and Antidotes; Many venomous beasts have the cure in them against *their own stings and poysons.*

Quæ permittit Deus non approbat in permisse praviter agente, quamvis approbet permissionem suam profundissimè & potentissimè sapientia quæ bona ex malo ducenda novit. Vid. Aust. Ep. 120. & Ep. 159. *In abdito est consilium Dei, quo malis bene utitur, mirificans bonitatis suæ omnipotentium.* Rom. 3. 8. *Multa sunt in intentione operantis mala, quæ in eventu operis bona sunt.* Aquin. *Præscientia & præpotentia sua non rescindit Deus libertatem creaturæ quam instituerat.* Tertul. lib. 2. cont. Marcion. vid. Synes. ep. 57.

The

The ſame Apoſtle might rejoyce in the ſuppoſed (not decreed and abſolute) *Neceſſity of Hereſies* (*There muſt be hereſies*;) that (as in theſe times) the *conſtancy* of judicious and ſincere Chriſtians may *be made manifeſt*. It is ſome eaſe that *Impoſtumes* break, whereby corrupt humors are let out and ſpent: poſſibly the *Apoſtle* might in ſome ſenſe or notion *have rejoyced* in the *ſtorm he* ſuffred, and the ſhipwrack, ſo far as it diſcovered Gods *extraordinary protection* to him, and for his ſake, to thoſe with him. And ſo may all his faithfull Servants the Miniſters, have cauſe at laſt to rejoyce, when the Lord hath brought them and this Church to the fair haven, after this foul weather, which ſeeks to overwhelm them. But Chriſt is in the ſhip, and they have a good Pilot God, whoſe Spirit, with their own, bids them be of good chear. The Lord can and will ſave his that be godly, from ſo great a death. But ſuch joyes are the ſerious and *ſincere raptures* of very godly and wiſe men, far enough ſequeſtred *from the flaſhes* of the world; which hardly ever diſcern in *Events*, what is *of God*, from *what is* of man; Good events, in which Gods over-powring is ſeen, are oft *conſequentiall*, not *intentionall*, as to the ſecond agents, and flow not from their *will* or *vertue*, but follow their work, through *Gods ſoveraign* over-ruling; who, as St. *Auſtin* ſayes, would not *permit any* evill of ſin to have been in, and from the *creatures pravity of free will*, and *infirmity of power*, if his infinite both power and goodneſs, had not known how to extract the good of his glory, out of the greateſt evill.

1 Cor. 11. 19.

Plus eſt jucunditatis in ſapientia Dei, quæ bona è malis extrahit, quàm in malis moleſtiæ. Lact. l. de Ira. *Reſpondet Epicuri quæſt. cur Deus permiſit mala, cum & potens ſit, & bonus, Permiſit malum ut emicaret bonum.* Id. Acts 27.

Severa res eſt gaudium. Sen. Cl. Alex. ſpo. 4. τὸν θεὸν κατακρῖναι εἰς κακὸν τοῖς τῆδε ἀνθρώποις πλημμελοῦντι.

And truly this good, we hope, *through the mercy of God*, both all true Miniſters, and all true Chriſtians in this Church of *England*, will reap, by this envy, contention, ſpitefull, unſincere and uncivill dealing of theſe *Anti-miniſteriall Adverſaries*, (who cry up their *new preaching*, and *propheſying wayes*, thereby *thinking to adde affliction* to thoſe bonds and diſtreſſes which are upon Miniſters in theſe dangerous and *difficult times*,) That this will make all *true Miniſters* more ſtudy to be *able* for to walk worthy of, and alwayes to adorn that *holy profeſſion*, and divine Miniſtration which they have upon them, that ſo they may *ſtop the mouths of gainſayers*, who lye in *wait for their halting*, and *rejoyce at their fallings*; A'ſo it will breed in all *others that are ſerious, ſound, and good Chriſtians, a greater abhorrency* of theſe inſolent and diſorderly wayes in the Church, the root and fruits of which are carnall, not ſpirituall, pride, faction, ſtrife, bitterneſs, confuſion, ſcom of religion, corruption of all true doctrine and holy manners, neglect and diſuſe of holy duties; prophanels and diſpoſition to all ſuperſtitions, *licentiouſneſs*, flatteries, and *lukewarmneſs*, as to the power of the true reformed Religion; As is moſt evident in thoſe places, where theſe *New-pretenders* have moſt *intruded* themſelves, and *extruded* the true and able Miniſters.

The good which may come from this evill to true Miniſters. Phil. 1. 16.

Tit. 1. 9 *Saluberrimus eſt malorum & inimicorum uſus, quo illorum quadam ἀπαιδευσία, & meliores & vigilantiores reddamur.* Eraſm. 1 Cor. 3. 1.

Sad

Contempt of the Miniſters of the Goſpel, paves and ſtrowes the Devils high-way to all impiety.

Sad experience will ſhortly teach all ſuch as *love* this Church and *Reformed* religion, how much it concerned them to have endevoured great vindications, and by *civill Sanctions* of the honour of the *publike Miniſtry*; That there may be exact care in the *right authority for ordination*, and true antient ſucceſſion, which conferrs the Divine power and office; as alſo *good incouragements*, and aſſiſtance in the due execution of it, that it may not be expoſed to ſo many *affronts, reproaches*, and *diſgraces*, of vile men, and inſolent manners, who fear not, openly to contemn ſuch a reformed Church, and its ſo famous Miniſtry, together with the whole Nation, and the Lawes of it, even in ſo high a nature and meaſure as this is, to vilifie their publike Religion, and to ſeek to extirpate the true Miniſtry of it.

Nulla magis illuſtrantur & confirmantur religionis Chriſtianæ dogmata, quam quæ verſutiſſima hæreticorum pravitas & deturpare & eradicare conabatur. Chamier.

Doctis medicis dant pretium medicaſtri, ut veris Theologis inſulſi & impudentes Theologaſtri: Iſti morbi minus noxii ſunt quàm medici imperiti. Fernel.

As good Lawes oft riſe by the *occaſion of evill manners*, like Antidotes from Poyſons; ſo *advantages* may at laſt accrew to the Reformed religion, and to the true Miniſtry of it, by *theſe oppoſitions*. Nothing makes the luſtre of *truth* to ſhine more clear and welcome, than thoſe *clowdings* and blaſphemies, under which it may, for a time, be hidden and *Ecclipſed*; Nothing will make *able Phyſicians* more neceſſary and valued, than the ſwarms of ſuch *ignorant Quacks*, as are of no valew, who are more *dangerous* than any *Plague* or *Epidemical diſeaſe*; Nor is the eſtate of any Church, as to Religion, more ſafe, by the multitudes of *preaching Mountebanks*, in ſtead of *True and able Miniſters*. In ſtead of Propating the Goſpell, they will every where ſo corrupt it with errors, ſo abaſe it with prejudices and ſcandals, ſo harden men againſt the power of it, by the *rottenneſs and hypocriſie* of their wayes, that there will be more need of *able and true Miniſters* to recover and ſettle the honour of the true Chriſtian religion in this Nation, than if it were now firſt to be converted from Paganiſm; For the Devils ſtrongeſt holds are thoſe, which are faſhioned after the *platforms of religion*, and pretend to more than ordinary piety.

9. The Character of Anti-miniſterial pretenders to gifts,

Μία τῆς ἀσεβείας ἡ κενοδοξία πρὸς ἑαυτὸν ἐμπόδιον. Naz.

Μεγίστη τῆς πονηρίας ἴλιγγος ἐστὶν ἡ τύφος. Naz. Or. 1.

. . . So that when I conſider the temper and form of this *Anti-miniſteriall faction in England*, I find, that their heads by a *ricketly kind* of religion, are grown too heavy for their weak and overburthened limbs; Their ſelf-conceit of their *extraordinary* gifts and abilities, preſuming themſelves to be able to do, what ever they fancy, makes them more than *ordinarily diſabled*, as to any good word or work; Like *Narciſſus*, they are ſo deluded with the flattering *Ecchos of their ſilly admirers*; and ſo taken with their own faſhion, in ſuch falſe glaſſes; that they are like *to dote*, till they die, and ſtarve themſelves, as to all *reall ſufficiencies*, by the fond imagination of *how great gifts* they have, and their ignorance of how much (indeed) they want. Nothing more hinders *reall abilities*, than too *haſty preſumptions* of them: If any of theſe *glorioſoes* have any competent

competent gifts of knowledge, as to ſome things of *Religion*, yet (like the *Chickens* hatcht by the force of Ovens in the heat of *Camels-Dung*, as at *Aleppo*, *Damaſcus*, and other places in the Eaſt) they have commonly ſomething in them, *monſtrous*, *odd*, extravagant; either defective or ſuperfluous in opinions, or practiſe; In intellectuals, or morals, or prudentials; Either vain or moroſe; light or tetricall; rude or proud; *popular* or *affectated*; Impatient of nothing ſo much as the bounds of that honeſt calling, in which God, and the Laws have placed them; Unſatisfied and ever quarrelling with that ſober, peaceable, ſetled way of judicious and humble piety; which becomes good Chriſtians, adorns the Goſpell, and keeps up the honour of the Reformed Religion, and of this Church of *England*; which, theſe mens late *violent extravagancies*, and *diſorderly walkings*, beyond and contrary to all holy rules of Religion, all modeſt bounds, of reaſon, Law, and common order among men and Chriſtians, ſeek to make *weary*, *ſick*, *and aſhamed* of it ſelf; when it ſhall ſee it ſelf robbed and ſpoyled of all its *able Miniſters*, Reverend Biſhops, *learned Presbyters*, and orderly Profeſſors, and only guarded by *a riotous and incompoſed* rabble of ſuch, whoſe ignorance, weakneſs and confuſions will only ſerve to betray and deſtroy, the Reformed Religion; but never to defend it, againſt thoſe many, malicious, crafty and well armed *adverſaries*; who do but ly in wait for opportunities, to weaken, diſhonour, diſorder, and quite overthrow, both this and all other Reformed Churches.

Humanus occultè locata Religio. Cyſ. l. 9.

Ardeliones iſti tepidos ſe ſuſpicantur niſi inquieti ſint, nec zelantes ſatis ſe credunt niſi omnia incendiis commiſcentes & pulcherrima quæque Religionis in cineres redigentes. Gerard.

Phrænticus & immundus ignorantiæ Spiritus. Ire. l. 1. c. 13.

Qui cuſtodiet ipſos cuſtodes.

Tutela intutiſſima.

Alas, theſe *gifted men*, who ſpread ſo large ſayls, hang out ſuch fair *ſtreamers*, and ſeek to make ſo goodly a ſhew to the *vulgar ſimplicity*, as if they were ſtrong built, *well rigid*, and richly *loaden veſſels*, (fit to endure thoſe *rough Seas* and ſtorms, to which both the Truth and Miniſtry of the Goſpell are frequently expoſed;) are eaſily judged by all wiſe and truly learned Chriſtians, to be but light keels, and flat bottomed Boats; by their *floting* ſo loftily; by their running ſo boldly over any *ſhelves and rocks* of opinion; by their putting into every ſmall *creek of controverſy*; which ſhews, they draw very little water; that they have not the due *ballaſt* of weighty knowledge and ſound judgement; the want of which makes them ſo *fool hardy*, ſo apt to be toſſed to and fro with *every wind of doctrine*; ſo prone to grow *Leaky* and foul, either *letting in under water*, cunningly and ſecretly, corrupt and brackiſh opinions, or *ſhipping* in above deck, openly and boldly, *whole Seas* of any *ſiniſter* ends, and *worldly intereſts*, that are abroad in the ſtorms and waves and confuſions of *civill affairs*; from which the beſt

Ἀφροσύνης ἐστὶ τὸ κρατεῖν καιρὸς τὸ βελεύσασθαι, καιρὸς τὸ χρήσασθαι καιρὸς· τὸ ψεύδεσθαι δεδάσκειν, τὸ πάντα πλώσασι. Ariſt. de Virt. & vit.

Audacia eſt ſtupor quidam rationis cũ malitiæ voluntatis conjuncta. Aquin. Eph. 4. 14. Heb. 13. 9.

πῆδ εἰ τῆς ἀμαθίας γενοίτο ἀν θυγατρικώτερον. Syneſ. Ep. 14. *Confidentia ſtultorum imperatrix prudentium ſcurra.* Sido. θρασος ἀμαθίας ἐκγονον. Naz. or. 26. *Temeritas inſaniæ filia.*

Chriſtians ſtudy alwaies to keep themſelves moſt free and unſpotted.

Mat. 23. 5. *Confirmatur hypocriſis Phariſæi quando ampliantur Philacteria.* Chryſ.

The *large Philacteries* of pretended *preaching gifts*, which ſome men ſo *Phariſaically* ſet forth to the vulgar view (who as St. *Jerom* ſaith, eaſily admire what they hardlyeſt underſtand) do not preſently make them ſuch *Rabbies*, and *teachers* in *Iſrael*, as they fancy and affect to be counted, where there is or may be had far better ſupplies of ſuch able, and right *ordeined Miniſters*, as the Church of *England* hath brought up. There are graces and gifts of the Spirit to be ſhewed in mens ſilence, as well as in their ſpeaking: (as he that knew how to hold his peace put in his name among the famous Orators;) Yea if the caſe of this Church were ſo *deſolate* as ſome pretend, and deſtitute of able and faithfull Miniſters, (which bleſſed be God it yet is not) yet few of theſe *forward intruders* of themſelves have ſuch ſober gifts, and well-grounded knowledge in the myſteries of Chriſtian, and in the ordinary controverſies of the *Reformed Religion*, as might ſupply the Church in its *caſes of neceſſity*; wherein any Chriſtians or Churches may poſſibly crave and have ſome relief, as to the *teaching*, *confirming*, or *comforting* part of the Miniſtry, from the larger and *golden rule of Charity*; Where Chriſtian communion makes believers uſefull to each other, not out of Office and ſpeciall duty, but out of love, and that generall relation they have to each other; Which neceſſity thanks be to God is not yet the Caſe of this Church, nor ſhall ever need to be (by Gods bleſſing) if *Magiſtrates* and true *Miniſters* would do the duties, which become them in their places: Though the Harveſt be great, yet the Labourers are not few, which are of the *Lords ſending*, if they may be ſuffered to do the Lords work: And if thoſe *ſturdy gleaners and pilferers* (who thruſt themſelves into others mens *fields and labours*) did not every where diſturb and hinder them by their *ſharking* and ſcrambling.

Mat. 9. 37.

10. *The Churches ſupplies in caſes of neceſſity, When true Miniſters cannot be enjoyed.*

Who doubts, or denyes, but in caſes of reall, not feigned, affected, or imaginary *neceſſity*, when Chriſtians are forcibly deprived of their true Paſtors and Miniſters, the Lord *Jeſus Chriſt*, who hath ſpeciall care of his Church, by the aſſiſtance of his Spirit, can turn *the water* of ſome *Lay-mens weaker gifts*, into *wine*, for the Inſtruction, confirmation, and conſolation of ſcattered and *deſolated Chriſtians*; Although thoſe teachers are not every way *exactly prepared*, nor fitted *for every work* of the Sanctuary? Rather than poor Chriſtians, that hunger for the food of Heaven, ſhould wholy want refreſhing, *Ravens* ſhall feed them, as they did wildred and baniſhed *Eliah*: A lay mans *barrell of meal and cruſe of Oyl*, that is, his good skill and ſound underſtanding in the *main fundamentals*

John 2. *Laudo factam de neceſſitate virtutem; ſed plus illam quã elegit libertas non indicit neceſſitas.* Ber. Ep. 113. 1 Kings 17. 6. 1 Kings 17.

of

of *faith*, and holy practise; Also in those gracious promises which God hath made to *upright hearts*; these may have *miraculous augmentations* and *effusions* to sustain a *widowed* Church and Orphan Christians in time of dearth: But we must not therefore suffer these *Acephalists*, these *circulators* and *beggars* to perswade us, that we are *famished* in our fathers house (where we see *servants are* wanton with fulness of Bread) meerly that they may *boast*, how they have made us to eat of *their mouldy scraps*, and drink of *their musty bottels*. In the *confusions of* a family, where violence overbears setled order, (removing both chief and inferior Officers;) those supplies are commendable, which the charity and discretion of any servants can afford one the other, yet without usurping any place and authority, which they have not, over others: But in a *setled* and *orderly* family, where there are *Stewards and Officers* appointed, it is a preposterous *charity* for every Servant to undertake to give to the Children, or Servants of the family, their portions. Precedents of extraordinary sustentation with Bread, Wine, and Oyl, either by *miracle* or *Charity*, are no warrant for any mens presumptions, rashness, and disorder, in *ordinary cases*, any more, than those fore-named examples should justify any man from *madness*, who presuming of extraordinary supplies, would cut up all *Vines*, or plant no *Olives*, or use no *tillage* and Husbandry, which are the wayes of Gods ordinary providence, both to exercise and reward mens honest and orderly industry: In like manner, where the Churches or societies of Christians greater or smaller are blessed with the enjoyment of those institutions and gifts which Christ hath appointed and bestowed for the joynt and publike good of his Church, in planting, preserving, and propagating true Religion with good order: (which ever was, and is to be carried on by the right Ministration of the word and Sacraments, and other holy Offices properly belonging to duly ordained and authorised Ministers) there, *no pretended liberty*, or affected and self-made *necessity*, no right of *common-age* or levelling zeal, may violate *the bounds*, which Christ hath set, and the Churches *ever observed*; He that *breaks the hedges of* Religious order in the Church, the *Serpent* of an *evill conscience* shall bite him.

De Acephalis. Hos neque inter laicos neque inter clericos Religio detentat divina: mixtum genus est proleseque biformis. Isid. Hispa. de off. Ec. lib. 2. c. 3.

Prima est necessitas quam præcipientis Dei autoritas imponit; Secunda, quam permittentis providentia dispensat; Tertia quam deficientis in officio negligentia cogit, quam & peccatum esse & sui pœnam credas. Bern. *Necessitas quod cogit defendit, modo absit malum morale.* Ecc. 15. 8.

II. *Of Christians Liberty to use their gifts.*

All true *Christian Liberties*, that is, such as are * comely, orderly and usefull, are by all godly and learned Ministers, allowed, and encouraged, in all faithfull people, of whatsoever calling, quality, and condition; *Masters* in their families; *Magistrates* on their Benches; *Commanders* amidst their Souldiers; *Princes* among their sub-

* *Libertas ut matrona, decora*

non est honesta si non sit. Gibeuf.

1 Kings 8.

Augustior Salomon in genua procumbens, quàm in solio sedens: ornatior orans quam imperans. Jeron.

subjects, cannot appear, more to their honour and advantage within their places and callings, than, when, like *Salomon*, they shine with that wisdom, piety, and devotion, which becomes all true Christians, on all occasions; and may make them merit the honour of *Princes* and *Preachers* too in *Jerusalem*; which liberties and abilities, the humble piety of wise and modest Christians knows, how soberly and discreetly to use as to any occasion of private charity, or publike edification in their places; yet not insolently and unseasonably to abuse it: so, as to disparage, neglect, and usurp upon the *publike ordeined* Ministry. Every one may read and recite, and tell others of an Act or Proclamation, and help them to understand it; but only an Herald or Officer may publikely proclame it, in the name of him that grants it. Children or servants in any family may impart of their Provision and Bread to one another in charity and love: but this they do, not as Stewards and Officers, whose place is to give to every one their portion in due season. We read the *Bereans* were εὐγενέστεροι, More noble: Not for undertaking to Preach, but for industrious searching the certainty of the truth, duly Preached to them by the Apostles. Nothing is more generous and noble than orderly and Religious Industry. It were happy for all *good Ministers*, if there were every where more of those noble, *generous* and *industrious* Christians among their hearers, who like *the Bereans*, by often meditating, searching, repeating, mutuall conferring, applying, and (if need be) by further explaning, as they are able and have experience, of the word, duly Preached to them, would as it were *break the clods*, and *Harrow in the* good Seed, after the Ministers *Plowing and Sowing*: Yet still there is a large difference, between a true *Ministers* Preaching in Gods name to the *Judges at Assizes*, and *the Judges* reciting or applying some points of the Sermon, with wisdom and piety; so far as suites with the charge he gives; not as a Minister but as a Christian Magistrate; whose Commission is only civill, to do civill Justice according to Law, and power given by man, between man and man; the other as a Minister is sacred; to reveale the *righteousnes* of God in Christ, to men, for the eternall salvation of their souls.

Acts 17.11.

Spontanea voluntate non sacerdotali autoritate obtulerunt sacrificia, Abram, Isaac, Jacob. Isid. Hisp. l. 2. off. Eccl. c. 3.

But why any Christian should affect *in peaceable times*, and in a plentifull soyl, to have either any man that lists to imploy himself, or no Husbandmen or labourers at all in *Gods Field* and Vineyard, who by speciall care, skill, and authority should look to its right ordering and improvement most to the encrease of Gods glory, and the Churches benefit, I can yet see no reason; save only those *depths and devices of Satan*; which are hid under the arbitrary speciousnes and wantones of some poor *gifts*, the better to cover

cover *those designs*, which the pride, malice, hypocrisy, and profaneſs of ſome mens hearts aym at; which are not hard to be diſcerned in many men, by that extreme *loathneſs*, and tenderneſs, which thoſe *tumors*, and inflamed *ſwellings* of their gifts, and ſelf *conceited ſufficiencies* have, to be tried or touched, by the laying on of hands; that is in a due, exact, and orderly way of examination, approbation and Ordination; The fear is, leſt if ſuch pittifull *Prophets Spirits* ſhould be *ſubject to the Prophets*, they ſhould be found to have *more need* to be taught the myſteries, and principles of Religion, than any way fit to *teach others*, by a moſt *preposterous preſumption*; whoſe fooliſh *haſt* makes but the more *waſt*, both of Peace and order, truth and charity in the Church.

Sophiſtæ verborum magis eſſe volentes quam diſcipuli veritatis. Ireneus *de iis qui ſucceſſionem Apoſtolicam deſerunt.* l. 3. c. 49. 1 Cor. 14. 32. *In docti præpropere docentes plerunque dedocenda docent; plus zizanii quàm tritici ſeminantes: culturam Domini inficiunt magis quam perficiunt.* Auſt.

The greateſt abillities of private Chriſtians, being *orderly and humbly exerciſed*, are no way inconſiſtent with the *function of the Miniſtry*; they may be eaſily and wiſely reconciled, however ſome men (whoſe intereſt lyes in our diſcords and diviſions) would fain ſet them *at variance*; That Miniſters ſhould be *jealous* of their ableſt hearers; and theſe emulous of their faithfulleſt Miniſters. No hearers are more welcome *to able Miniſters*, than ſuch as are, in ſome kind, *fit to teach*, *reproove*, *admoniſh*, and *comfort* others: Nor are any men more humbly willing to be taught and guided in *the things* of God, by their true Miniſters, than thoſe who know how to uſe the gifts of knowledge, they attain, without deſpiſing the chiefeſt means by which they and others do attain it; which is, by *the publike Miniſtry* of the Church: This enables them to benefit others, in *charity*; but not to *boſt* of their gifts in a factious vanity; or to give any grief, or diſorder to the Miniſters of the Church; who beſides their labours in the *Pulpit*, have ſo furniſhed the Church with their writings from *the Preſs*, that, ſuch Chriſtians as can content themſelves with ſafe and *eaſy humility*, rather than *laborious and dangerous pride*, may, upon all occaſions, (I think) full as well, and for the moſt part, far better, *make uſe, in their families*, of thoſe *excellent Engliſh Treatiſes*, *Sermons*, and *Commentaries*, which are judiciouſly ſet forth in all kinds of Divinity, than any way *pride* and *pleaſe* themſelves in that ſmall ſtock of their own gifts, either *ex tempore* or premeditated; which ſerious reading of thoſe learned and holy Miniſters works would do every way as well, and far better than this, which weak men *call prophecying*, that is, reciting (it may be by rote) ſome raw and jejune notions, and *diſorderly meditations* of their own; which muſt needs come far ſhort of *reading diſtinctly*, and conſidering ſeriouſly thoſe excellent diſcourſes, which learned and wiſe men have plentifully furniſhed them with, both with leſs pains, and more profit to themſelves,

The uſe of excellent Books of Divinity Printed in Engliſh, far beyond moſt mens prophecying.

themselves, and others; I am sure with less hazard, of error, froth, and vanity, than what is incident to those self Ostentations of gifts, which have more of the tongue, than heart or head; and oft-times resemble more the Player, than the Preacher.

12. *Animadversions on some passages in that Book called The Peoples Privilege and Duty as to prophecying, &c.*

So that the late published Patron of the *Peoples privilege and duty as to the matter of prophecying*, needed not to have added to his Book the *odious title of the Pulpits and Preachers encroachment*: For, if that Author will undertake to regulate the tryall and exercise of those gifts of *Lay people*, which he finds or fancies in them, within *such bounds* of reall and approved abilities, of humble, usefull, and seasonable exercising of them, without any Enter fering with, or diminution of the function, and authority of the true, and *ordained Ministry*, which is the aym he seems to propound, I wil undertake that no able and good Minister shall *forbid the* Banes, which he hath so publikely asked; Finding indeed no cause, why these two may not be lawfully joyned together, in a Christian and comfortable union, the *publike gifts* of Ministers, in a publike way of *divine Authority*; and *private gifts* of the faithfull, in a way of private *Christian Charity*: Nor ever did the Godly *Fathers* and *Ministers* of the Church encroach upon, put *away*, or give any *bill of Divorce* to the *humble* and usefully *gifted Christians* Liberty; Only, finding by experience, that (like *Dinah*) it is prone to gad abroad, run out through wantonness, pride, or weakness, to *much disorder*, vanity, and confusion (besides fooliſh and corrupt opinions,) and of late, to a petulancy, *contempt, and emulating* of the publike *Ordinance* of the Ministry, the wisdom *of the Church*, in all ages (for *ought* I can see) did think fit to keep it, within those safe and *privater* bounds of families, or at most within such friendly meetings, as are short of *publike solemn Church assemblys*: Nor was the modesty of any humble Christian ever grieved, that his abilities should be so wisely *restrained*; While yet, it had all *private freedom* and due encouragements; And in publike far better and more orderly supplies from Gods rich treasury, than from its own purse and penury.

Inconveniences attending that prophecying of the people on the Lords Day.

As for the publike use of *that Liberty and gifts* of *prophecying*, which that *Gentleman* so much crys up and magnifies; I do not think him so much a *puny in* discretion, but that he must needs see, it will be incumbred with many and hardly evitable *inconveniences*, so that it will be easy for a wise man to see the *Quare impedit*. For first, most good Christians are commonly well satisfied with those solemn publike exercises, and duties, *upon the Lords-Day*, as praying oft; reading oft; expounding the Scriptures; Catechising many times; and twise Preaching alwaies; besides the celebrating of one,

or

or both Sacraments; All which are the *bleſſings*, which the bounty of God hath plentifully provided for Chriſtian people, and powreth on them every Lords Day by the *Labours* of their faithfull and able Miniſters; whom Chriſt and the order of the Church, have undoubtedly ſet over them in the way of Divine Authority; And to whom all ſerious Chriſtians attend, as of duty and conſcience; affording means *ſufficient*, by Gods bleſſing on their devout *attentions*, judicious *underſtandings*, retentive *memorys*, fervent *affections*, and ſuitable converſations, *to ſave their ſouls*; For whom it were infinitely better, to have every where ſuch a *Miniſter duly ſetled*, and competently maintained, by thoſe Revenews, which are in all Law both divine and humane, due, as given for this ſervice of God and the Church; than for Chriſtians to be *fobbed* off, with new projects of Prophets, gifted Brethren, and modern *Itinerant inconſtant and Mendicant Preachers*; which will amount to nothing but miſchief; however they may make a ſhew for a while, as if there needed no conſtant reſident Miniſters, or other ſetled and ordeined Miniſtry; That ſo a way may be made to ignorance, ſuperſtition, Atheiſm and profaneſs, Firſt; And in time, that ſacred *Revenew* which is given to God, for the maintenance of his publike ſervice and Miniſtry, may be turned to ſome ſecular uſes, and come into private purſes. It is moſt evident, that what *prophecying exerciſe* is by any gifted Brethren added (in publike) on the Lords Day to this *ſufficiency of the* Miniſtry, will (for the moſt part) come very ſhort of that weight, worth, and Authority, which uſually is in the Miniſters learned pains; So that, it will ſeem, but *as a Churl upon the Gentleman*; as tedious and nauſeating, as *ſmall Beer and Water*, after men *have drank well of the beſt Wine*; Or as the ſcraps of *coarſe and plain Country fare*, after men have been filled with a feaſt of *marrow and fat things*.

Beſides, this exerciſe of *prophecying*, which that Gentleman ſo pleads for, will hardly find any *convenient time*, or *temper* in Chriſtians minds, on the Lords Day, either among or after the publike duties of the Miniſtry; It muſt needs ſeem, as *unſeaſonable*, flat, and *tedious*, as all *ſuperfluities and exceſſes in matter* of Religion eaſily do, when they border never ſo little upon the *Nimiety* or *too much*: It is great wiſdom to keep people ſhort from a ſurfet of holy things; and to leave them with appetites, and give vacancy for digeſtion, rather than to *cram* and *cloy* them with matters *either of ſuperfluity*, or *curioſity*; when indeed men do ſcarce with chearfulneſs and intention bear the holy duties of clear divine uſe, and moſt abſolute *neceſſity*; In all which, *common people*, by this *ſuperaddition* of a *prophecying exerciſe* on the Lords Day, will be but hindred

cavenda vel maxime in ſacris, ne ſit ſatietas; Ne minimum devorando, faſtidioſa ſit regurgitatio cibi, cui digerendo vacare debes, ut ſalubriter nutriare, Greg.

πίστις γὰρ πίστις ὕβρεως, Cl. 41. στρ.6. Solonis dict. κόρος τὸν ὀνυκλώσαν. Naz. *Inflantur potius ad morbos & vanitatem, quam ſuperfluis ferculis nutriuntur ad ſanitatem & vires.* Ber.

hindred from that profitable Meditation, and carefull *remembrance*, of what they have already plentifully heard from the Miniſter, *whoſe lips ought to preſerve knowledge*, and on which the people ought *to wait*, as thoſe that muſt give acconnt of their ſouls.

Amarat nimietas quod poterat condire menſura. Chryſoſt. p. 125. Pro. 27.7. The full ſoul loathes the Hony comb. Mal. 2.7. Heb. 13.7.

It will then be neither convenient nor uſefull (as it is not neceſſary,) to bring up *Propheſying* thus in the *rear of preaching*, as to the common peoples capacities or occaſions; yea, rather it will be *to the injury* and hindrance both of Miniſter, and godly people, on the Lords day, unleſs you be ſure to provide the people ſeldom any Miniſter; and none conſtantly reſident; or elſe ſuch *weak and ſhort-winded Preachers*, that they may be ſure to give time and room enough to theſe eager *Prophets*, and to be only *as foyls* to ſet off their freſh and more *gliſtring* gifts; or, as an *antepaſt* of coarſer meats, to whet on the *appetite* for that more *delicate* fare, which *theſe prophets* will pretend to bring forth; we ſee already many of them ſtickle for *the Pulpits*, and *are ſmart rivals* againſt the Ableſt Miniſters, whom either ſmall maintenance, or ſome factious and ingratefull people have almoſt quite diſ-ſpirited; Upon whom the *Cryers* up, and admirers of theſe *new prophetick* gifts look, but as the *forlorn hope*, which is to make way all this while for the *main* body of thoſe gifted prophets; Many of whom have ſo great an activity and *confidence* joyned with their *weakneß*, that they had need be very *well-diſciplined*, and kept carefully in their due *ranks and poſts*, or elſe they will ſoon *rout* all order, and honour of Religion in this or any Church; Notwithſtanding all *the good hopes*, all the *ſoft beſpeakings* of eſteem, and gentle inſinuations for their acceptan for made by that *Charitable writer*, who hath ſo largely pleaded ce, them, at the common peoples bar; And who merited indeed, to have beſtowed his pains ſo publikely, upon a ſubject that had a better title in the Scripture, and the Church, than this of peoples prophecying ſeems to have.

Ignorantiæ & imbecilitati proxima eſt Temeritas.

Beſides this, (which I have alleged for inconvenient, ſuperfluous, and ſo far *hurtfull*, as it is inconſiſtent with the miniſters and peoples duty on the Lords day;) That *Gentleman* cannot but *conſider*, how many *childiſh triflings* in diſcourſes, how many *triviall skirmiſhes* in diſputes, how many captious *bickerings* in words, how many uncomly *thwartings* are prone to ariſe (as in *Country cudgell-playing*) among *the vulgar*, be they never ſo godly; if you put them one pin above their pitch, they either crack or ſound like ſtrings over-ſtrained, harſhly and out of tune; although they may have good gifts yet

Tot erunt venena quot ingenia, tot pernicies quot & ſpecies, tot dolores quot colores, as Tertul. begins his *Scorpiacum*

yet as *Arelius* a Painter in *Julius Cæsars* time, who had good skill, in this corrupted his art, that when he was to paint any Goddeſs, he alwayes made them like ſome of his Miſtriſſes; ſo theſe are prone to adorn by their gifts, ſome error or odd opinion, and ſet it forth as a divine truth, and rare doctrine. Nor can you avoid (beſides erroneous and fond opinions) *envyings*, evill *ſurmiſings*, *jealouſies*, *unſatisfiedneſs*, and *factious* bandings among the people, whoſe minds will ſoon be divided; ſome *liking*, others *diſliking*; ſome *admiring*, others *deſpiſing*; ſome *attending*, others abſenting from this *unwonted* uncouth exerciſe of Propheſying, which thus confuſed and abaſed will ſoon appear to *judicious* and ſober Chriſtians, a tedious and uſeleſs buſineſs (like Fidlers alwayes tuning, and never playing any good leſſon) and no way fit for a *Sabbath-dayes* ſanctification; when once the Country gaping, or the *gloß and novelty* of it is faded.

againſt the vanities and varietys of the *Gnoſticks*, who pretended to know more, and be more perfect than the Apoſtles. *Arelius flagitio corrupit artem, Deas dilectas imagine pingens.* Plin. l. 35. 10.

So then, if the *Guardian* of the peoples Liberty, and privilege in Propheſying, can find any *other time* on the *week-dayes*, wherein to ſet up this exerciſe of *Lay-mens propheſying*, (that ſo people may not at all times come ſhort of that, *which he calls their duty*;) He muſt be ſure to provide Prophets of ſome *competent gifts*, beſides their diſcretion, elſe he will have much adoe to perſwade *people*, that *it is their duty* to neglect their weekly occaſions, and to loſe both their time and labour in attending ruſticall *impertinencies*, and ignorant *triflings* in religion, which (*of all things*) ſhould by wiſe men be avoyded among *the vulgar*, whoſe affections like the poor womans wort is oft very hot in the point of *Zeal*, when it is very ſmall in point of judgement, And is prone to run out from familiarity to contempt, from contempt, to down-right prophaneſs and Atheiſm in matters of Religion, when made cheap and vulgar: If he can indeed, furniſh out men, or women, (for they prophecied too 1 *Cor.* 11.15.) of *ſuch prophetick* gifts, as are worthy, to be eſteemed and encouraged by ſober and judicious Chriſtians, I ſhall promiſe him that I more willingly, and more conſtantly will be *their auditor*, (at convenient times and places,) when I hear they do, what becomes wiſe, humble, ſerious and modeſt Chriſtians, than moſt of theſe *pretenders* to be ſuch gifted men, and to have ſuch prophetick ſpirits, are *hearers* of *the true Miniſters* of this Church, be they never ſo able, either on the Lords day, or on any week-day *Lecture*; For, the firſt way, that many make to bring in their *Lay-prophets*, and *gifts*, is with *their feet*, trampling, *as it were*, upon the beſt *Miniſters*, and *their faithfulleſt pains*, while they ſcorn to ſtep out of dores to hear them, either Praying or Preaching, which pride and negligence, are not the leaſt of thoſe vertues, which recommend thoſe Prophets.

Of peoples prophecying on the week dayes.

τὸ γὰρ δημῶδες φιλοσοφεῖν, μιχθὲν ἐπὶ πολὺ τῇ θείᾳ καταφρονήσει. Syneſ. ep. 142. ex Lyſide Pythagoreo.

Contempt of Religion riſeth from making holy things too triviall and common.

To be plain, the truth is, so much bran, filth, and dross of pride, popularity, schism, malipertness, and contempt of all men, that differ in any way form or opinion from them, and (of all Ministers above all) do hitherto generally appear in the face and manners of many of those (who more affect the name of *gifted men and Prophets*, than Mat. 23.7. ever the *Pharisees did* the title & name of *Rabbi*,) that most sober and wise Christians suspect, they will hardly ever make such *Loaves*, as may be fit for *Shew-bread*, to be set up in *any publike place* of Gods house and Sanctuary; If that Gentlemans piety, which seems tempered with much ingenuity, can *sift or boult out any good meal*, or *finer flowr*, that so they may be decent for Gods service, and the Churches use in any *publique way*, I know no man will hinder him from *baking*, *making*, *and distributing his bread*: But let them take heed, lest the Corn being *ground in such a new beaten mill*, it prove not full of *grit and gravell*; which hath more offence, than either profit or pleasure in eating of it.

13. *Of the private exercise of Christians gifts that are truly good.*

For the private *Exercise of his Prophets gifts* (which will now serve the turn) no man ever spake against it, further than it frequently carried it self unseemly, by neglect, separation, boasting against, contempt and opposition of far abler gifts in the publique Ministry, oft *undermining* and *shaking* those truths, that order, and holy way of life, wherein the peace of the Church, and the honour of true Religion consisted; And even in this I conceive I have shewed to humble Christians a more excellent way; Namely, *in using the learned helps* of other mens labours; which are in every kind well composed; rather than to please themselves meerly *in the barrenness* and *rawness* of their own *inventions*, which yet they may add too, if need be, that so they may not seem to say nothing of themselves, or be forced to break for want of vent: If these so *cryed up gifted men*, be found meet to be made *publique teachers in the Church*, under the *name of Prophets*; why may they not be ordained Ministers, in *a just and due way*? There is like to be want enough of men of any competent parts, in the great decay and discouragement of such as are very learned and most able: If they are not fit for all offices of the Ministry, I wonder how they can have confidence enough to be publike Teachers in any kind; which work requires greater abilities and equall authoritie to any other holy Office; if they have any thing in them of modest and humble Christians, sure they would be more *swift to hear*, *and slow to teach*, as St. *James* adviseth.

James 1.19: *Tutior est in audiendo quàm loquendo celeritas. Non tam facile aures ac labra impingunt. Male au-*

As for those *Histrionick Players*, and vaporing Preachers (who with a *Theatricall impudence* in many places, seek to *fill the world*, with meer *noise and clamor*; crying down all the *antient Ministry*, as Antichristian, and the Ministers as *no way called*, *sent*, *or authorised* by God or the Church, turning *all either into spirituall*, or *new prophetick gifts*,

gifts, to which they highly pretend) certainly, *their vanity* can move wise Christians no more than those *cheats* and *wanderers* do, who swear, they have found out, and can sell you the *true Elixar*, the *Philosophers stone*, which will turn baser metals into gold, while yet (poor men) *their raggs*, lords and beggery, sufficiently confutes *their rare skill*, proclaming to all, but fools, their lying and *proud beggery*, which more needs anothers *charity*, than is any way able to relieve any mans *necessities*.

diendo solus ipse laberis; male loquendo & alios tecum in ruinam pertrahis. Pelarg.

Tenuitatis suæ maximè conscii, maxima & mendacissima solent politiceri. Immodica enim ostentatione levamen aliquod, remedium, & quasi patrocinium, aliorum credulitatem propiæ mendicitati quærunt. Erasmus. *Mendacia mendicabula.*

If this Gentleman be *in good earnest, for a duty and office of prophecying*, (besides, and not against, *the order of the Ministry*) let him *study* how to restore to us the reall and usefull gifts of *primitive Prophets*, which may serve worthily to demonstrate beyond what is already done by excellent Writers, *the true sense of the Scriptures*, as to the great *mysteries of Jesus Christ the Messias*; God forbid such should not have a *primitive use*, and esteem in the Church: But let us not be abused with such triflers, as shall either *darken* what others have well *explaned*, or shall only produce old protrite and stoln notions of other mens works, as if these were the rare and new fruits of their own *private prophetick gifts*; Possibly (with this Gentlemans *good leave*) the Church of Christ, neither *hath* now, nor *needs*, *any such prophetick gifts*, as were primitive, and may truly be so called; No more than it doth *tongues, miracles, and healings*, which it had, and wanted too in those first times and dispensations, when the Gospell of Christ was strange and new to the world, and to the Churches which were but newly planted or in planting; which now it is not, specially in *England*, after the Church hath enjoyed those *plentifull diffusions* of *Evangelicall light* from Christ and the Stars in his right hand, for many *hundred* of years; so that *knowledge hath abounded, as the waters of the Sea*. It is very probable the Churches in ages succeeding the Apostles, gave over the *form of the exercise of propheſying*, when once they saw the (χάρισμα) or speciall gift ceased; I remember no mention of this Prophecying among the publique officers duties or privileges of the Church; No *Councill*, no *Father*, that I find, regulates it, or *reckons upon it*; nor doth this Gentleman produce any one *testimony* for it, out of the Churches after-practice in Ecclesiastick Histories and antient Records, which may best distinguish for us, what things *were of temporary*, what of *perpetuall use* in the Church. It is evident that all things that were *primitive* and *occasionall*, are not therefore to be made *perpetuall*, or after *long cessation*, to be restored; many things used in the *infancy* and *minority* of some, or all Churches, have soon after

Of the primitive prophetick gifts in the Church.

Chrysost. orat. 88. Gives reasons why Miracles are now ceased in the Church. So *Isid. Pel. l. 4. Ep. 8.* Rev. 2.

Tacito omnium consensu per desuetudinem abrogantur. Blond.

after been disposed, as the collections on the first day, 1 *Cor.*16. So the ἀγάπαι, the *Agapæ*, or *love feasts*, 1 *Cor.*11.20. were by divers Councills forbidden, when they degenerated from the Primitive simplicity and purity; *Jude* 12. Spots in your feasts, feeding themselves without fear. So the *Holy Kisses*, or salutings, *Rom.*16.16. 1 *Thes.*5.26. The *common stock of goods*, *Acts* 4.32. publikely dedicated to the relief of the Church; in which the poorest believer had as much interest in what was given, though they contributed nothing, as he that gave most of his estate. So the annointing of the sick, *James* 5.14. So the Celebration of the Lords Supper every Lords day. The peoples *Amen*, 1 *Cor.*14.16. which *Jerom* sayes, was in his time, as a *Clap of Thunder*, such consent, lowdness and alacrity was in that voice of Christian Assemblies. The observation of the Jewish Sabbath, with the first day of the week; The abstinence from blood and things strangled, and the like.

Those collections for the poor on the Lords day, *Cyp.* calls *Gazophylacium*, and *Corbona. de Eleemos.* And St. *Chrysost.* endeavoured to restore them in *Constantinople.* See *Bero. Ann. Anno Christi* 44.

In *Tertul.* time Christians abstained from blood. *Nec animalium sanguinem in esculentis habemus.* Apol. c. 9. yet in St. *Austins* time they did not abstain from blood, or things strangled. *Aust. cont. Faust. l.*3.*c.*13 Mat. 2, 20.

Nothing is more ridiculous in Religion, than (as some fond or fraudulent Papists do their exorcisings and shews of daily Miracles) to *continue the ordinary use* of all those things in the Church, which we read were practised in Primitive times, upon some *extraordinary account*, either of necessity or charity, or speciall gifts, *then only conferred*; Which, when they were at the *highest tide* among professors, yet were never wont to ouerflow the constant *banks* of the *divinely established* calling of the Ministry, but still were kept within those *modest, holy, and humble bounds*, which became the *Christian flocks*, toward those Guides, and Pastors, which were to be constantly over them *in the Lord*, with whom Christ promised to be, as by his Authority and blessing, so by his Spirit and assisting gifts, *to the end of the world.*

As for this Gentleman, whose devotion and charity hath raised him to so good hope and expectation, of finding or making fit *Prophets* among the common people; truly, if he can bring forth any Gentlemen, either *Lawyers* or others, of so pregnant parts, so *ready* in Scriptures, and of so good utterance, as in him appears; together with so much *gravity, candor, and equanimity*, as (for the most part) he expresses to the *Ministry*, as *a peculiar Calling, and divinely instituted office, such Prophets will be so far welcome, as they shall be usefull to the Church.* Both Ministers and others would be glad to see the *Inns of Court or Chancery* come in (like *Zilpah* and *Bilhad*) to supply the feared *barrenness* and decayes of *Rachel* and *Leah*, the *two Universities*, which were wont to be the fruitfull *Mothers*, and carefull *Nurses* of the true Prophets and Ministers; Nor would it be a less *acceptable wonder* to all true Christians and Ministers, to see such *Zenasses, devout Lawyers*, run cross to *Demas* his steps, and *forsa-*

Gen. 30.

2 Tim.4.10.

forsaking this present world, to follow *after St. Paul*, than once it was *to see* Saul *also among the Prophets*. Men that can write & (I presume) speak too, after so serious and *Spiritual* a way, as that Author endevours, may merit as much freedom, and publique encouragement, as others vainly affect, and insolently usurp, under the pretence of *their prophesying gifts*; when indeed they are for the most part but meer pratings, very *weeds* and *trash*, the *foyl and load*, which may rend this *Gentlemans net*; but they are not those *good fish*, which he seeks to catch, not so much (it seems) for the *Churches necessities*, (which the constant Ministry may well, as it ought to supply (as *he confesses*,) but for its *Lenten dainties and varieties*, which blessed be God are not hitherto much wanted in any Church, and least of all in this, which hath hitherto enjoyed those *Manna and Quails*, which the Lord hath from heaven plentifully poured round about its tents, by the care and pains of the able, orderly and duly *Ordained Ministers*; If some places in this Church have wanted of that *large provision*, yet others have gathered so abundantly, and fed so *excessively*, that, while they *murmur*, they *surfet*; while they *complain*, their food comes out of their nostrils, as sometimes theirs did among the *ingratefull and wanton Jews*.

1 Sam. 19. 24. *Talis cum sis utinã noster esses.* Ages. *ad* Farnabasum *inimicum, ac mobilem.*

Numb. 11. 20. *Satietas omnis sibi ipsi contemptiosa.* Aust.

14. *Answer to the Aspersions of pertinacy and superstition cast upon the Ministers in that book.*

These concessions then, of all able and true Ministers, being *so liberall* and friendly to all private uses, and to all gifts which are really fit to be publike, I cannot tell what that *great and dangerous pertinacy* is, with which that *Gentleman* (towards the *end of his book*) p. 78. charges so *gravely*, and threatens so *severely the Preachers in England*; as if all the fire of *Gods and mans wrath*, which hath faln on them, in these times, hath not made them so much, *as willing to part with, and be purged from their Babylonish superstitions, their popish opinions and practises*; *which* (*sayes he*) *they hold as fast, as their right hands, and right eyes*.

A very *sad reflexion*, if true, upon *All us that are, and must ever own our selves Christs Ministers*; And wherein this Gentleman had done more worthy of himself, if he had given *clear and particular instances*, than such *generall and obscure intimations*; which without sufficient proof, will seem no better, than those odious aspersions, and *vulgar calumnies*, with the *Anti-ministeriall Levellers*, to hide their own deformities, are wont to cast upon Ministers, and all men, *that differ from them*, and oppose their folly, out of principles of *higher reason*, and *sounder religion*, than that sort of people use to be acquainted withall; From the fauls and faylings, it may be, of some Ministers, but chiefly from the hatred and malice of those men, against *all true Ministers*, it's probable *this author*, may without any great *spirit of prophesying* foresee, and thus *solemnly* (as he doth from the *Tripos*) *foretell*, the great *sufferings*, which

Τοῖς ἑαυτῶν κακοῖς βοηθοῦσιν ἐξ ὧν ἄλλοις ἐπιφέρουσιν. Naz. Or. 20. Κρεῖττόν ἐστι διαλῦσαι ἀνθρώπων βίον, ἢ χαλεπαίνοντας ἐᾶν μὴ ἐξωσθῆναι λίμνης. Basil. in ep. 54. *Lingua maledica sanctos carpere solita est in solatium delinquentium.* Ieron. ad Eust.

Cum quis clericus cecidérit statim omnes tales esse, licet non manifestari possunt, jactitant profani, cum tamen si maritata aliqua adultera sit, non statim uxores suas projiciunt, nec matres suas tales esse dicunt. Aust. Ep. 1. 37. *Ideo à malis boni petuntur calumniis; ἐς μὲν καὶ ἄλογον τὸ ἐπὶς βὶς πρὸ ἀγαθῶν πολιτείαν ἐγίνετο, ἡ δία τὸ ἐκείνες ἀτιμάζειν πρὸ ἐπιμελῶς κρίνειν ἐιναι. If. Pel. l. 2.*

Ministers of learning, constancy, and honesty, are like to undergo, if God did not as well know how to restrain the pride and power of these men, as he doth behold the *rage and bitterness of them*, against all true Ministers; Not, *because they will not come out of Babylon*, as he phraseth it; but, because they will not so easily return (as many unwary souls do) to folly, and the principles of all confusion, to the *oppression* of all that truth and order, which the *wisdom* of our pious Progenitors hath observed for 1600. years, and transmitted to us, from the *hands of the blessed Apostles*, according to the rules of Scripture, and all religious reason.

Vid. Aug. Ep. 118. ad Jan. *contra præfractos illos qui superstitiosa timiditate consuetudini cujuslibet ecclesiæ repugnant, quæ nec fidei nec bonis moribus adversatur. Unaquæq; provincia suo sensu abundet: pro more & consuetudine antiquâ: Consuetudines Ecclesiasticæ, quæ fidei non officiunt, observandæ, ut à majoribus traditæ sunt.* Jeron. ad Licinium. *Cavendum est, ne tempestate contentionis serenitas charitatis obnubiletur.* Aust. Ep. 86.

But what I beseech you is this sinfull *obstiracy* of the Ministers of *England*, for which this *Gentleman* hath such a *Sybilline rapture*, and more than *a prophetick horror*? Is it because their judgement is constant to the approbation of that due obedience and legall *conformity*, to which they formerly with good conscience subjected, as in matters of *extern right and decency in this Church*, wherein they *had a liberty* common with all Christians, (so far as they opposed not either sound doctrine in faith or holiness, and morality in manners) to conform themselves then in the use of them, as now they have liberty not to use them, while by force and terrour they are hindered; They being not of that nature of things *sacred*, for which a Christian is bound to kindle the fires of *Martyrdom*, nor of private contention against publique *Prohibition*,

Id vim gravi prudentiæ dignissimum, non facile permutatis nec ad vulgi ἀμεταβλήτως nutum, auramq; leviter commoveri. Zanch. Orat. 1 Joh. 4. 1.

Is he angry, that *Preachers* do not all suddenly shipwrack their judgements, learning, and consciences upon every rock of *vulgar fury*, or fancy? that they are not presently *melted* with every popular gloing heat of seeming piety? and that they run not into every *mould*, which any faction hath formed for the advantages perhaps of secular interests? Is he displeased that they are not taken with, admire or adore every *Idoll of fanatick novelty*? that they seriously *try the modern spirits*, whether they be of *God* or no, and receive not every spirit? Is he grieved, that men of *learned and sober piety*, will not subject the *gravity of the Fathers*; the *wisdom* of the Councils; the acuteness of *the Schoolmen*; the fidelity of the Ecclesiastick Historians, together with the excellent learning and acurate judgements of the best modern Writers and Divines in all reformed Churches; yea,

and

and the authority of the Scriptures themſelves, in their moſt clear light and concurrent ſtrength; that they will not proſtrat all or any of theſe, to a company *of wretched Pamphlets*, fitter for *Cooks and Chandlers ſhops*, than for the reading of judicious and ſerious Chriſtians; who have cauſe to look upon thoſe *putrefactions of Pens and wits*, only as *Maths* and *Vermine* every where creeping up and down, and hoping (like *Ants*) only by their numbers to devour all antient Authors, and all good literature, that ſo they alone may ſurvive, and ſatisfie the groſſer palats of thoſe who never reliſhed any book ſo much as a Ballad or a Play, or a Romance, or ſome Seraphick raptures and pious nonſenſe? Is he ſcandalized, that we count not the *diſeaſes* of Chriſtians, health; their *putrefactions*, *perfections*; their *diſtractions*, raptures; their *ravings*, reaſon; their *dreams*, oracles; *baſeneſs*, liberty; their *Chaos*, comlineſs? Is he jealous of us, becauſe we rather ſtudy and profeſs ſolid truths, ſober piety, good manners, and orderly government, which only become all true Chriſtians, and Miniſters above all? Is it our fault, that we endevour to Pray, Preach, Write, what we and others may underſtand; that we covet not to be *admired*, by not being underſtood; that we aim to do all things as becomes Men, Chriſtians, and Miniſters of the true Church of Chriſt, not after the *manner of plauſible*, and eaſie fondneſs; which is afraid to *offend*, where there is power to hurt; that counts *greatneſs* as a badge of goodneſs, and ſucceſs a ſign of Sanctity; but rather with all juſt zeal, courage, and conſtancy, beſeeming the *demonſtrations* of the truth and Spirit of God, which never needed more to be aſſerted as to its divine power, and eternall honour, than in this puſillanimous and *frothy generation of vapourers*, who are the greateſt enemies to, and betrayers of our Religion, as Chriſtian, and as Reformed; whether they be *Gogs* or *Magogs*, open or ſecret; the one, or the many Antichriſts; Papall or popular deluſions? We hope this Gentleman is ſo good natured, that with all other excellent Chriſtians he will forgive us thoſe wrongs, by which we have been, and ever ſhall be piouſly injurious, and *faithfully offenſive, as aiming not to pleaſe men, but God.*

Wherein then are we the *Preachers* of the good old way (One and all) meriters of ſuch *fatall terrors*, as thoſe words import, which like *Apocalyptick Revelations* are dark, but *dreadfull*; portending *God knows what ſufferings* upon them all? If there be no men more *ſingle-hearted*, none more open, candid, and ingenuous, than all good Miniſters pray to be, who are no *Statiſts* or *Politicians*, but able and honeſt Preachers of the name of the only true God, and Jeſus Chriſt, whom he hath ſent, to ſhew Sinners the way of eternall life; If there be nothing more neceſſary, more uſefull, leſs offenſive, or burdenſome, to any wiſe, ſober, and godly minds, than their lives and labours are;

If

Prov. 26. 23. Burning lips, and a wicked heart, are like a potſherd covered with ſilver droſs.

Grande hoc & ſubtile artificium ueſcimus, vulgi ineptiis, & novitatibus aſſentiri, non enim tam blandi ſumus hominum inimici. Ieron.

Sua dum pingunt vitia, noſtras dedecorare ſtudent virtutes lenones vulgi. Eraſm.

Blanda pernicies. Cyp. de Error.

Adulantiũ non amantium vox eſt. Satis pii, modo divites eſtis, probi ſatis ſi proſperi, ſancti & ſapientes ſatis ſi læti & magnifico utuntur ſucceſſui, fortia tantum & fulminantia venerantur numina. Bern.

1 Cor. 12. 13.

If no men are more modeſt and moderate, in all their deſires and deſigns, than learned, humble and diligent, (which are the *unpragmatick*) *Miniſters*; what is the grief? why this complaint, *lamentation* and *burthen*, which this *Gentleman* takes up ſo prophetically againſt them, both as to their ſin, and their ſuffering? unleſs men be *vexed*, that any worthy men are duly made Miniſters, or that Miniſters are but men; unleſs it offend, that they have food and raiment, which moſt of them *dearly earn*, and hardly get; unleſs they are impatient, as the Wolf was with *the Lamb*, that we breath in the ſame common ayr, or ſee the ſame Sun, or tread on the ſame Earth, or drink of the
1 King. 18. 17. ſame ſtream; the troubling of which, is by the *troublers* of it unjuſtly imputed to their innocency; who muſt therefore be accuſed, becauſe violence hath a mind to deſtroy them; What is the *error*? what the *hereſie*? what *the ſuperſtition*? what the *Popiſh opinion* or practiſe, which any of us *Miniſters* ſo reſolutely maintain?

Profracta eſt illa & ſuperſtitioſa timiditas, quæ à bonis abhorret quibus abuntur mali. Auſt.

Sure this Gentleman is not to be thought of ſo low a *form of foundlings*, and *novices*, who *ſuſpect* and dread every thing *as Popiſh*, which we hold, or act in common with the Pope or Papiſts; wholly to recede from any thing common with them, muſt diveſt us, not only of the main truths, duties, vertues, and grounds of our Religion as Chriſtian; but we muſt caſt off all, or moſt part of that, which denominates us either rationall or humane, both as to the nature and ſociety of men: But, if we obſtinatly retain any thing, either for opinion or practice, which may truly be branded with *the mark of the Beaſt*, as either erroneous or ſuperſtitious, beyond the bounds of Chriſtian truth, or liberty, or decency: If either any generall Councill, or any Synod of this Church, ſince it were reformed; or any Parliament, and civill Convention of the Eſtates of this Nation have condemned what we *teach*, or practiſe, or opine; If any wiſe and learned man, not apparently *ingaged in faction or ſchiſm*, againſt the publique Conſtitution both in Church and State, did ever ſo much as accuſe or convict us of any *ſuch crimes*; In *Gods name* let us ſuffer what *He* thinks fit. If we have deſerved it from men, it will be a mercy to be puniſhed, and amended by them; If we have not, it will be an honour and crown to us, above all men, to ſuffer for *the teſtimony of Jeſus Chriſt*, the honour of our function, and this Church, from *unreaſonable*, and ungratefull men, who uſe Miniſters
1 Cor. 9. 9. as *their Oxen*, (but not in *the Apoſtles, or Gods ſenſe*,) firſt exhauſting and tyring them at hard labour, and then they deſtroy and devour them.

Qualis affectatio in civilibus talis ſuperſtitio in divinis. Verulam.

Miſericorditer plectitur qui ad emendationem ducitur. Auſt.

The appeal of all true and faithfull Miniſters, as to their

But to *all excellent and impartiall Chriſtians*, we may, and do as in the *preſence of God appeal*; Is not this in ſome mens ſenſe and cenſure, *the ſin* of the ableſt and beſt *Preachers* (both for learning, piety and conſtancy) that they do not ſo eaſily yield to, or applaud

a Military or Mechanick religion? that they are ſorry to ſee ſo *goodly a part of the Catholike Church*, ſo ſtately *a pillar* of Gods houſe, as the Church of *England* lately was, ſo every day *kewing in pieces*, and mouldring to nothing, for want of due *order and government*, or ſeaſonable and fit repairings? Is not this *the Crime*, that no learned and worthy Miniſter can own either the ſwords Soveraignty, or the peoples Liberty, to be the grand Arbitrators of piety, the diſpoſers of mens conſciences, the *Dictators* of all Chriſtianity, the *interpreters* of all Scriptures, the *Determiners* of all Controverſies; and this ſo abſolute, as admits no *Conference* with, nor endevouring to convince, either Miniſters or others, who are of different judgements? Is it not their *treſpaſs*, that true Miniſters know too much? that they ſee too clearly? that they *examine things* too ſtrictly? that they admit no latitudes of *Civill intereſts*, or *State policies*, and ſinfull *neceſſities*, as diſpenſations of Gods *Morall Law*, and the rules of both common honeſty and true piety? That they ſtand *valiantly* (many of them) and as becomes them, *in the gap*, againſt the inſinuations and invaſions of thoſe *infamous hereſies*, thoſe *received errors*, thoſe vile and *putrid novelties*, thoſe *perfect madneſſes*, thoſe apparent blaſphemies, confuſions, and diſſolute Liberties, which *threaten this reformed Church*, with a more ſure inundation, than the *Sea* doth the *Low-Countries*, if the banks and dams be not preſerved? Is not this with ſome men the *unpardonable ſin* of the *beſt Miniſters*, that they do not crouch and flatter, and fawn on *every plauſible error*, on every *powerfull novelty*, every *proud fancy*, and high imagination? that they *lick* not the *ſores* of any mens conſciences, or the *pollutions* of any mens hands with ſervile and *adulterate tongues*? That they do not cry up, or in any kind own for the gifts of the Spirit, thoſe *paſſionate*, or melancholy, or cunning and affected motions and extravagancies, which ſome men *ſtrongly fancy* to themſelves, and weakly *demonſtrate* to others; as to any thing like to ſound reaſon, or Scripture religion? That they oppoſe theſe *Bells* and *Dragons* of *fanatick Divinity*, which the *Authors* of them will never be able to advance to any publike veneration, or reception, as ſpirituall, heavenly, and divine, among ſober Chriſtians in *England*, while ſuch wiſe *Daniels* live; who have neither leiſure, nor boldneſs ſo to mock God, and to play with *religion*; nor untill as *Ptolomy* did to magnifie the Image of *Diana*, to be (Διοπετὲς) faln from heaven, ſo they deal with able Miniſters; when the beſt Statuaries had formed an Image of *Diana* to rare perfection, the King at one ſupper deſtroyed them all by the ruine of the houſe where they were, and after produced the Statue as faln from heaven. Or as *Herod* the *Idumæan* or *mungrill Jew* did with the antient *Records* and *Genealogies* of the ſtems of the Kings, and ſucceſſion of the Prieſts, among the Jews, that ſo he might by abo-

integrity, far from this charged on them.

Multis in culpa eſt ut Socratis Athenis, τὸ δεξιόν: pietatis, literaturæ, omnigenumq; virtutis eminentia, cujus individua comes eſt invidia, Melan.

Veritas nemini blanditur, nemi-nem palpat, nullum (educit, a perte omnibus denunciat, &c. Bern.

Suidas *in* Διοπετὲς.

Herodes primus ex alienigenis ex Judæorum ex ima plebe ortus, Ignobilitatis ſuæ conſcius Genealogias Judaicas exuſſit, quantas potuit, ut ſic facilius nobilitatem ſuam ementiatur. Euſeb. hiſt. Eccl. l. 1. c. 7.

aboliſhing them, the better bring on his own title; So muſt theſe Antiminiſteriall adverſaries, *firſt deſtroy* and cancell both common reaſon in mens ſouls, and the whole Canon of the Scriptures, which are the *durable oracles* of God, for the Churches directions, and all learned interpreters of them: *Torches* of *private* Spirits are ridiculous too be lighted up, while the *Sun* ſhines; unleſs it be for thoſe who (having ſome mask or play to act) reproach the Noon-day Sun of to much ſplendor, and make to themſelves and others an *artificiall* Night, which will better ſerve their turns: When all *light of* true reaſon, and Scriptures are extinguiſhed in this Church and Nation or *much Eclipſed*; then, and not before, will *honeſt-hearted* Chriſtians believe, that they have no *need of true Miniſters*; or that thoſe, they have hitherto had, have not been worthy the name of reformed; or have pertinaciouſly reteined any ſuch Popiſh *opinions*, or *ſuperſtitions*, as are inconſiſtent with true piety.

Artificioſa ſibi parant Lumina Hiſtriones quâ melius ſuos obtegere & ſimulari poſſint: Lenocinantibus lucernis meridianum ſolem quaſi de nimio ſplendore exprobrantes. Sydo. *Veritas loquendi grande præſagium mali.* Lact. Pſal. 18. 24.

And in this thing let the *Lord deal with us*, according to *the clearneſs* of our hands, and the uprightneſs of our hearts in his ſight, either to deliver us into, or redeem us out of *the hands* of *violent* and *unreaſonable* men; whoſe very *mercies* have proved cruell to poor Miniſters; whoſe *pious conſtancy* is the greateſt thorn in ſome mens ſides. *But if our wayes pleaſe God he can make our very enemies at peace with us.* *Prov.* 16. 7.

Διὰ τοῦτο ἐλπίζω ἀκίνδυνον ἔχειν τὸν ἀληθινὸν καὶ ἀρχαιότροπον ὁ ἐναντίωμα τοῦ. If. Pel.

Wholy to remove the antient Miniſtry, as ſome men aym, under pretence of bringing up a *new nurſery* of *gifted brethren*, and *Prophets* (which like *under-woods* are not ſo likely to thrive, while *Miniſters*, like *goodly Timber* trees grow ſo high above them and over drop them,) will be *a work*, fully compleating thoſe ſad effects, which diſorderly, unordeined, unſent, and unabled Teachers and falſe Prophets, *have already* begun to bring forth in this Church; And how can it ever be thought or hoped, that they will bring forth *better fruits*, either for the truth, honour, or power of the Reformed Religion; either for the Peace of Church, or State, unleſs there be a *ſpeciall committee* appointed, for the regulating of *Prophets* and tryall of their gifts? in which none may be fitter (for learning, piety, and moderation) to be *Chayr-man*, than *that Author and zealous aſſertor of the peoples Liberty and Privilege*; who ſays he is not ſo much a friend to theſe new *Prophets*, as to be an utter enemy *to the function of the old Miniſters*; though he would have Prophets planted, yet not Miniſters *pulled* up *root and branch*; but only *pruned* from that, which he calls ſuperſtition: wherein his *Charity* to Miniſters may perhaps make his cenſorious *ſeverity* veniall. He that ſo much ſtudies the Reformation of Miniſters, we hope will not bring in ſuch *Eſopick* and deformed *Prophets*, as moſt of thoſe, who have yet appeared, rather to ſcare men from, than to inſtruct good Chriſtians in, true holyneſs and Religion.

Pag. 3.

It

15. *The vanity and mischief of false and foolish Prophets.*

. . . It is evident enough, and too much, to all *true reformed* Christians, what wide *gaps*, that *generation of pretended Prophets*, and *gifted Brethren*, have already made, for the easy inrodes of what is truly Popery, *superstition*, or meer formality; All sorts also of corrupt opinions and Heresies; together with Idleness, barrenness, barbarity, Illiteratness, Ignorance, Atheism, and contempt of all true Reformed Religion, both in the *power*, and extern *form* order and profession of it: Many men (being prone) have learned easily to make little conscience of hearing, reverencing, or obeying the word of God, *Even from any true Ministers*, never so able and worthy; since they have learned to scorn, make sport of, and laugh at *these novell* and pittifull *pretenders* to Preaching and prophecying, of whose *insufficiency* and non-authority to Preach, and administer any holy mysteries *in Christs name*, common people being fully satisfyed; they are ready to dispute, and neglect, even that *divine Authority*, which is in the calling of true Ministers.

What little or no good effects *the usurpers against, and opposers of the Ministry* of this Church can boast off, with truth, either as to speaking judiciously, or writing solidly, or walking exactly, so as tends any way to the advantages of piety, truth, charity, or peace in the Reformed Churches; or to the *honour and happiness* of this Nation, either converting, or establishing any *in truth* or holiness, I leave to the judgement of all considerate and wise Christians, whose prayers, sighs, tears, complaints, griefs and fears of *future darkness*, are in nothing more exercised, than in the present deplored aspect and almost desperate State of the Reformed Religion, in many places of Christendom, and in none more, than what is threatned in this *Church of England:* Fearing left the *shadows of the evening being encreased*; and those *day stars*, which formerly shined in a learned successive and Authoritative Ministry, being darkned and Eclipsed; the *evening Wolves* should also encrease; and the Beasts of the Forrest multiply upon us; every one seeking for their prey; whom they may deceive and devour. Such as loathed Manna, were justly stung soon after with fiery Serpents. *Numb.*21.6.

Jer. 6.4.

Jer. 5.6.

On the other side ask the looser and profaner Spirits, what *restraining* power or *converting influence*, they feel from the *charmings* of these new-gifted *exorcists*, who undertake in the name of Christ (but indeed in their own name, and after their own fancies) to *call over*, and cast out the *devils of ignorance*, Atheism, unbelief, profaness, and hypocrisy, which are in mens hearts or lives; You may hear them with one voyce answering, as those did; *Jesus we know, and* Paul *we know*; *the learned and duly ordeined Ministers*, in a successive power from Christ, and his holy Apostles, we know,

Acts 19.13.15.

but who are you; self flatterers, self lovers, *self senders*, *self seekers*, *self ordeiners*; nor is it to be expected, but that at last these *Sons of Sheva* will find *those evill Spirits* in mens hearts, of pride, unbelief, Atheism, enmity against God, and all true holiness, any whit milder or better natured than those were; who contemning the bare sound of the Name Jesus, when destitute of the Authority from Jesus; and mocking at the presumption of those *censurers*; flew upon them, *wounded, and expulsed* them: So *unsafe*, and in the end so thankless and comfortless an undertaking it is, to attempt this good work even of *casting out devils* from men; where there is nothing but a *mock-power*; and no reall divine *Authority* to do it. The devils, which *felt torment at Christs presence*, and were subject to the Apostles, whom Christ sent, *falling down like lightning*, had the pleasure *to beat* and *baffle* those, who would chain them up, or cast them out, without *divine Authority*. And no wonder if these *Estrick Birds*, who set forth their *soft and gay feathers*, having but little *bodies* and less *brains*, by wandring from their Nests (their *shops*, and *looms*, and *flayls*, and *mills*, (the honest *stations*, and no way despicable *callings*, wherein God and man have set them; and from which they have no sufficient call either from God or man to moove them) no wonder (I say) if they fall themselves, and lead others into many *snares* and *divers temptations*; which they can hardly avoyd, being (in good earnest,) most of them *very blind leaders of the blind*. Imagining as the Turks do of blind and *mad men*, that they have speciall visions, because they want their eyes; and *extraordinary revelations*, because they are destitute of common reason. Indeed it is feared that most of these mens Prophecying and Preaching, is either design to bring all confusion on these Reformed Churches; or else meerly out of wantonness, in jest; as a kind of *recreation* and diversion; but not as any business or matter of duty and conscience; In one thing they are in good earnest and most serious, that is to carry on their perfect contempt and malice against all true Ministers.

Merito à Diabolis plectuntur, qui à Deo non mittuntur: Aust.

Omnem præter Dei temnit Autoritatem Satanas, nec nomen Jesus syllabarum sono terret, sed divina illa, quâ armantur potestas, qui in Christi nomine Ministrant. Ieron.

Mat. 8. 29. *Dæmones Christi præsenti a cruciantur; ut malefici ad conspectum judicis: Nondum enim judicis sententia damnatos, propria condemnat & torquet conscientia.* Pelarg.

Facile in laqueos Diaboli incidunt, qui à viâ Domini decedunt. Aust.

Mat. 15. 14. *Cæcos à cæcis duci; non Major est in seducentibus arrogantia, quam in seductis insania; in utrisquè summum periculum; nec minus dolendum quàm merito videndum.* Aust. *Geminæ plerunq; cæcitates concurrunt, ut qui non vident, quæ sunt; videre videantur, quæ non sunt.* Tertul. Apol.

16 *The weakness and sin of Christians to follow delusions and forsake realities.*

Who sees not, what *weakness* it is for sober Christians, after so great light of truth hath shined so long among them, to imagine, that such a disorderly Company of people, who for the most part by *secret stimulations* of pride, vain glory, envy, covetousness, or some worse Spirit; no less, than by *apparent over-weenings* of their *small*, and at best but very *moderate* gifts; not tried or approved by any wise men; but only blown up by the *putrifull* applauses of some silly men and women, who have with levity and unthankfulness

fulnes forsook their true *guides and Pastors*; and not *enduring sound* doctrine, and holy order, deserve for their *itching* ears to be condemned, to follow such *heaps of Teachers*, ever learning, and never comming *to a sound and setled knowledge of the Truth*? who sees not (I say) what sin it is, to follow, countenance or incourage such *dangerous* and *disorderly seducers*, and what weakness and meer folly it is, to imagin, that such, as neither have skill to handle *trowell* or *sword*, should either *build* or *defend* our *Jerusalem*? When they dayly pull down *better work*, than they can *erect*; And, what they seem *to build*, is of such *unpolished rubbidge*, such rude, and rough-hewen stuff, with such *intempered mortar*, that it is as *sand without lime*; undigested, unprepared, uneven: neither for matter nor manner considerable; without rule, plumbline or levell; neither according to Scripture precept, nor the holy example, and Catholick practise of the Churches of Christ: So that the *gapings*, flaws, *swellings*, lowness, hollowness, unevenes, crookedness and weakness, (together with the dayly *mouldrings* of their Childish structures) shew, what *wise builders* they are; and how fit to be made *publike Architects*, or *Master-builders* in this Church. Over whose Walls the crafty malice of *Jesuitick* Foxes, and any other enemies, will easily go, and break them down, when ever they pass: which makes many men suspect, that these *Lay Preachers*, are but the *left hand* of *Babels builders*; fit instruments to divide, confound and destroy the Reformed Religion in these *British* Churches, and all those who study to preserve it. Which they only can, with any shew of reason, *effectually* do (by Gods blessing) who are *workmen*, that for their Authority and approved *skill*, as well as their good will and readiness to build, need *not to be ashamed*. Of whose *reall sufficiencies*, *these new bunglers* are most impatient hearers and perfect haters; because from those Ministers exactness, these mens bungling receives the severest reproaches and justest oppositions.

Invidiæ stimulis motus Arrius contra Alex. ep. Alex. hæresin occæpit. Theod. hist. l. 1. c. 2.

2 Tim. 4. 3.

Ædificant & ædificantur Hæretici in ruinam. Tertul. *Quale potest esse ædificium quod de ruinâ construitur?* Optat.

Neh. 4. 3.

Muros dum erigunt mores negligunt. Bern.

2 Tim. 2. 15.

A man may as well hope, that *hogs* by their *rootings*, and *moles* by their *castings*, will Plow and till his ground, as that such Arbitrary, Casuall, and contingent forwardness; or such *inordinate activities* of poor, but *proudly gifted men*, will any way help on the great work of Christian Religion, the propagating of the Gospel, or the *Reformation* of hearts or Churches; which require indeed the greatest *competency and compleatness*, both for gifts, learning, and due Authority, that can be had, both for the *Majesty of Religion*, and for the *defence* of the *truth*; as also for the *binding* to diligence and exactness *the conscience* of the *Ministers*; no less, than for the *satisfaction* of other mens consciences, in point of the *validity of Sacraments*, and other holy *Ministrations*; which have not

any Physicall or naturall vertue, but a *mysticall* and Religious only, which depends upon *the relation* they have to the word and Spirit of the holy Institutor and Commander *Jesus Christ*. So that it is indeed a very *strange bewitchednes*, and depravednes in many mens appetites, that they should so cry up those *mush-room Prophets and Teachers*; who need more *sauce* to make them safe or savory, than their bodies are worth; (who are self-planted, soon started up in one night;) as if they were beyond all those former Goodly plants, for beauty, sweetnes and wholesomnes; which much *study*, care, learning, pains and prayers have planted *in the Church*: Or that Christians should so far flatter themselves that the *soyl here* in *England*, since it was *watered with civill blood*, is so well natured and fruitfull, that there needs no such care and culture as was antiently used in the Garden of God, either in setting, watering, preparing, or transplanting those trees of the Ministry, which should be full of life; whose *leaves* should be for *the healing*, as well as their fruits *for the nourishing* of mens souls. So confident the devill seems to be of the *giddines*, folly, negligence, and simplicity of these times, that he stirs up the *very thistles* (the most useles and most offensive burthens of the earth, which the foot of every vile beast is ready to crush and trample upon) to chalenge and contemn *the Cedars of Lebanon*; And he would fain perswade reformed Christians, to cut down and stub up those *goodly trees of the Lord*, which are *tall*, *strait*, and full of sap, as cumbring the ground; that those *sharp and sorry shrubs*, those dry and sapless *kexes*, may have the more room, and thrive the better; pretending that they will at easier rates and with less pains supply all the Churches occasions; when the Lord knows, and all excellent Christians see, by sad experience, that they are so far from that length, strength and straitnes required in the *beams and pillars of the Temple*; that their *crooked* and *knotty shortnes*, will scarce afford a pin, on which to hang the least vessell of the *Sanctuary*.

Rev. 22. 2. *Superseminationss Satanæ.*

2 Kings. 14. 9.

17. *No design in the Author to grieve any good mans Spirit, or discourage his gifts;* 1 Joh. 4. 1.

Excellent Christians, *I protest before the Lord*, that I write not thus, out of any desire to *grieve*, *quench*, or *exasperate* any *mans Spirit*, in whom the wise and sanctifying graces, or *usefull gifts* of Gods Spirit do dwell in the least measure, with *truth and humility*; but only in the way of *trying the gifts and Spirits*, whether they be of God or no; if they be found, by the word of God, to be proud, foolish, evill, *unclean*, *unruly*; refusing to be bound with any bonds of good order and government, (such, as seems to have possessed some in this Church, who seek to *bewitch* others and to trouble all,) God forbid we should not all of us strive, by fasting, prayer preaching, writing, and all just *rebukes* of them, to cast them out, notwithstanding their *cryings*, tearings, and foamings.

Luke 9. 42.

It

It is far (I hope) from *my* Soul by any envy *or undervaluing* of any good Christians to damp the *Spirit of Christ in them*; I would have every one study *to improove* the talents he hath; and to be employed according to his *reall improovement*; of which no man being naturally proud and self flatterers is fit to *be judge* himself, but ought to be *subject* to the tryall and judgement of others; both as to that light and heat, knowledge and zeal, gifts and graces which any may *pretend* to, and wherein they may be really usefull to the publike, or any community of Christians; whose edifying in faith and love we have all cause, both in conscience and prudence dayly to nourish and increase *in Gods way*; which is an orderly, *peaceable, and blessed way*; wherein only either private Christians or Church societies can hope to *thrive* and *flourish*: I wish with *Moses all the Lords people were Prophets*; Both able to give an account of their knowledge in the mysteries of Christ, and also to help on, in an *orderly* way, (as every wheel or pin doth in the motions *of a watch*) the great and weighty work of *saving souls*, which is the main end of the *Ministers* calling and pains. Better we Ministers be despised, than the Spirit of Christ in any *gracious heart* be justly *grieved*; or any good work of God in the *Church hindred*. Num. 11. 29

But we are well assured, by good experience, that none would be less *despisers*, or more *encouragers*, lovers, and zealous preservers of the true *Evangelicall Ministry*, and its *divine Authority*, than such men who have graces, with their gifts, and are both *able and humble*; none are more *slow to speak to* others in the name of Christ, than they, who cannot hear others Preaching with due abilities and *authority*, without *fear and trembling*, as reverencing God, and the *Lord Jesus* Christ in their Ministers. There is no danger of *able parts*, where there are humble and *honest* hearts; no more, than we need fear the strength *of any part* in the body, will hurt, or offend the whole body, or disorder and violate any *other Member*, which is above it in place, in honour and in operation or function. Reason teacheth us, that the ability or strength of any part, in its place and proportion, doth not make it usurp the place, or execute the Office of any other *nobler part*: The measure of every part is the beauty and safety of *the whole*; which cannot in naturall, and ought not in Religious Bodies (which are Churches) be fitly disposed, but only in such a way, as God hath appointed for the daily forming, building and well-ordering of *his Church*, by such wisdom and Authority, as Christ established in it; Of which *the Apostles* and the Churches after them give us most evident testimony. James 1. 19.

ἡ τῦ κρίνοντος, ἡ ἀσφάλεια τῦ σώζοντος ἐν τῇ συμμετρίᾳ κειται. Arist.

But to avoid destructive delusions.

. . . But we must not be *deluded either with the devils* fulgurations and flashes, or his *transfigurations* and disguises; We must not forsake

Luke 10.18. I saw Satan fall like lightning from Heaven. 2 Cor.11.14. Satan himself is transformed into an Angel of light. Isa.1.13. Eccl.5.1.

forsake or stop up Gods *fountains* of *living waters*, by digging the devils ditches, and *wells*, which hold *no water*; nay we may not wash our hands at the *Devils Cistern*, to fit them for *Gods service*; Nor, may we take water from his troubled, muddy and poysonous streams, to water the *plants of Christs* Church; We may not *take strange fire* from Satans *Altar* to kindle the sacrifices *of God*; What need we *cut off Dogs necks*, and offer *swins bloud*, when we have so many *clean beasts*, which are appointed for *acceptable services*? that we shall not need any such vain *oblations*, which are but the *sacrifices of* fools, who consider *not that* they do evill, nor look to their *feet*, when they go to *the house of God*; being as ready to stumble and fall, and discover *their nakedneß* and shame, as they,

Exod.20.26. are *forward* to ascend to the altar of the Lord, upon the *steps of pride* and presumption, which were forbidden to be made; The humble heart being alwaies most welcom to God; while others in vain arrogate to themselves power to perform those things which are not

Lev.10.3. *required at their hands*. God hath said, *he will be sanctified of all those*, who *come nigh to him* in his *publike service*; which is done not only by that inward *sanctification* of the heart, by faith, fear, and reverence toward God, but also by that exact observation of such rules of order, power and Authority, which he hath set (who alone could do it) in the publike way of his worship and service before the Sons of men.

Caiaitæ Judæ proditoris Evangelium ostentabant, Ophitæ angelum in omni immunditie assistentem dicebant & invocabant. Hanc esse perfectionē aiebant sine tremore in tales abire operationes quas ne nominare fas est. Iren.l.1.c.35. *Nulla errorū secta jam contra Christi veritatē nisi nomine cooperta christiano ad pugnandum prosilire audet.* Aust. Ep. 56.

We must not be such *Children in understanding*, as to allow all to be *gold which glisters*, when it will not endure the *Touch-stone* of Gods word, or the probation of the Churches judgment: We may not easily think, that *Gods Spirit*, in any private men, runs counter to that holy order and clear *Institution*, which the undoubted Spirit of God hath clearly set forth in the *Scriptures*, and which the Church in all ages hath observed in the way of an *ordeined authoritative Ministry*: All other, or later inventions may well be suspected to be but *Satans stratagems*, and devices. There may be so many *vermine crawling* in a dead body, as may make it seem to live and move, when yet there is no true *Spirit of* life, or Soul in it: So it is no wonder, if the various impulses, wherewith mens secret and corrupt lusts stir them, make some shew, as if diviner gifts and endowments agitated them, When indeed they have no other ayms or interests, than such, as *Judas Iscariot*, or *Symon Magus* might have; or those after Heretick the Gnosticks, Maniches, and Montanists, *&c.* Who almost, that had any shew of gifts or parts, ever did mischief in the Church, without *great prefacings* of holy and good intentions, and pretensious of gifts and the Spirit of God? There may be gifted *Hypocrites*, *devout devils*, *angelized Satans*. Be mens gifts *never*

so

ſo commendable, if they want humility in themſelves, and charity to others, which are the beauties of all endowments; if they are *puffed up*, ſeek themſelves, walk *diſorderly*, run unexamined, unappointed, unordained, in ſcandalous and undue wayes, they *are nothing*, either as to private comfort in themſelves, or publick benefit to the Church; The preſumption and diſorder of their example doth more hurt (as the influence of ſome malignant ſtars in a *Conſtellation*) than the light of their gifts can do; they corrupt more than they either direct, or correct.

Miſerrimis & inſtabilibus fabulis tantam delationem aſſumpſerunt, ut meliores ſcipſos reliquis præſumpſerunt. Irenæ. l. 1. c. 35. de Caynitis, Ophitis, Judæitis.

If any of theſe Prophets or gifted men be indeed ſo able, for the *work of the Miniſtry*, that religion may ſuffer no detriment by them, and people may have juſt cauſe to *eſteem them highly for their work ſake*, God forbid they ſhould not have the *right hand of fellowſhip*, all incouragement from my ſelf, and all that deſire to walk as becomes the Goſpell; when they are found, *upon juſt tryall*, fit to be *ſolemnly ordeined*, ſet apart, and ſent forth *with due authority* to that holy ſervice, in Gods name let them be ſent forth with good ſpeed. If they *diſdain* this methed of *Miniſteriall office and power*, which hath been ſetled by Chriſt, and continued to this day in his Church (which no wiſe, humble, and truly able Chriſtian, can with reaſon, modeſty, or with conſcience juſtly do) but they will needs *obtrude themſelves* upon the Church, *and crowd in againſt the true Miniſters*, they may indeed be, as *ſounding Braſs and tinckling Cimballs*, fit *rattles* for *Children*, or for the labouring *Moon*, or for a Country Morice-dance and May-pole, but they will never be as *Aarons Pomegranates and golden Bells*; uſefull Ornaments to Gods Sanctuary in words or works; or any way becomming the Church of Jeſus Chriſt; which is as the *woman clothed with the Sun*, the light of Truth, and the luſtre of holy Order; And hath the *Moon under her feet*; not only all wordly vanities, and unjuſt intereſts, but alſo all humane *inventions* and *novelties*, which have their continuall variations, wainings, diſorders, darkneſſes and deformities; whereas *Divine Inſtitutions* are alwayes glorious by the *clear beams* of Scripture-precept, and the conſtant courſe of the Churches example: Both which have held their *Truth and Authority*, in the blackeſt nights of perſecution, wherein no *untried* and *unordeined intruder*, was ever owned for a true *Miniſter of holy things* in any ſetled and incorrupted Church of Chriſt; No more than any man ſhall be accounted an Officer, or Souldier in an Army, who hath not either liſted himſelf, or received his Commiſſion. Order is that wholſomeſt ayr in which Religion lives beſt. There is no leſs *neceſſity* both in *Piety* and *Policy*, to preſerve the Laws of holy order and diſcipline in the Church of Chriſt on Earth; which have the warrant and ſeal of his authority upon them, and are for the preſervation of truth, peace, and honour in the Church; Since

Nec veritate ſonori; nec charitate frugiferi. Greg.

Rev. 12.

we find by all experience of times, and moſt in our own, That the pride and preſumption of *mens gifts and private ſpirits*, are no leſs wantonly active in matters of Religion, than in Civill and Military affairs.

Now, why any men *of piety, or in power*, profeſſing the reformed Religion, ſhould incline either to *connive at*, or to *countenance* any courſes, which evidently tend to the ſhame, contempt, confuſion, and extirpation of all true Religion, (as it ſtood in the profeſſion *of the Church of England*, oppoſite to the groſs errors, ſuperſtitions and prophaneſs of any, that are known and declared enemies to it) I can ſee no cauſe, unleſs it be *a ſupine negligence* in ſome, who, as they grow *greater*, ſo they are like *Gallioes, more careleß in matters of Religion*, wholly intent to *State intereſts*; as if *States-men had no ſouls to ſave*, or no God to judge them; and were to give no account of that *power* and advantage they have, as well as that *charge* and *care* which lyes upon them to do all good they can to *mens ſouls* under their power; or elſe, there is ſome other intereſt ſecretly contrived, and cunningly carried on here, (as by open hoſtility in other parts,) amidſt the dusk of our civill Commotions and troubles, by thoſe *ſons of Edom*, and *daughters of Babylon*, who have *evill will at our Sion*, and ſay of our *Jeruſalem*, *Down with it, down with it*, raze it even to the foundations.

Acts 18.17.

Pſa.137.7.

As it was for no good will, that the *Devil contended with* Michael *the Archangell, about the body of* Moſes, minding rather to have it Idolized than *Embalmed*; No more is it from *any honeſt zeal*, or pious principle, that ſome men now ſo *earneſtly ſtickle about* (and indeed) againſt the ſetled office, and *peculiar function of the Miniſtry*; either to have it in common, or none at all, with *any divine authority and commiſſion*; whoſe firſt Anti-miniſteriall batteries, which ſeemed to carry ſome ſhew of Scripture-ſtrength I have hitherto reſiſted and repelled, not daſhing or oppoſing Scripture againſt Scripture, but clearing its obſcurer meaning in ſome few places, by that moſt evident and *concurrent Senſe* which is manifeſtly held forth in many plain paſſages, and hath been conſtantly followed in the Churches of Chriſt, from the firſt ſetling of Chriſtianity in the world *to this day*; As the Spirit of God in the Word cannot *contradict* it ſelf in the main ſcope and deſign; ſo where any variation or difference in the letter may ſeem to be, It muſt be wiſely reconciled, by diſcerning the different occaſion, reaſon, or ground of things; ſure we are, the pretended *gifts*, or dictates of privat ſpirits may in no ſort be ſet up any way to *contradict* thoſe teſtimonies and demonſtrations of the Spirit, which are ſo evidently ſhining from the Scripture, as they are in none more than this of a peculiar function and ho'y ordination of the Evangelicall Miniſtry.

Jude 9.

Senſus Scripturæ expetit ceſſæ interpretationis gubernaculum. Tertul. de Præſ. *Non verba tantum defendantur ſed ratio verborum conſtituatur.* Id.

And

. . . And here I might forbear to add trouble to you *O Excellent Christians*, or any readers, by any further enlarging of this Apology, whereby to vindicate the honour of the *divinely Instituted*, and *Ecclesiastically* derived Ministry of this Church; Since the holy Scripture is (as I have shewed) so *wholly*, *fully*, and *punctually*, for its peculiar Institution, and its constant succession to the end of the world, (whereto it is not denyed, but *private gifts* may come in with such assistance, as is humble, orderly, and edifying, but not as proud, invasive and abolishing; as *Hagar* they may do service in Christs family, but they must not grow insolent and malipert against *Sarah*.) What ever can be produced, in a matter of so high and religious a nature, as the Ministeriall office and authority is, beyond what the Scriptures (the only infallible rule) and the Churches constant practise (the most credible witness) do assure us, is for the most part but *as childish skirmishings with Reeds and Bulrushes, after combating with Pikes and Guns*; And I find indeed, that all after-Cavills of the Anti-ministeriall faction, arise, not much beyond *womanish janglings*, presumptuous boastings, and *uncomly bickerings*, for the most part; where, not religious reasonings, but peevish *Cavils*, and pertinacious *Calumnies*, like *black and ragged regiments* (impatient to see themselves so routed by the Scriptures potent convictions, and the Churches constant custome) do but *rally* themselves, as in *a case Perdue*, to see what can be done by *volleys of raÿling* Rhetorick, and virulent *Calumniatings* against the Ministers of the Gospell in this Church; whose greatest fault is that which the devil finds with the best of men, that they are as *Job*, *upright*; not that there is any just fault to be found with their holy Calling, which hath nothing in it *irreligious*, or *unreasonable*; nothing immorall, or imprudent: nothing, but what is fully agreeing to all order, policy, decency, as following the best and *holyest Examples*, uses and customs of the Church, together with the *rules of Divine Institution*, and the ends of all true Religion, the glory of God, and the good of Mankind, both for souls and bodies, for temporall and eternall welfare, for internall peace of conscience, and externall tranquillity in Civill and Church Societies, both as men and Christians; All which the Ministeriall calling regards, and carries on as its holy design and work, which no other Calling doth: Not Magistrates, or Lawyers, or Physicians, or Tradesmen, or Souldiers, who do not think themselves to stand charged *in Christs Name*, with the care of mens souls, so as to make it their business to instruct, direct, and watch over them in the wayes of salvation.

18. *Conclusion, and Transition.*

Job. 1. *Culpam in beato Jobo non inveniens Satanæ malicia, ipsam innocentiam in crimen, & integritatem in calumnium infidiosè vertit.* Greg.

Lingua maledica sanctos carpere solet in solatium delinquentium. Ieron. ad Eust.

And for Ministers persons, such as are truly worthy to be counted such, their *failings* will not be found beyond what is incident to common infirmities, and *daily incursions* of frailties, inseparable from the best of men in this *mortall pilgrimage*; All which, the charity

of humble Chriſtians eaſily conceals, and willingly excuſes, or pardons, when they conſider how free and full a pardon of all ſins, is from God by the Miniſtry, offered to every penitent and believing ſinner: The grief and impotent deſpite, which the prophane, politick, and pragmatick enemies of the Miniſtry of this and all reformed Churches are tranſported with, ariſeth from the like ground, as was in the hearts of *Tobias* and *Sanballat*, and that ſcornfull crue, againſt the *Jews*, that by *their means* this Church of God, as the Temple, is built, repayred, clenſed, reformed; That by their valiant courage, learned skill, and vigilant Induſtry, the truth, faith, holy Ordinances, and good manners of this Reformed Church are aſſerted, vindicated, preſerved, and reſtored from thoſe ruines, rubbige, ſords, and demoliſhings, by which erroneous, ambitious, covetous, and licentious minds ſeek to waſte, infeſt and quite aboliſh the *Reformed Religion*, both in *England* and every where elſe.

Nehem. 4.

Solatium eſt malorum bonos Carpere. Ieron. *ut improbi ſuo malo delectantur, ita invidi alieno bono torquentur.* Amb. Φθόνῳ τῶς δυσμενείας ἀνταγωνιστὰς πέμπουσι. Amb.

In order to which grand deſign, the Anti-miniſteriall Adverſaries are not wanting, to bring all manner of *rayling accuſations*, and indign Calumnies againſt both the Miniſters and Miniſtry of this Church: Some of which, I think it a ſhame for me, by reciting of them, to *pollute*, either my Pen, or the purer *eyes* of thoſe *readers*, who *excell in Civility*, as much as thoſe evill Speakers do, in *inſolency* and *ſcurrility*, both for carriage and language againſt the beſt Miniſters in *England*. But it is no wonder if they give us *the gall and vinegar* of bitter reproaches *to drink*, when they intend ſhortly *to crucifie us*. All is leſs than was ſayd, and done *to Chriſt himſelf*. It is part of our honour and bleſſing, to have men ſpeak all *manner of evill* of us, if we can but make it appear to be, moſt *falſly* and and *injuriouſly*, as well as *moſt indignly* and *ungratefully*: Such manner of ſpeaking becomes no mens mouths, but thoſe, whoſe hearts abound with ſo much *malice* againſt the beſt Miniſters; who ought to be the *beſt of men*, and generally are the *beſt of ſpeakers*; In honour to whoſe many real and excellent gifts (becomming the dignity of their holy place and function) as alſo in charity to all others, chiefly thoſe, who moſt deſpiſe and hate the Miniſters of this Church, I ſhall endevour to let all men ſee in the following part of this Apology, the malice, futility, and falſity of thoſe *evill ſpeakings*, wherewith ſome men pleaſe themſelves the more, becauſe they think they pleaſe ſome others, whom they fancy to have a very evill eye, and an heavy hand toward ſuch Miniſters as moſt ſtudy to pleaſe God, and to preſerve the Reformed religion in this Church of Chriſt.

σπαρχόλεμον καὶ σπεμολόγοι. Mat. 27. 34.

Mat. 5. 11.

CAVIL

CAVIL *or* CALUMNY IV.

Againſt the Miniſtry of England *as Papal and Anti-Chriſtian.*

THe fourth *Cavil* or *Calumny* then wherewith the office and function of the Miniſters of *England* is battered and defamed, among the credulous, weak, and vulgar minds, is this ; That if there be ſuch a peculiar order and office of the Miniſtry eſtabliſhed in Scripture by a *Divine Inſtitution*, and ſo continued in the Church by a right Ordination, for ſome times of *Primitive purity*, to a holy ſucceſſion; yet the preſent Station, Calling, and Authority of the Miniſters of *England is apparently Antichriſtian*, as derived from *Epiſcopall Ordination*, and that deſcended from the *Papall* or *Roman authority*, which was but of late years aboliſhed, as *that of Epiſcopie* they think now is, neither of them ſeeming to them to be of Chriſts appointment, or according to Scripture-rule and patern ; So that if it be neceſſary to have peculiar Miniſters by office, it is alſo neceſſary to caſt off the former order and ſtanding which is degenerated, and to begin upon ſome new account, which ſhall appear to be neereſt to the pattern of *Divine Inſtitution*, and primitive practiſe, how ever it may fail of a conſtant ſucceſſion, for above theſe 1600. years from Chriſt; during all which time, it is evident indeed, that *Biſhops have* had a *chief place* and influence in the Ordination of Miniſters, and for 1000. the Pope hath chalenged ſomething of Supremacy and Juriſdiction in theſe Weſtern Churches, over all the Clergy, both Biſhops and Preſbyters ; None of which are fit to ſerve in Gods houſe as Miniſters, while they are not cleanſed from that leproſie, which they have contracted from the Pope and Prelates.

Anſw. I will firſt endevour to take off from the face *of our Miniſtry*, this ſcandalous viſard of *the Papall authority*, which ſcares ſome people ſo very much, that they are afraid to medle with any thing that ever paſſed *the Popes fingers, except only the lands and revenews of the Clergy* ; Having remov'd this veil or covering, which was ſometime over theſe *Weſtern Churches*, we ſhall eaſily ſee the face of the holy Miniſtry no leſs than of other *Chriſtian Inſtitutions* reſtored, without any *Diſfiguration* or *Eſſentiall change*, by any ſuch maſk as might ſometimes be upon it, through the *policy* and *folly* of many.

(1) *The Papal Uſurpation no prejudice to the true Miniſtry of* England, *more than to all other Chriſtian Inſtitutions,*

It were a very *weak and injurious Conceſſion*, no leſs prejudiciall to the Reformed Churches, than pleaſing to all the *Romiſh* party, if the Pope

Pope could perswade us *Protestants*, and other Christians, to cast quite away, and utterly abhor what ever the *Papall usurpation* hath abused, or the Romish devotion hath used in matter of Christian religion; Sure then, we must seek for other *Apostles* and *Saints*, other *Scriptures* and *Sacraments*, another *Gospel* and *Messias*, than Jesus Christ, no less than *other Bishops and Ministers*; ¶For over all these, the *Popes of Rome have spread the skirts of their usurped authority*; their impure mixtures, their corrupt doctines, and superstitious manners; Who as far as they *are Antichristian*, that is, go in any wayes contrary to *the holy rule*, and humble patern of Jesus Christ, yet might, yea and ought to *sit in the Temple of God*, as all *Antichristian spirits indeed do*, who cannot properly be, but where there is a *Profession of Christianity*: yet it doth not follow, that the Catholique Church, (against which the *gates of hell shall not prevail*, so as to extinguish *the name of Christ*) was either wholly ruined by *Antichristian superstructures*; or that the whole fabrick of it *must* be pulled down by us, and all parts of it made *Nehustan*, in stead of cleansing, repayring, and reforming, which is not a *novelty of invention*, but a sober restitution of all things in Religion, to the *primitive mode and pattern*, which is authorised and ordained by Christ; Who did no more himself as to the outward restoring of Religion and worship of God; Chalenging *Gods right* to his own House of prayer, when covetousnes had made it *a den of theeves*. The *priesthood of old* failed not by reason of the *immoralities* of the Priests among the Jews; nor did the Didacticall or Teaching authority cease from *Moses his Chair* and succession, because the Scribes and Pharisees (who were men of corrupt doctrine, and hypocriticall manners) sate *therein*, and taught the Traditions and inventions of men mixt *with the commands of God*; No more did, or doth the Evangelicall Ministry and Sacraments cease, by reason of any Papall arrogatings, or other human additions.

Ἐκ τῶν ἀνθρωπίνων πάντα ἐστὶν ὑποπτα. Ep. 67. Plato. All things handled by men, are subject to be spyed.

2 Thes. 2. 4. *Antichristus Christū mentitur, & turpitudinem vitæ falso nominis honore convestit.* Jerom. ad Geront.

Amara erat Ecclesia in nece martyrum, amatior in conflictu hæreticorum, amarissima in moribus domesticorum. Ber. s. 33. in Cant.

Petri Cathedrā occupat tanquam Leo paratus ad prædam bestia Apocalyptica: cui datum est os loquens blasphemias, & bellum gerere cum sanctis. Ber. ep. 125. Mat. 21. 13. *Christus Templum Dei canonibus & latronibus deturpatum non diruit aut penitus detestatur, sed purgamenta ista & faces ejiciendo Dei domum in diviniorem usum asserit: & hoc modo in pristinum honorem restituit.* Chem. Mat. 23. 2. Mat. 15. 6.

Therefore the wisdome and piety of the learned and godly *Reformers* of these Western Churches, especially *here in England*, contented themselves with *casting out* what ever corrupt doctrines, impure mixtures, vain customes, and superstitious fancies, the Papall vanitie and novelty had built upon those divine and antient foundations of *Christian religion*; which were layd by the Apostles, and *Primitive master-builders*, all over the world; Whose Canon the Scriptures, together with sound Doctrine, holy Ministry, comly Government, Sacramentall seals, and other Christian duties of prayer, fasting,

Inordinatio aliqua non invalidam reddit ordinationem, utile relicto rem ad legitimum modum revocarunt. Alsted. Suppl. Gerar. de Reform. *Lutherani* owned no other call

sting, *&c.* they restored with all gravity, moderation and exactness, with due regard both to the clear *sense of Scriptures*, and the *Catholick practise of Churches, Conforming of all things*, either to the express Precepts and Institutions of the word of God, or to those generall directions, which allow *liberty of Prudence*, and difference in matters *Circumstantiall*; in all which the *Primitive Church* had gone before them. Herein they were not so *weak and heady*, as to be scandalized with, and insolently to reject all things, that the Papall or Romish party had both received and retained in religious uses from former and better times, either as Christians, or Bishops, or prudent men; for so they had very sillily *deprived themselves*, and all the Reformed Churches, of all those Scriptures, Sacraments, holy duties, *Order, rites*, and good *customs*, which the Pope and Romish party had so long used, not as Popes, by any Antichristian policy, power and pride, but as they were Christians, having received them *in a due succession* at first, (though after much depraved) from those *holy Predecessors*, which had been Martyrs and *Confessors* in that famous antient Roman Church.

of Ordination as a Minister, but that which he had, as he was made a Presbyter in the Romish communion. *Gerard. de Ministerio. pag. 70. Ab Episcopo suo ordinatus Lutherus.* anno 1507. *Nec aliam quaesivit ordinationem.* Gerard. 147. *Multum differt inter causam & culpam, inter statum & excessum.* Tert. *quod praecessit.*

J. 2. adv. Marc. *Non negandum est bonum quod remansit propter malum* Aust. Ep. 48.

(2) No judicious *Protestant* or truly reformed Christian, whose conscience is guided by Science, and his reforming zeal tempered with true charity, either doth, or ought to recede farther from *Communion with the Roman Church*, than he sees that hath receded *from the rule* of Christ, and the Apostolicall Precepts, or binding examples, expressed in the Scriptures, so far as concerns the true faith, in its Doctrines, Seals, and fruits of good works. In *matters of extern and prudentiall order*, every Church hath the same liberty which the Roman had, to use or refuse such ceremonials, as they thought fit, and to these every good Christian may conform. In many things we necessarily have communion with *the Pope and Papists*, as in the nature and reason of men; In some things we safely may, as in rules and practises, politick, civill, just, and charitable, as Governours either Secular or Ecclesiastical; In many things we ought in conscience and religion to have communion with them, so far as they profess the truths of Christian religion, and hold any *fundamentals* of faith; And however they do by mis-interpretation of Scriptures, or any *Antichristian additionals of false doctrines*, of impious or superstitious practises, seem to us rather to overthrow, or bury the good foundations, than rightly and orderly *to build* upon them. (for which superstructures and fallacious consequences we recede from them, and dispute with them;) yet we do not renounce all they hold, or do in common with us as Christians.

How far necessary and safe to be separated from the Romanists. *Ad quamcunq; Ecclesiam veneritis ejus morem servate, si pati scandalum aut facere nolitis.* Aug. Ep. 86. responsum B. Ambrosii.

For

In the Lords Supper.
1 *Cor.* 11, 27. Whosoever shall eat this Bread.
28. So let him eat of that bread.
Stet res quæ significat ejus rei nomine quam significat nuncupari: hinc dictum est Petra erat Christus. Aust. Q. 57. in Levit.

For instance (it being not now a place to dispute them) We cannot own, as the Catholick sense of Christ, of the Scriptures, or the Primitive fathers, that sense which they in later times have given of the words in the Sacramental Consecration of the Lords Supper, by which they raise that strange doctrine of *Transubstantiation*, unknown to the first Fathers; And which seems to us 1. contrary to the way of Gods providence, both in naturall, and in religious things, which changeth not the substances and natures of things, but the relation and use of them, from naturall and common, to mysticall and holy; 2. Contrary also to the usuall sense of all *Scripture phrases*, and expressions of the like nature, where things are mystically related by religious institution, and so mutually denominated without essentiall changes; 3. Contrary to the common principles of right reason, 4. And contrary to the testimony of four senses, *sight*, *taste*, *smelling*, and *hearing*, which are the proper organes, by whose experience and verdict of things sensible, we judge in reason, what their nature is; 5. Contrary also to the way and end that Christ proposed, to strengthem a Christian receivers faith; which is not done, by what is more obscure and harder to be believed than the whole mysterie of *the Gospell*, as recorded to us in the Scripture: There being nothing less imaginable, than that Christ gave his Disciples his *own very body*, each man to eat him *whole* and *entire*, and so ever after, when he was then at table with them, and is now by an Article of faith *believed to be as man in heaven*; These and the like strange fancies of men, which draw after them many great absurdities and contradictions, both in sense and reason, and the nature of things; being no way advantageous to the religious use, end, and comfort of the Sacrament, we reject, together with the consequentiall Idolatry of worshiping the bread: Also the *sacrilege* of detaining the Cup of the Lord from the people, we cannot allow, as being contrary both to the primitive practise of the Church, and to the expres's command of Christ in the Institution, which was after also revealed to St. *Paul* by Christ himself. Yet still we use and observe the Sacramentall Elements, with the same high estimation and veneration, which pious and purest *antiquity* ever did bear to that *Sacred mysterie*; how ever we forbear to use some of their expressions, whose Oratory occasioned in part the after error, which mistook that, as spoken of the Bread in its nature, which magnified it only in the Sacramentall use and mysterie, which is indeed very high; retaining both the Elements, words, and holy form, which Christ instituted, and Christians alwayes used, not so much disputing and determining the manner of Sacramentall union, as endevouring after those *graces*, which may make us worthy Communicants, and reall partakers of the Body and Blood of Jesus Christ, when we do receive that *dreadfull*, yet most

most *desirable* seal *of our Faith*, which consigns fuller to us, and confirms in us, those comforts, which as sinners we want, and may have most really and *only* from Christ; not by eating his flesh in a bodily and gross way with our mouths; but by receiving him by a true and lively faith into our souls, as he is set forth to us in the Scriptures to be God incarnate; the only Saviour of the world; of whose merit, death, passion, body and blood, we are by the same faith, (though in less degrees of strength,) really partakers, and nourished to eternall life, before we receive him in that Sacrament of the Lords Supper; yea though we never should have opportunity so to receive him; which is but the same object received by the same faith, to the same end, though in a different manner, and with different degrees.

So for *Baptism*; we retain the *substance* of that *holy Sacrament*, as we find it in the Scriptures, rejecting only those superfluous dresses (of Salt, Spittle, Oyl, Insufflation, and the like) which cumber and deform that duty and Ordinance, but they do not destroy it, nor do ever any Protestants, that are of any name or honour for Religion, re-baptise those, who were baptised in the *Roman* Church; *Baptism.*

The *Apocryphall* additions of the Romish Church to the Canon of the Scriptures, we reject from being rules of faith (however we approve their excellent morals) And this we do upon the same grounds, that the Jewish Church of old, and the Primitive Christian for the most part ever did; yet we retain those books as oracles of God which we have received with and from the Romish Church, as of divine inspiration; according to that testimony which both the Jewish and Christian Churches fidelity, have given us of them. (τὸ δίκαιον θεία πεπιστευκότα.) *Josephus l. 1. cont. Appio.* we (i.e. the Jews) have not infinite and different Books but only 22. which are justly called Divine. *Mosis 5. Prophet. 13. Psal. 4.* The rest from *Artaxeres* to these times have not the like credit, because not a certain succession of Prophets.

Concil. Laodicenum omits only the Apocal. Apocrypha Books *Hieron. in Prolog. Galateo.*

The *obscure*, dull, *spiritless*, and *formall* devotions, Liturgies and prayers used by the Romanists, in any tongue *unknown* to the most, and with so many *vain repetitions*, we refuse; yet still we retain the holy custom of Christians assembling in publike, and worshipping God by publike Liturgies, prayers and praises. *Prayers in a language not vulgar.* τὸ τὴν ἰδιώτην μᾶσιν καινὸν παίγνιον ἐστι τῶν μετεχόντων τῆς πίστεως ὁ γὰρ τὸ κτίσμα πεφωνωμένον ἐν ἐνθέμασι χριστοῦ τὸ ποιεῖ ἰδιώτην ἐστὶ χριστὸν ὄνομα τῷ ἰδιώτῃ σύμμετρον. Greg. Nis. de Placilla orat. Funeb. *Delinquens soli Deo cognitus de reatu nudare apud homines verecunda conscientia non cogitur.* Ser. 34. Chrysol. So Ber. s. 42. *Non expedit omnibus omnia innotescere quæ scimus de nobis. in* Cant.

In somethings we hold nothing common with them, either in opinion or practise; as in the profitable fancy of purgatory; the popular fashion of worshipping Images or adoring God in and by *Images*; of oblations and prayers for the dead; of praying to Saints and Angels; of Auricular confession; of dispensing by Indulgences the merits, or supperogating righteousnes of some Christians to others; Since in these and the like matters, which I only touch, it

being not my work now to handle those controversies which have been so fully discussed by many learned men of this Church of *England*, whose works praise them; We find no Scripture ground, either for precept or permission.

So likewise in the ambitious *claim of the Popes Infallible* judgement; His universall *jurisdiction*, and *Supreme Authority* over all Churches and Councils; We deny it, as un *usurpation* gotten by indulgences of some times and Princes; also by the flatteries, frauds, cruelties, power and policies of *severall Popes* in their successions; but not grounded on any Law, or right, either humane or divine; neither by the Institution of God, nor by the consent of all Churches: Yet we deny not to *the Pope* such a *primacy* of place, or *priority* of order and precedency as is reasonable and just either in the *Roman* Diocess as a Bishop; or in a *Council*, as Bishop of that famous City.

In like manner for the sacred order and *function of the Ministry*; we reject what ever imaginary power or will-worship is annexed to the *office* by humane superstition; but we approve the antient form of Commission, and Divine Authority derived by them to Presbyters and Bishops, for Preaching the word, celebrating the Sacraments, reconciling penitents, use of the Keys in doctrine, or jurisdiction and Government; Also of the continued power of Ordination, for a succession of Ministers in the Church: In all these and the like what ever we find to be *spurious issues*, of meer humane invention; of *Scripture-less* opinions; of groundless traditions, obtruded, as matters of Religion, upon the consciences of Christians, we use *that just* severity, which we think the Apostles and Primitive fathers would have done, to dash *these Babylonish brats against the stones*: yet still we redeem and preserve alive the legitimate succession, *the Sons of Sion*; the *Israel of God*; and justify *the Children of true wisdom and of the Heavenly Jerusalem*, that is, the divine and *truly religious* Institutions, upon Scripture grounds, although we find them to have been *led Captive*, and a long time deteined Prisoners by any unrighteousness, policy, superstition, tyranny, covetousness or ambition, in the Walls and Suburbs of *Babylon*. Though *tares* were sown among the good Seed in the Field of the Church, while men slept, yet we must not be such wasters, as to destroy the *Corn* with the *weeds*; or to refuse both, because we like not one; Though our Fathers ate *sour grapes* and our teeth were an edge, we must not therefore pull all our teeth out of our heads.

In the Roman Pontificall, The Bishop to be consecrated is charged after many Ceremonies and pompous modes, with this, as his office and duty, To judge, to interpret, to consecrate, to confer holy orders, to offer, to Baptize, and to confirm: after that the Consecrators laying the Bible on his shoulder, and their hands on his head, say these words, *Receive the holy Spirit*: *i. e.* the gifts and power to be a Bishop, or chief Pastor: to teach and rule in the Church. So the Presbyter is by the Bishop ordeyning and others with him imposing their hands on the head, enjoyned, To offer, to bless, to govern, to Preach and to Baptise, as becomes his place and Office. Mar. 13. 25.

Divine

Divine *institutions* are *incorruptible*; nor can any corruption of mens minds or matters cease on them, any more than * putrefaction on the Sun beams, when it shines on a Carkass or Dunghil: We may be corrupted, but holy Ordinances are like God alwaies the same, when restored to their Primitive Institution, which is their State of Integrity. Riches and honour are not unwelcom, though they descend to men from unworthy Ancestors; Nor should Religion so far as its title is good by the word of God, either in strickt precept and institution, or in prudence joyned with piety and decency. Good pictures will recover the beauty, when the soyl is washed off.

In a word, we retain the truth, faith, holy mysteries, Catholick orders, constant Ministry, and commendable manners, which the later Romanists have derived and continued from the first *famous Church* in that place; nor do we think it either conscience or prudence to deprive our selves of any *thing Divine*, though delivered to us by the less pure hands of men; or to cast away the provision which God sends us, though it be by Ravens; or to Anathematise all the Romish Church holds of saving Truths, because it hath in the Councill of *Trent* Anathematised some Truths.

The Bishops of *Rome* were alwaies *more cunning*, than to abrogate, or cast away those *essentials*, the main *foundations* and pillars of true Christian Religion, as *the word*, the *Sacraments*, the *Ministry*, and *Government* of the *Church*, on which they knew the *vast moles*, and over grown *superstructure* of the *Pontifician* pomp, profit, pride, reputation, policy and power, (through the *credulity*, of people, and *blind devotion* of most men, in these *Western Churches*) was built and sustained: Nor can any thing more contribute to the Popes depraved content, or repair his *particular interest*, in this Western world, than to see, any so *heady*, rash, *and mad Reformers*, as shall resolve to quarrell with, and to cast quite away, all those things of Christian Religion, which ever passed *through* the hands of the *Romish* Church; or any other never so erronious and superstitious; He well knows, how meager a *Sceleton*, how miserable *a shadow* Christian Religion must needs remain to those *furious* and *fanatick* Reformers; Being as much reduced to poverty and meer nothing in the very *essentials* of Christianity (both for Doctrine, Duties, Sacraments, Scriptures, order, and manners) as it would be in the matter of maintenance and Church Revenews; (where some mens *covetous and cruell Reformation* is resolved, if they may have their will, to leave nothing to maintain Religion, or its Ministry, but the meer scraps of *arbitrary* and *grudging contributions*;) Such will our Religion be, if we reject all, that was used by those, who abused many things; and we must after only adhere to the *beg-*

* τὰ θεῖα ἄφθαρτα. *Ut Aurum et gemmæ ita res Divinæ non corrumpuntur; quamvis opprimuntur; non vitiantur natura quum polluntur consuetudine. Non res ipsæ (ut nec veritas erroribus) sed nos malè utendo putrescimus.* Eras.

Ut in reficiendis domibus sic in moribus non destruenda omnia sed repurganda: non diruenda sed reficienda. Ber. Ep. ad Abb.

Ἀπὸ συμφορῶν καὶ τῆς ζωῆς τῆς πονηροτάτης πολλὰ μὲν κατεδόσαν, τῶν δ' ἔτυχον ἀτιμίαν, καὶ πολλὰ δι' ἀναγκαίων ἐξ ἀγνοίας καὶ ἀμαρτίας. Naz. Ep. Eudox.

gery of Seekers; attending new Instructions from Heaven, instead of following antient Christian and Catholick Institutions.

3. *Of Church Reformations, with moderation and charity.*

. . . Certainly, *Church Reformations* in things Religious, should be carried on with all acurate strictness and rigor in clear *points of saving truths*, and in things of *divine Institution* so confessed by all; yet also, with much *charity*, candor, moderation and discretion toward any Christians in other things; wherein we must differ from them: Yet no further, than they seem to us to derogate from the truth and word of God; and so become detrimentall to mens souls. It is a commendable Schism, which separates the Corn from the chaff, and the Gold from the Dross; neither retaining both in a confusion, nor casting away both in a passion: In thus doing all things with *meekness of wisdom*, Christians may not only be able, upon sober and judicious grounds from Scripture, and the Catholick consent of the Fathers, to maintain what they do, as wise *Reformers* of abuses; but also the better invite others to embrace, and to approve our *just and well-tempered Reformation*; in the *unpassionate purity* whereof others will the easier see, as in a smooth and true Glass, their yet *remaining spots and deformities*.

οὐδὲν δίκαιον φύσει χάριεν τὸ σωφρονοῦν. Plato. de leg. 3. Nothing is just but what was wisely moderated.

Reformation of Churches is best done, not *by cutting off the* head of Religion, but by *taking off* those *masks* and *visards* which hide its face and beauty: Men will best see their errors, not by force pulling their eyes out of their heads, but by fairly taking away the *motes or beams* of prejudice, error and pertinacy, which are in their eyes, which hinder them, not from seeing at all, but from seeing so well, as we (in truth) think they may, and in charity wish they would.

By this *shield of moderatien* and charity, *proving all things* and *retaining what is good in all*, (with our pitty and prayers for any Christians, wherein we think they erre, as differing therefore from us, because from the rule which God hath set for his Church in things pertaining *to Divine worship*:) we justly defend our selves, in this, and other reformed Churches, (that are of the same temper and charity in their Reformations) from *the sin and scandall* of *Schism*; when we fairly and freely declare, that we separate no further from the Church of *Rome*, or any other particular Church, or Christian man, than we are by the word of God perswaded, that they *separate* from Christs holy rule, and from the custom and Doctrine of the *Catholick Church*; whose bounds and marks are the samenes of divine truths, and the unity of the Spirit, in Charity, which we retain to all Christians, as far as such, with whom, while we desire such communion, of *true faith*, *holy order*, and *obedience*, together with love, as they do with Christ, and all true Christians, we cannot in our own consciences, nor other mens censures, be esteemed

1 Thes. 5. 21. Plato. τὸ μέτριον ἐστι μέσον ὑπερβολῆς καὶ ἐλλείψεως, moderation is the medium between the excess and defect: Neither taking nor refusing all, but trying all, and holding the good.

True Reformation free from Schism.

Schismaticks

Schiſmaticks, as the Novatians and Donatiſts of old were; who ſo challenged the title of the Church to their factions, as to exclude all others, and refuſe the offers and means of accord. As *Cyprian Ep.* 95. and *Auſt. Ep.* 164. tell us.

To which brands of Schiſm we are then lyable only, when we recede, or ſeparate from viſible communion with any Church, without juſt and weighty cauſe ſhewn out of the word; or when we go further from them than there is juſt cauſe, and that too without charity; refuſing the good which they have, while we withdraw from the evill we ſuſpect: Which would be the caſe of the Church of *England* in this point of *immoderate Reformation*; if we ſhould (as ſome would have us) therefore ſeparate from all Scriptures, Sacraments, Miniſtry, Primitive Government, and order, becauſe all theſe were retained, uſed, and after abuſed much; by the Roman Church and *Papall party*: we are bid to *come out of Babylon*, *Rev.* 18.4. but not to run out *of our wits*; to *act*, as Gods people, with meekneſs, moderation, and Charity, not with that fierceneſs, paſſion and cruelty which makes us as Sons of *Belial*, inordinatly run from *one Antichriſt* to another.

Uncharitableneſs is as Antichriſtian as error.

Many Chriſtians in the *Roman Church* may have in them *much of Antichriſt* in ſome kinds, and ſo (God knows) may many others, in other kinds; either in Doctrine or manners; in endleſs innovations, and unſetled confuſions; or in rigor and uncharitableneſs; All which may betray us, to what we ſeem moſt to abhor in Antichriſt; for if nothing have more of Chriſt, than *Charity*, nothing can have more of Antichriſt, than that *uncharitableneſs*, which many men nouriſh for zeal; miſtaking a Cockatrice for a Dove; and a firy Serpent for a Phenix. Which may be, as Anti-Chriſtian in *popular furies*, as in *papall tyrannies*; in confuſions as in oppreſſions. It is ſtrange how ſome men cry out againſt the *cruelty* of ſome Papiſts (which indeed hath been very *great*) when yet, they have the ſame Spirit of *deſtruction* in their own breaſt both againſt the Papiſts and others: longing for ſuch a *Kingdom of Chriſt* (as they call it) and ſuch a downfall of *Antichriſt*, which ſhall conſiſt in War, and Blood, and Maſſacres againſt and among all Chriſtians, which are not of their mind and ſide. We think, that in *charity* we ought not to impute the faults and errors of *every Pope*, or *Doctor* of the Roman ſide, to all thoſe of that profeſſion; Nor ought we take thoſe learned men among them alwaies at their worſt; finding there is great difference between what they may hold in the heat of *publike* diſputes, and what they opine and practiſe in a private way; nor are their death-bed *tenets* alwaies the ſame, with thoſe of their Chayrs and *Pulpits*. Beſides, many of the more devout and learned men among them, are now both in opin-

A Chriſtianorum diſſidiis ventura Antichriſtus occaſionem accipit. Naz. Orat. 14.

Qui Chriſti non eſt Antichriſti eſt Jerom. Ep. 57. ad Damaſ.

ons and lives, much more modeſt holy and Reformed, than ſome were heretofore, whoſe Reformation in judgement or manners, in verity, purity, and charity we do really congratulate and joy in.

Qui à ſeductis parentibus errorem acceperunt, quærunt autem cauta ſolicitudine veritatem, corrigi parati cum invenerint, hi æquaquam ſunt inter hæreticos deputandi. Auſt. Ep. 162. 1 Cor. 3. 12.

And, for the Body of the common people among the Romaniſts, many are ignorant of thoſe diſputes, wherein the miſtaking is moſt dangerous; which if they do hold, yet it is under the perſwaſion and love of truth, retaining ſtill the *foundation of Chriſt Crucified*, and hoping for ſalvation only by his merits; (as many now *profeſs* to do) and living in *no known* ſin; but ſtriving to lead an holy and charitable life in all things; Charity commands us to think, that in ſuch, the mercy of God (accepting their ſincere love to the truth, and their unfeigned obedience to what they know,) pardons particular errors which they know not to be ſuch, & wherein no luſt of pride, or covetouſneſs, *&c.* either obſtructs, or diverts them from the way of Truth; Though the *ſuperſtructures* may be many of *ſtraw and ſtubble*, which ſhall periſh, yet holding the *foundation* Chriſt crucified in a pure conſcience, they ſhall *be ſaved in the day* of the Lord; Though the *veſſell be leaky* in many places, yet by great care in ſteering, and frequent *pumping* (that is *true* faith and repentance) it may keep the *ſoul* from Shipwrack and drowning in perdition, which is *embarked* in the *bottom* of Chriſtian Religion, and which *ſteers* alwaies by the compaſs of *conſcience*, ſetting all the points of conſcience, by the Chart or rules of *Scripture*; as neer as he can attain by his *teachers*, or his own *induſtry*.

We are ſorry for our *neceſſary differences* from the Romaniſts or others; which yet our conſciences ſo far command us, as we think our ſelves enlightned by the word of God; contrary to which we cannot, and ought not to be forced actually to conform, or to comply with any men in things Religious: Yet have we no *luſt of faction*, no delight in *ſeparation*, no *bloody principles*, or tenets, againſt any *Chriſtians* of any particular Church; deſiring the ſame charity from them to us; which may, in leſſer differences from each other, yet unite us to Chriſt, and to the *Catholick Church*, as true parts of it, though infirm, or diſeaſed: This temper we ſhould not deſpair of in the devouter and *humbler Romaniſts*; if they were not *daily enflamed*, by *politick Spirits* and violent *Bigots* among them, who will endure no Religion as Chriſtian, which doth not kiſs the *Popes Pantofle*, or hold his ſtirrop, or ſubmit to that pride, flattery and tyranny, which ſome of them have affected; when indeed it ill becomes thoſe, that chalenge a chief place in Chriſts Church, to be ſo vaſtly different from *the example* of the crucified Saviour of Chriſtians.

Such talents then as have been *once divinely delivered* to the Roman (as to all other Chriſtian Churches,) we have all aright to as beleivers

believers in private, and as Christians or Churches in publike communion and profession; nor can these Jewels be so embezeled, by being buried, or abused, but that we may safely take them up clear, and use them; together with those *other* which we have obteined, through the grace and bounty of our Lord and Master Jesus Christ; In whose name and right, we (as a part of his Catholick Church) received them first, and enjoy them now, *only Reformed*, according to what we first received of them; without any prejudice or diminution to their true and intrinsecall worth (which is divine) by reason of our *fellow servants* former, or present idle, imperious, impure or injurious use of them: We accept and use the *holy vessels*, which belong to the temple, and the Lord of the Church, without scruple, when they are graciously restored out of the profane hands of revelling *Balshazzers*; The remaining *silver censers* are holy, though the hand and fire were unholy which were applyed to them. Ezra. 7. Numb. 16.

. . . Our Ministery then may be, and certainly is, very *good*, *holy*, and *divine*, as well as the Scriptures, and Sacraments, or other holy Ministrations, and duties are, when duly restored to their *primitive purity*, *order*, and authority; which go along with their right succession; notwithstanding they are derived to us through or by the *Romish Church*, or the Popes dispensation; yet do they not therefore descend from them, but only from Christ, the first institutor of his Church, and of this Ministry, with a perpetuall power of *succession*; Our Lord Jesus Christ, the gracious *Spouse* of the Church, as of every Soul, that truly believes and obeys (though with much unbelief and frailty,) disdains not to own *his relation* to any Church or Christians, though they are not *so faithfull* to him; though they lose their first love; yet they may *be still his*. by what still remains of soundness and outward profession; Yea and Christ will vouchsafe to admit us again to the communion and covenant of his love, even after *long wandrings*, and *unkind absences*, when ever we wash our selves, and return to him, from our disloyall adulteries and *pollutions*. He doth not utterly *divorce* any Church, when the substance and essentials of Religion (which are but *in a few things*) do remain, notwithstanding the many *meretricious* paints, and disguisings, which the wantoness of *humane inventions* may have put upon it; thereby disfiguring its *Primitive* beauty and simplicity. Mans vanity and arrogancy against God or men, doth no whit abrogate, either the right *which* Christ, or any Church and Christian posterity hath to the purity and power of his gifts and *institutions*, in the right way of his Ministry: All which may remain, with a

4. *Our Ministry not from nor of the Pope.*

Possunt esse & pastores & Lupi alio respectu; Pastores in veritate quam profitentur, in potestate quâ ritè obtinuerunt; Lupi in erroribus quos admiscent, in corruptelis morum, &c. ut Scribæ & Pharisæi in Cathedra Moisis panem veritatis proponebant sed non sine fermento errorum, officium distinguendum à persona, potestas à moribus. Gerard. *de Minist.* Rev. 2. 4. Jer. 3. 1. Thou hast played the harlot with thy lovers, yet return to me saith the Lord. Rev. 3. 2.

blessing

blessing in the *root* and Seed; though they be much pestered, overdropped, choked, and almost starved by *humane additions*, which keep them for some time from their full glory, vigor and extension.

Therefore the learned and godly Reformers of this *Christian Church* in *England*, did not dig any new *fountain of Ordination*, or *ministeriall power*; as some Romanists *calumniated* at first, and were afterward convinced of the contrary, by Master *Masons* learned defence of the Ministry of *England*, as to its right succession; but they only *cleared* that, which they saw was divine in the first broaching or *Institution* by Christ, and as in the purest derivation by *the Apostles*; however in time it became foul by *humane feculencies* and dregs as it passed, *rightly* (though not *purely*) through the hands of some Bishops *and Presbyters*) even to their dayes; Nor was ever any thing required by the best *Reformed Churches*, further to confirm and validate the *Authority* or *power Ministeriall*, which any had receeived, when he was first ordeined *Presbyter in the* Romish Church, but only this, to renounce, not his Baptism, but his *errors* and former *superstitions*; to profess the Reformed Truths of the Gospell, and accordingly to exercise that *Ministeriall* power, which he had received, truly, as to the *substance*, and duly, as to the *succession*; both as to the *Office* conferred, and the persons conferring it. Howsoever the *sword of the Ministry* had through the neglect of those, to whom it was committed, been suffered to *contract* the *rust of superstitions*, and to lose much of its beauty and *sharpness*; yet it was still that true and same *two-edged sword*, which came out of the mouth of Jesus Christ, *Rev.* 2. 12. the *first ordeiner* of a peculiar *setled Ministry* in his Church; Nor may it be broken or cast away, when it hath been rightly delivered; but only, cleared, whetted and furbished, from its *rust*, bluntness and dulness: That Pen, which now writes blottingly, might be well made at first, and will write fairly again, if once the hairs or blurs, which its *neb* hath contracted, be but *cleared* from it: It is still *Gods Field* and Husbandry with good Wheat in it, though the enemy hath, while men slept, *sowen many tares*; Bishops and Ministers reformed may *be Gods* true *labourers* and appointed Husbandmen, though they have some time *lostered*; as the Disciples were Christs, when their eyes were so *heavy to sleep*, that they could not *watch with* him that one *hour* of his most *horrid agony*.

Contaminarunt non sustulerunt Ministerium Ecclesiæ. Alsted.

Mat. 26. 40.

It were then but a *passionate* scuffling with mad men, a most impertinent disputing with unreasonable minds, further to argue about the *Popes usurped* or *abused Authority* in any kind over *Churches* or Bishops, or holy Ordinances and Ministry: For which he had as little *grounds of* Scripture or reason, as these *Anti-Ministeriall Objecters* have now, against this Church of *England*, and the

the function of the Miniſtry in it; againſt which, theſe *cunning cavillers* have not ſo much pretence to argue from the *Popes uſurpation*, that our Miniſtry and Religion are all Antichriſtian; as they have both *Scripture*, *Reaſon*, and *Experience*, (beſides the conſent of all Reformed Churches) to conclude them to be *truly Chriſtian*; if anger or envie, or covetouſneſs had not blinded their *blood-ſhotten* eyes, they might eaſily ſee ſome of thoſe *mighty works*, which have been wrought on mens Soules, by the *Miniſtry of England*, ſince the Reformation; and without this efficacious Miniſtry, I believe, neither theſe *Calumniators* had been ſo much Chriſtian, as they pretend, nor ſo able ſpightfully to contend, with *ſhewes of Piety*, and *popular falacies* againſt the true Miniſtry of this Church, and the beſt Miniſters, with whoſe *Heifer* they have plowed. Mat. 11. 20.

5. *Of the Popes pretended Supremacy in* England.

We know well, that not only the reformed Churches, but even the Gallican and Venetian (which keep communion with the Romiſh Church, and Papall party) beſides the Greek, Aſian, and African Churches, do generally oppoſe, and vehemently deny the Popes *abuſive uſurpations*, both in things Eccleſiaſticall and Secular: And this upon moſt pregnant grounds; not only from Scripture, (whence nothing was ever fairly and pertinently urged, as ſome *places are foully wreſted*, and yet but little to the Popes advantage) but alſo from * *all Antiquity*, after that Churches were increaſed and ſetled, where the Fathers, and firſt famous generall Councills, make clearly to the Popes diſadvantage, as to any power or juriſdiction in point of divine authority, which he claims beyond, or above other *Biſhops and Presbyters*; further than the Roman Dioceſs firſt, and the Patriarchate afterward extended; which diviſion and power for order ſake was agreed unto by ſome *generall Councils*; where other four Patriarchs of *Jeruſalem*, *Antioch*, *Conſtantinople*, and *Alexandria*, had alſo a limited, yet equall power in their reſpective Dioceſes and Provinces, with the Biſhop of *Rome*.

* *Cæteri Apoſtoli par conſortium honoris & poteſtatis acceperunt, qui in toto orbe diſperſi Evangelium prædicaverunt, quibuſq; decedentibus ſucceſſerunt Epiſcopi.* Iſ. Hiſp. l. 2. off. Eccl. c. 5. *Qui ſunt conſtituti in toto mundo in ſedibus Apoſtolorum, non ex genere carnis ut filii Aron, ſed pro unius cujuſq; vita merito iis, &c.* Id. *ubicunq; fuerit Epiſcopus, ſive Romæ, ſive Eugubii, &c. ejuſdem eſt meriti, ejuſdem eſt ſacerdotii.* Jeron. ad Evagr. *Celebri urbi frigidum oppidulum opponit.* Eraſ. in verba Jeron. *Omnes Apoſtolorum ſucceſſores ſunt.* Id. Concil. Nicæn. 1. Gregory the Great oft proteſts againſt any Biſhops or Patriarchs uſurping and challenging the title of *Univerſalis Epiſcopus aut Paſtor*, as a token of Antichriſtian pride. *Concil. Hiſpan. Anno* 393. *de primæ ſedis Epiſcopis. Romanus ut præſit, &c.* Concil. Aſr. pag. 119. & pag. 318. can. 23 They Excommunicated all that appealed beyond the Sea to other Province and Biſhop. *Concil. Chalced. anno* 451. *Can.* 9. 11. 17. *Nec quisquam nominem Epiſcopum ſe Epiſcoporum conſtituat. &c. Quando omnis habeat Epiſcopus pro licentia libertatis & poteſtatis ſuæ arbitrium proprium, ut nec judicari ab altero, nec judicare poſſit.* Cyp. tom. 2. in fin. *Hoc erant utiq; cæteri apoſtoli quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis. Sed exordium ab unitate proficiſcitur, primatus Petro datur, ut una Chriſti Eccleſia, & una Cathedra monſtretur.* Cyp. *Epiſcopatus unus eſt cujus à ſingulis Epiſcopis in ſolidum pars tenetur.* Cypr. de uni. Eccl. & ep. 27.

Galf. monum. l.11.c.12. See Bishop *Godwin*, Succession of English Bishops. *Lucius rex in Anglia conversus ad fidem Christi, anno Christi 164.* Three Bishops out of *England*, *Eborius* of *York*, *Restitutus* of *London*, *Adolphius* of *Colchester*, were of the Council of *Arles* in *France* eleven years before the *Nicane*, which was *anno* 330.

Nor had the Pope then for the first six hundred years Christ any authority, scarce any name in these *British* Churches, which were undoubtedly converted by some Apostles or Apostolicall men; who left after *King Lucius* his time a famous and flourishing succession of Bishops, Presbyters, and Christians, long before any pretensions of the Pope over these *British* Churches: To which the *British* Bishops in *Wales* were strangers; nor would they own at that time, when *Austin* the Monk came from *Gregory* the Great; who sent hither more out of Christian charity than any Authority to convert the *Saxons*, who had by war and barbarity quite extinguished Christianity with all Bishops and Ministers out of *England*, and had forced the former holy Bishops and Ministers to fly into *Wales*, *Ireland*, and *Scotland*; from whence afterwards in a gratefull vicissitude the English (replanted) Churches received (for the most part) both their Conversion and establishment by a Succession of rightly Ordeined Bishops and Presbyters; for *Austin* the Monks Plantation and preaching extended not beyond *Kent*, *Surrey*, and the adjacent places; as Venerable *Bede* tells us; and our learned Countryman, Sir *Henry Spelman*.

See the Letter to *Austin* the Monk cited before, sent from the Clergy and Monk of *Bangor*. Sir *Hen. Spelman*, *Concil. Brit. pag.* 108. *ad an.* 590. *Omnium provinciarum prima Britania publicitus Christi nomen recepit.* Sabel. Enn. 7 l 5. Beda l. 2. c. 2.

The ambitious *Usurpation* and Antichristan *Tyranny* then of *the Papall power* and *supremacy* afterward, over Bishops and Ministers here in *England*, to which the title of *Christ*, St. *Peter*, or the *Catholick Churches establishment*, is *poorly begged*, and *falsly pretended*, we the Ministers of the Church of *England* ever did, and do, *as much abhor*, as any of these men can, who are so against the now *Reformed* and *established Ministry*, which we have vindicated from Papal and superstitious additaments, and asserted, or restored to it *Primitive* and *Scripturall* dignity, and divine authority, which it never *lost*; but only, not so *clearly discovered*, during the times of darkness and oppression. Our jealousie now is, lest the malice and activity of those, that now dispute, and act against our thus *reformed* and *prospered Ministry*, should prove ere long the *Popes best Engines*, and *factors*, that ever he had in this Church since the Reformation; if they can (as they have begun, and go on apace) but so far prepare the way for the *reintroduction of the Papall power*, and *Romish party*, as to cashier all the learned, reformed, and duly *Ordeined Ministers* in *England*, both as to their order, authority, and government: will not this Church in a *few more years of confusion*, and neglect, become, as a *fallow and unfenced field*, fit for the Papal subtilty and Romish activity, which he will plow *with an Ox and an Asse together*, the *learned*

ned Jesuit, joyned to the *fanatick Donatist*; The *Seminary Priests with the gifted brethren*; *Friers predicant with Prophets mendicant?* So that no wise man, that loves the *Reformed religion* and the Church, can think others than that the hand of *Joab is in this matter*. *Achitophel is in Counsell with* Absalom. The *Conclave of* Rome is wanting to its interest, if it conspires strongly with this *Anti-ministeriall faction*; I should be glad to be as *Hushai* the *Archite*, a means to discover, blast, and bring to nought all *those desperat counsells and machinations*, which are layd by any against this reformed Church, and its true Ministry; The happy and seasonable defeat of which, by Gods blessing to this Church and Nation, I do yet hope may be such, as shall make all *Apostatising and ungratefull Politicians*, rather repent of their Apostacies, and see their folly, than follow the fate of that disloyall renegado, a traitor at once to his friend and sovereign.

In vitium ducit culpæ fuga si caret arte. Hor.

6. *Reformation ought to reverence Antiquity.*

I confess I am not for such Reformations, as too *much suspect the prudence, or vilifie the piety of our forefathers*, therby to extoll some mens *after zeal* and skill. The errors and defects of the *Antients* joyned with their *charity* and *sincerity*, I believe were far more pardonable with God, than the late *furies and cruelties* of some men, pretending to mend those errors, and supply those defects. Not that it is safe for us to *return* to what we now see by *the word of God* to be an error; But we may in charity excuse their ignorance in some things of old; while yet we commend and imitate that wisdom, honesty, order, and gravity of religious profession which was in them, far beyond the *Modern transports* of some mens giddiness and levity, which toss them from *superstition abusing*, to superstition utterly refusing all those things which are not only *convenient* in Prudence, but necessary in Piety; as being stamped and established by divine *Institution*; such as this of the Evangelicall Ministry hath been proved to be. *Reformations* may bend so much from *the Pope*, on the right hand, till they meet him again on the left, forsaking that rectitude, uprightness, and stability of the *Mean*, in which only the truth and honour of Religion doth consist.

Mallem cum sanctis errare quàm cum sapientibus recte sentire.

Plato and *Aristotle* cõmend that ἐπιείκεια, Æquanimity and moderation in all things, though it be ἐπιείκεια τῆς κατὰ νόμον. *Eth. l. 2.*

Antichrist which some are taught more to fear in the name and in others, than to abhor in the thing and in themselves, is at both ends or *extremes* of Religion; as well that of prophaness, confusion, and defect on the one side, as that of *superstition* and excess on the other. We must love and entertain what ever we find of *Christs true Jewels*, and the Churches ornaments, amidst the *Counterfeits*, and *rags of Antichrist*; we must not slay any of Christs sheep, because it was gone astray, and is now found, but rather take it up, and bring it home, and rejoyce to have found it. Nor may we rend Christs garment in pieces, because it may be spotted, and soyled by

Luke 15.6.

mens hands, but rather *rinse* and *restore it* to its primitive purity. As *Christ redeemed* our Souls, so must we redeem his holy *Institutions*
1 Pet. 1. 18. and ordinances, (as much as in us lyes) from the vain *Conversation of the world*; And then we may serve him in the holy wayes he hath appointed us without *fear of sin*, *Antichrist*, or *Superstition*, from which both our minds, and our devotions are happily freed.

Every man hath cause to suspect *Antichrist in his own bosome*; As the kingdom of Christ, so the kingdome of Antichrist is within us chiefly. Certainly, it is far better for the Church and Christians to retain *what is Christs*, though in common with any Antichrists; than passionatly to cast away all that is Christs, under pretence of detesting Antichrist; men may fall *into sacrilege*, while they seem to
Rom. 2. 22. *abhor Idols*; robbing the Church of what Gifts and dowry Christ hath given her; (among which, this of a *Constant and successive*
Eph. 4. 11. *Ministry*, is a chief one in St. *Pauls* account) and this while blind and prepostorous zeal thinks to strip the *whore of Babylon*, who dwells where ever division and confusion nestle in the Church, and to rifle *Antichrist* (who may roost in other places as well as *Rome*.) It is safer to be in Christs way, *though it be rugged*, and may have some inconveniencies through many infirmities, than to be in any
Mat. 12. 44. other, which may seem fairer and smoother to us. As the *unclean spirit of grosse Idolatry and superstition*, may be cast out *for a fit*, so he may return to his house swept, and garnished with flowers, and shewes of piety, *bringing seven worse devils* of Atheism, Pride, Prophanes, and uncharitableness with him. It is the same *evil spirit*, which tears the Church by cruell Schisms, with that which casts it into the *fire of persecution*, and *water* of *Superstition*; There is alwayes hopes and means of salvation, when there is a *true Ministry though with many faults*, *yet of Christs sending*, *and the Churches Ordaining*; but men may as justly despair of long enjoying the Gospels light, without a *due and setled Ministry*, as they may to have day long after the Sun is set, or Harvest in Winter. As graces and gifts internall, so the means and *Ministry externall*, are part of the
Mal. 4. 2. *wings of that Sun of righteousness*, who shines no where in the world among Christians, without some *healing*, and saving vertue, severally manifested, as to the inward saving power, but alwayes in the *same way*, as to the constant outward Ministration, by which it is ordinarily dispensed: Papall *darknings*, or humane *Eclipsings*, are no warrant to abolish or exclude, that light of the Ministry, which Christ hath set up; Nor can we do *the Devil*, or any of his instruments a greater *greater pleasure*, *than quite to extinguish the lights of this Church*, in stead of snuffing and cleaning them: Better to have dim *Lamps*, than none at all shining in the house of God.

But indeed the fault of the *English Ministry* with some men is,

not

not that they lighted their Lamps at the *Popes taper*; but that they have, and do ſtill *ſhine* ſo bright, as to offend both his, and all others eyes, who could not bear the ſplendor of the *Engliſh Churches* both *Miniſtry* and *Reformation*, wherein *Zeal according to knowledge*, and wiſdome with ſobriety, had at once purged away what was *vile*, and preſerved what was *pretious*, with great *moderation*; diſtinguiſhing between what was of *humane mixture*, ſuperſtition, or infirmity, and what was of *divine Inſtitution*, *holy ſucceſſion*, and *authority*. The ſame piety rejected the one, and retained the other. Jer. 15. 19.

I conclude then, that the Papall encroachment, or Romiſh corruption, whatever it were, is no argument againſt the Divine authority, and conſtant office of the Reformed, and reſtored Miniſtry in *this Church*; It were a mad cruelty to knock our Fathers on the head, or to *cut their throats*, becauſe they were diſeaſed; and as they might, ſo they ought in all *piety* to be *healed*; How much more of perfect madneſs is it, for Chriſtians to deſtroy their *Fathers*, who are now perfectly recovered, and in good health, only becauſe they were ſometime ſick, or deſcended from infirm Progenitors?

7. *Extremes in Religion.* Eccl. 7. 16. παντὸς κακοῦ ἐ μετρία μᾶλλον δὲ ἡ πῖς ἰατρός. Naz. *Perit judicium cum res tranſit in affectum. Diſcretionis mera nulla ſuppoſitione, vel levitate vel ſpiritus quaſi ferventione vehementiùs excedatur.* Ber. ſ. 20. Cant. *Fervor diſcretionem erigat diſcretio fervorem regat.* Id.

It is eaſie for well-affected Chriſtians to be *over-ſcrupulous*, and *over-righteous*, ſo to *over-act* in matters of Religion, as to *deſtroy themſelves before their time*; like rude and *unwary* Combatants, who overthrow themſelves, by *over-reaching* and overſtriking at others beyond the meaſure of well-ordered and proportioned ſtrength, which always keeps it ſelf ſtrong enough to rule or command, and ſo to *preſerve it ſelf*. There is a ſecret *tide* of ſelf-intereſt, prejudice, or paſſion, which imperceivably carries men *another way*, (much beſide, or backward, or beyond what ſhould be) when they think they ſteer with a *ſure courſe*, and full gale to the *port of Reformation*, in which not only *ſincerity* is required, but alſo great *diſcretion*, *judgement*, and *moderation*; Therefore *Reformation* is the work of learned, wiſe, grave, well tempered, and well experienced, as well as of godly and well-affected Chriſtians; *Reformers* ought to be as skilfull, and ſober *Phyſicians*, capable to diſtinguiſh between the ſtrength of the diſeaſe, and the ſtrength of nature; to preſerve and foment the vitall ſpirits, though they quench the *feaveriſh flames*, and evacuate the vicious humours.

Vulgar Reformers.

Vulgar ſpirits are *rude and riotous Reformers*, which come only with their *Axes* and *Hammers*, without any Chiſſels, or finer tools; they are all for battering down, and breaking in pieces, nothing for *poliſhing* and cleanſing. Hence it is, that they do no more, than pull down *Croſſes*, and ſet up Weathercocks on Chutches, diſpoſing Religion to perpetuall *viciſſitudes* and *inconſtancies*, which are moſt contrary to its nature. Like weighty *Pendants* once violently

Vid. Biſhop *Davenant.* determin. 12. *Againſt peoples reforming without the*

Supreme Magistrates consent.

Necesse est verâ religionem unica cum sit eandem semper esse. Lact.

lently swayed beyond the perpendicular *line and poyse*, they are a long time before they recover the *point of fixation* and consistency: Such are *popular*, *heady*, and *tumultuating Reformations*, usually carrying things at the first *impetus*, as much beyond the *medium* or centre of *true Religion*, as they were formerly, either really or imaginarily *deviated*; *Plebeian Constitutions*, are as subject to be *Paralitick*, as *Apoplectick*, to be ever *trembling* and *troubling* Religion in their *jealous furies*, as to be otherwhile *stupid* and *supine*, in their superstitious follyes; But once in motion, and throughly scared (as the *youth of Leeds* with Souldiers) with those *Panick terrors*, of superstition, irreligion, popery, heresie, *Antichrist*, and the like; they hardly keep, or recover themselves to any bounds, becomming sober men and *good Christians*.

Sir *Kenelm Digby* relates the story in his book of Bodies.

Thence it is (as in many other excesses, and transports) that some men seek to pull down all *locall Churches*, because they may have been sometimes superstitiously abused; Possibly at the same rate, not one *place* of their Conventicle meetings should stand. So they would have all *Church-windows* either broken to let in *the cold and weather*, or quite stopped up, so as the light should be wholly shut out, because the Glasse was *somtime painted*. Such *immoderation* is just as if *Country-men* should not esteem, or use their fertile *Meadows*, because they are *somtime squallid* with inundations; or, as if they would suffer none to *sing* again, because some have sung *out of tune*; and break all *Instruments of Musick*, because they may be set to wanton ayres, and dittyes: Whereas (no doubt) in this, as in other *excellencies*, to which the ingenuous industry of Christians as men may attain, for *singing*, and *use of Musick*, either Orall or Organicall, in Consort or Solitary (which the sad severity and morosèr humor of some men would utterly banish from all devout and pious uses, as if all *Musick* and *Musicall* instruments had been prophaned ever since the Dedication of *Nabuchadnezars* golden Image) even in this (I say) of Musick or melody, the great *Creator* may be glorified, both in privat and publick, either by the skilfull, or the attentive Christians, who have with *David* harmonious souls joyned to devout and *gracious hearts*, which like a good stomack digests all in Natures and Arts excellency to Piety. Like a modest Matron making a vertuous use of those ornaments and jewels, which either vice or vanity are prone to usurp and abuse.

Non usus rerum sed libido utentis in culpa est. Aust. doct. Christi.

Of Musick.

Dan. 3. 7.

It is true, the *most blessed God* (whose transcendent perfections of wisdome, power, justice, mercy, love, *&c.* as so *many strings*, of infinite extension and accord, make up that *Holy harmony*, which is his own *eternall delectation*, as also the ravissant happines of the blessed Angels, and souls of just men made perfect;) This God, I say, is not immediatly, and for it self delighted with any

any singing or melody of sense, any more than with other expressions of a reasonable soul, in Eloquence, Praying or Preaching; yet since the use of *Harmonious sounds* is a *gift*, which the *Creator* hath given to Man above all Creatures, and wherewith Man may be so pleased and exercised in the *use* of it, as thereby to be better disposed, and more affected, even to serve the Creator, either in more spirituall, holy, humble, calm affections, or in more flaming *Devotions*, and sweet *Meditations*, (which are the usuall effects of good and *grave Musick*, on sober and devout souls:) who, though they do not dwell and stay on this *ladder* of sensible melody, yet they may be still ascending and descending by the staves of it in fervency, charity, and humility to God, others, and themselves; I conceive no true Religion, but such as is flatted with vulgar fears, can forbid Christians, to make the best (*which is a religious use*) even of *Musick*; referring it, as all honest and comly things, to the highest end, *Gods glory*; And this, not only in reading or hearing *such Psalms* and *Hymns*, and *spirituall songs*, in which the divine truth of the matter, *affects the enlighened judgement*, and the *quieted conscience* with the neerest conformity to the holy minds and spirits of those sacred *Writers*, who have left us the matter so endited, though we have lost the *antient tunes* of their *holy Psalmodies*; but also in that *audible singing*, and *melodious delectation*, which is sensible in *good Musick*; and which hath a secret, sweet, and *heavenly vertue* to allay the passions of the soul, and to raise up our spirits to *Angelicall exaltations*, by which we may more *glorifie and praise God*, which is a part of our worship of him; And wherein the Spirit of God in *David*, and other holy men of the antient Church hath set us *allowable*, *commendable*, and imitable examples; Wherein the immusicall rusticity of some men of more *ferine spirits*, which no Harp can calm, or cause to depart from them, as *Sauls* did, must not *prejudice* the use, and liberty of those Christians, who are of more sweet and *harmonious* tempers, even in this particular gift and *excellency of Musick*; than which nothing hath a more sensible, and nothing a less *sensuall delectation*; So that if there be not Musick in Heaven, sure there is a kind of heaven in Musick; yet even in this so sweet and harmless a thing, we see that the immoderation and violence of Christians (which hath in it a vein of the old *Picts* and *Sythian* barbarity) is an enemy even to *Humanity*, as well as to *Divinity*, while it seeks to deprive men and Christians of one of the *divinest Ornaments*, most harmless contentments and indulgences, which in this world they can enjoy? I the rather insist in this most *innocent particular of singing* and *Musick*, because no instance can shew more those rude and unreasonable transports to which men are subject in what they call religious *Reformations*; If they do not carry all things

Μόνος γὰρ ζώων ἄνθρωπος μέτεχει καὶ ἡδυσμάτων καὶ εὐθυμάτων, ὡς καὶ ὄργανα μετὰ τοῦτο. *Cl. Alex. Paed.* ἄνθρωπε μουσικὲ, εἰς κατακόσμησιν ἤθους καὶ κατευθυνσιν. *Cl. Alex. Strom.* 6.

vid. Basil. in Hom. 24. *de leg. gent. lib.* 1 Cor. 10. 31, Col. 3. 16.

A corporalibus ad spirituales à mutabilibus numeris pervenitur ad immutabiles. Aust. l. 6. de Musica.

things with very *wise hearts*, and *wary hands*; that so the leaven of unnecessary rigors and severities may not make the *Mass* or *lump* of religion more sowr and heavy, than God in his Word hath required; who cannot be an enemy to the right and sanctified use of melody or Musick; since he commands *singing to his praises*, and loves a *cheerfull temper* in his service. Certainly Musick is of all sensible humane beauty the most *harmless* and divine; Nor did I ever see any reason, why it should be thought to deform us Christians, or be wholly excluded from making a part in the *beauty of holiness*.

Psal. 33. 2. 2 Cor. 9. 7.

No time or abuse doth prejudice Gods, or the Churches rights.

All wise and excellent Christians know this for certain, That mans *usurpation* is no prejudice to Gods dominion; nor do humane *traditions* vacate *divine Commands*, nor Antichrists *superstitions* cancell *Christs Institutions*; Vain superstructures of mans addition, neither demolish nor *raise* Gods *foundations*; men do not quit their rights to estates for anothers unjust intrusion; The *heady invasions* of one, or few, or many, upon the Churches rights and liberties, are no cause to make Christians remove the *antient Land-marks*, and *boundaries of true Ministry, due order, and prudent government*, which we find fixed by Christ, continued by the Apostles, and observed by the *Churches* obedience in all ages, although not without *tinctures* and blemishes of *humane Infirmities*. They are *sad Physicians*, and of no *valew*, who know not how to let their *Patients blood*, unless they *stab them* to the heart; Such are those *unhappy leeches*, who in stead of eating off, with *fit Corosives, the dead flesh of any part*, do lop off whole arms and legs. Some men are too *heavy for themselves*; and while they aim to go down the *Hill of reformation*, they suddenly conceive such an *impetuous motion*, as cannot stop it self, till it hath carried all before it, and at length dasheth it self in pieces. Much more folly it is quite to abolish the *use of holy things*, than to *tollerate some abuses with it*; True reforming is not *a starting quite out of the way*, as shy and skittish horses are wont to do, (when they boggle at what scares them, more than can hurt them) with danger to themselves, and their riders too: [illegible] to new *modes*, and exotick *fashions* of religion, and [illegible] and Ministers; but it is a sober and stayd restauration of the antient and venerable forms, which pious *Antiquity* in the Church of Christ, and the *antient of dayes*, in his *more sure word*, hath expressed to us. 'Tis easie to pare off what one *great Antichrist*, or the many lesse have added; and to supply what they have by force or fraud detracted from that only complete *figure of Extern professional religion*, which Christ and his Apostles by him so have fashioned and deli-

Quamvis ritus ordinationis in Eccles. pontificia multis superstitionibus & inutilibus ceremoniis sit vitiatus, ex eo tamen ipsius ordinationis essentiæ nihil decedit; Distinguenda ordinatis infirmitas ab ordinatione, quæ sit totius Ecclesiæ nomine, distinguendum divinum ab humano, essentiale ab accidentali, pium & Christianum ab Antichristiano, fermentum a doctrina Pharisæorum. Gerard. de Minist. pag. 147.

Moderatio non tam virtus quam ductrix & imperatrix omnium virtutum Auriga & ordinatrix affectuum. Ber. Cant. *Touchant & virtus vilipenderit. Nec abliguriendæ sunt mala cum bonis, nec eruditanda bona cum malis.* Vetul. *Pravi affectus falsi sunt rerum æstimatores.*

vered,

vered; which is never well handled, no not by Reformers, unleſs Chriſtians *have honeſt hearts, good heads, clear eyes*, and *pure hands*; when all theſe meet in any *undertakers to reform* the Church, I ſhall then hope they will ſeriouſly, ſincerely and ſucceſsfully do Chriſts and the Churches work, as generally men are prone and intent to do their own.

This then I may conclude, againſt all precipitant and blind zeal, which by popular arts ſeeks to bring an *odium* on all Miniſters, and the Miniſtry of this Church, meerly by uſing the Name of the Pope, without giving any account to reaſon or religion of their Calumny; That there is no cauſe in reaſon, or religion, for any Chriſtians to caſt off the Miniſtry of *England*, as it ſtands Reformed, and ſo reſtored to its primitive Power and Authority, becauſe of any *Succeſſion* from, *relation* to, or communion with the Order and Clergy of the Roman Church and Biſhop; no more cauſe, I ſay, than for theſe Anti-miniſteriall Cavillers to pull out their eyes, becauſe Papiſts do ſee with theirs; or to deſtroy themſelves, becauſe naturally deſcended from ſuch parents as were in ſubjection to the *Biſhop of Rome*, and in communion with that Church; we may as well refuſe all leagues and treaties of humanity in common with Papiſts, as all Chriſtianity; and all Chriſtianity, as all antient lawfull Miniſtry; an holy Succeſſion may deſcend, and Gods elect be derived from ſuch as were true men, how ever vitious.

CAVIL *or* CALUMNY V.

Againſt Miniſters as Ordeined by Biſhops in England.

I Have done with the *firſt part of this Cavill or Calumny*, which ſeeks to bandy the *Miniſtry of the Church of* England, *againſt the Papall and Romiſh wall*; that they may make it either rebound to a popular and *Independent ſide*; or elſe fall into the *hazard* of having no true *Chriſtian Miniſtry at all*; from both which I ſhall in like ſort endevour to reſcue this our *holy Function* and Succeſſion.

A ſecond ſtroak therefore which I am to take, is made with great Artifice and popular cunning againſt the Miniſtry *of this Church, as it was derived and continued* by the hands of Biſhops, *who were as Preſidents, or chief Fathers in the work of Ordination among their Brethren and Sons (the Presbyters) or Miniſters within their ſeverall Dioceſſes; Theſe Prelates or Biſhops, the* Objectors proteſt highly againſt, *as being* not Plants of Chriſts planting; *whoſe Authority being lately pulled up by* power, *ſo that they ſeem to have no more* place or influence in this Church or Nation, *the* Presbyterie *alſo, and whole order of the* former Miniſtry (*they ſay*) *muſt neceſſarily alſo* fail and wither, *which were but branches, and* ſlips derived from the ſtem or root of Epiſcopall Ordination.

Thus we ſee in a few years, the *Anti-miniſteriall* fury is *cudgelling*, even *Presbyters* themſelves, with that ſtaff which ſome of them put into *vulgar hands*, purpoſely to *beat their Fathers*, the grave and antient Biſhops, and utterly to baniſh that *Venerable and Catholick Order*, or *Eminent Authority* of Epiſcopacy out of the Church; what the *Dove-like innocency* of thoſe fierce and rigid Miniſters *hearts* might be, as to their *godly intentions*, I know not; but I am ſure they wanted that *wiſdome of the Serpent*, which ſeeks above all to *preſerve its head*; whence life, health, motion, and orderly direction, deſcending to other parts, do eaſily *repair* and heal, what ever leſſer hurt or bruiſe may befall them,

It muſt needs be confeſſed, that as the *Events* have been very ſad, ſo the *advantages* have been great, which the *Anti-miniſteriall* party have gained, by the prepoſterous zeal of ſome *Anti-Epiſcopall ſpirits*, which tranſported them, not only beyond and againſt all bounds, or *rules* of Reaſon, Order, Scripture, Eccleſiaſticall Cuſtome, and Laws here in *England*, but even contrary to their own *former*, and ſome of their *preſent judgements*, touching Epiſcopall *Preſidency*, which they never did, nor do yet hold to be *unlawfull* in the Church, how

how ever it might be attended with ſome *inconveniencies* and *miſchiefs* too, not ariſing from the nature of that *Order*, and power, which is good, but from the *corruption* of thoſe men that might manage it amiſs. This makes many of theſe Miniſters have now ſo *much work*, to take off that *leproſie* from their *own heads*, which they told the people had ſo much *infected the Biſhops hands*; by the Impoſition of which, they yet own their Miniſteriall power, and holy Orders to have been *rightly derived* to them, in that *Ordination by Biſhops*, which was uſed here in the *Church of England*, as in all antient Churches.

It is never too late to *rectifie*, and *repent* of, any miſtakes and miſcarriages incident to us, as poor ſinfull mortals. Although Primitive *Epiſcopacy*, (which ever was as a *grand pillar* of the Churches Miniſtry, Order and Government,) hath been much ſhaken and thruſt aſide by mans power, or paſſion, to the great weakning and indangering of the whole Fabrick and Function of the Miniſtry, together with the peace and polity of *this Church*; yet wiſe men may poſſible ſee, after theſe thick *clouds and duſt of diſpute*, what *is of God in true Epiſcopacy*; yea, and they may be *perſwaded* to preſerve and reſtore, what is *neceſſary* and *comly* in it, however they pare off what is deformed, ſuperfluous and *Comberſome*; (in the behalf of which I am neither a pleader, nor an approver.)

It is now no time in *England* either to flatter, or fear the face of Epiſcopacy, or ſiniſterly to accept the perſons of Biſhops. There is nothing now can be *ſuſpected* to move me to touch with reſpect thoſe goodly *ruines* (from which the *glory* of riches and honour are now ſo far removed,) but only *matter of conſcience*, and the *integrity of my judgement*; And therefore I here crave leave without offence to any, that are *truly godly* (either Miniſters or others) who may differ from me in this point,) freely, yet as briefly as I can, to diſcover my judgement, touching this ſo *controverted* point of Epiſcopacy, in which from words men have faln to blows, and from waſting of ink, to the ſhedding of *blood*. I ſee that other men of different ſenſe, daily take their freedom to vent themſelves againſt all Biſhops, and all Epiſcopacy; ſome of them ſo rudely and unſavorily, as if they hoped by their *evill breath*, to render that *venerable* name, and *order*, ever abhorred, and execrable to Chriſtian minds; which to learned and ſober Chriſtians ever was, and ſtill is, as a ſweet *Ointment poured forth*; nor doth it loſe of its divine and *antient fragrancy* by the *fractures of theſe times*, which have broken (it may be) not with devotion and love, ſo much as with hatred, and paſſion, that *Alabaſter-box* of civill protection and Sanction, in which it was *here*, for many hundreds of years, happily *preſerved* from vulgar inſolency, and *Schiſmaticall contempt*. Why may not I preſume to

enjoy my *freedome* too, yet bounded with all modeſty and ſobriety, without any prejudice or reproach, reflecting upon the *Counſels*, or actions of any men *my Superiours*, whoſe power and practiſe, as to *ſecular mutations*, neither can, nor ought to have any *influence on mens opinions*, and conſciences, further than *way* is made for them by the *Harbingers* of Reaſon and Religion, which are beſt ſet forth and diſcerned, in innate principles of Order and Polity; alſo in Scripture precepts and precedents; and laſtly by the *Catholick Cuſtome*, and *practiſe of the Church of Chriſt*.

Anſ. In my anſwer therefore to this *Cavill* or *Calumny*, touching Biſhops (which many Miniſters are as afraid to *name, or own with honour*, as they are to call any holy man, either Apoſtle, Evangeliſt, Father or Martyr, by the title of *Saints*) my intent is not, largely to handle that late, ſevere, and *unkind Diſpute* in *England* about Epiſcopacy or Prelacie; for this having been learnedly and fully done by others, would be, as *ſuperfluous*, ſo extremely tedious both to the *Reader* and *my ſelf*; Nor is it my purpoſe to juſtifie *all* that might be done or omitted by ſome *Biſhops in their government*; But my deſign chiefly is, 1. to remove that *popular odium*, to allay that *Plebeian paſſion*, to rectifie thoſe *unlearned prejudices*, and to take away thoſe *unjuſt jealouſies*, which are by ſome weak, and poſſibly well-meaning Chriſtians, taken up, and daily urged againſt all Biſhops, in a *Preſidentiall eminencie among Presbyters*, or above other Miniſters. 2. My next is, to juſtifie that *holy Ordination* and Miniſteriall authority, which by the impoſition of their hands chiefly was, with probation, prayer, and meet *Conſecration*, duly conferred upon the Miniſters of this Church, according to Scripture rule, and Eccleſiaſticall cuſtome in all ſetled Churches.

But before I handle the firſt thing propoſed, I muſt ſeek to remove that prejudice which ſticks deep in ſome ordinary minds againſt Biſhops and their Authority, meerly ariſing from the *darkneſs*, and *ſufferings of late ſo plentifully caſt upon them*; if *arguments* and words could not, yet Arms and Swords have (they ſay) convinced Biſhops, and ſubdued them, notwithſtanding all their *learning*, their gravity, their piety, their protection, which they pleaded from the *Churches Catholick* cuſtome, and the Lawes of this Church: The vulgar are prone to think thoſe *wicked*, who are *unproſperous*, and accurſed, who are puniſhed.

Sed quid herba Remi! ſequitur fortunam ut ſemper & odit damnatos. Juv.

Yet in true judgement of things, thoſe great and many impreſſions of worldly *diminution*, and *ſuppoſed Miſeries* made *upon Biſhops*, are more juſt arguments againſt the innocency of their perſons, place, and lawfull power, than *Jobs* afflictions were, which the Devil never urged againſt his integrity, but ſought thereby to overthrow it, as God did prove and exerciſe it.

Job 1.

I believe there are too many that would be content there ſhould be neither *Biſhops* nor *Presbyters*, but ſuch as are great ſufferers; Nor yet any Word, or Sacrament, or holy *Miniſtrations*, nor any marks of Chriſtianity in this, or any other Reformed Church: But the *meaſures of religious matters*, are never to be taken from the paſſions or prevalencies of men, nor from any ſecular decrees, or human acts, and *civill ſanctions*. Godly and *famous Biſhops* in eminency among, and above the e Presbyters, were *many ages before any civill power* protected them, and ſo they may continue, if God will, in his true Church, even then when (as of old) moſt perſecuted, and ſought to be deſtroyed: *Worldly Counſells* and forces, which commonly are levelled to mens ſecular ends, and civill intereſts, ſignifie little or nothing indeed to a true Chriſtians judgement or conſcience in the *things of Chriſt* and true Religion; which muſt never be either refuſed, or accepted, according as they may be uſhered in, or crowded out by *Civil Authority*. Chriſt doth not ſteer his Church by *that Compaß*; Things the more divine and excellent, the more probable to be rejected by men of this world. At the *ſame* rate of *worldly frowns* and *diſfavours*, Chriſtians long ere this time, ſhould have had nothing left them of *Scriptures*, *Sacraments*, *ſound doctrine*, or holy *Miniſtrations*; All had been turned into *Heatheniſh* barbarity, *Hereticall errors*, or *Schiſmatical* confuſions, if conſcience to God, and *love* to Chriſt and his Church, had not preſerved by the conſtancy and patience of Chriſtian Biſhops and Miniſters, thoſe holy things, which the wicked, wanton, and vain world, was never well pleaſed withall, and often perſecuted, ſeeking to deſtroy both root and branch of Chriſtianity: We are to regard not what is done by the few, or the many, the great or the ſmall, but what in right reaſon, and due order, after the precepts and patterns of true Religion ought to be done in the Church.

ἀνάγκη ὁμιλητὴν τοῖς πολλοῖς εἶναι. ἐὰν τοίνυν (*inquit Plato*) ἄνευ ἐκείνου ἐπιχειρῇ ὁ τις λέγειν πρὸς ἐκείνους. *Clit. Ad fin.*

As for the *Government* of Biſhops, ſo far as it referred to the chief power and office of *Ordeining* Miniſters in a right ſucceſſion for due ſupplies to this Church of *England*; Truly I am ſo far from condemning that Epiſcopall authority and practice, as unlawfull and Antichriſtian, after the rate *of popular* clamor, ignorance, paſſion and prejudice; That contrarily very learned, wiſe, and godly men have taught me to think and declare; That as the faults and preſumptions of any Biſhops, through any pride, ambition, and tyranny, or other perſonall immoralities, are very Antichriſtian, becauſe moſt *Diametrally* contrary to the Precept and patern of our holy and humble Saviour Jeſus Chriſt, whoſe place Biſhops have alwayes as chief Paſtors and Fathers among the Presbyters, ſince the *Apoſtles times*, eminently ſupplyed, in the *extern order* and Polity of the Church, So that above all men they ought to be moſt exactly conform

Epiſcopal power not Antichriſtian.

Episcopale officium maximè ornant & nobilitant gravitas morum, maturitas consiliorum, actuum honestas. Bern. Ep. 28.

to the holy rule and example of Jesus Christ, both in doctrine and manners; So withall, they have taught me to esteem the Antient *and Catholick government of godly Bishops*, (as moderators and *Presidents* among the *Presbyters* in any Dioces or Precincts) in its just measure and constitution for power Paternall, duly exercised, such as was in the persecuting purest and Primitive times) to be as much, if not *more Christian*, than any other form and fashion of government can be; yea, far beyond any that hath not the charity to endure Catholick primitive and right Episcopacy, which truly I think to be most agreeable to right reason, and those principles of due order and polity among men, also no less suitable to the Scripture wisdome, both in its rules and paterns; to which was conform the Catholick and Primitive way of all Christian Churches, throughout all ages, and in all places of the world.

Cum honoris prærogativa etiam congrue merita requirimus. Amb. de dig. Sa. *Ne sit honos sublimis & vita deformis.* Id.

ὑπίσκοπον φησὶ ἓν μόνον βλέπειν δεῖ τὸ περὶ ἐκκλησίαν ὄφελος καὶ τὴν τῶν λόγων σωτηρίαν. Naz. or. 19. *Cogite me jam Episcopum principi pastorum de commissi ovibus rationem redditurum. Non Ecclesiasticis honoribus tempora ventosa transigere debere.* Aust. Ep. 203.

Blondel. Apol. pag. 177. 179. *Et in præfatione. Absit à me ut sinistrum de piissimæ illius antiquitatis consilio, & consensu, quæ Episcopalem ἐξοχὴν primum in Ecclesiam invexit mente quippiam suspicer. So, Ego Episcopos quodam modo Apostolorum locum in Ecclesia tenere largior: non munere divinitus instituto sed libere ab Ecclesia collata illa ὑπεροχὴ* Blondel. test. Jeron. pag. 306.

Which things very learned men, and friends to Presbytery joyned with Episcopacy have confessed both lately (as *Salmatius*, *Bochartus*, and *Blondellus*) and also formerly, as *Calvin*, *Beza*, *Moulin*, with many others: so far was ever any learned and unpassionate man from thinking Episcopacy unlawfull in the Church.

Indeed after all the hot *Canvasings*, and *bloody contentions*, which have wearied, and almost quite wasted the Estates, spirits, and lives of many learned men in this Church of *England*, as to the point of true Episcopacy, I freely profess that I cannot yet see, but that that antient and universall *form of government in due conjunction with Presbytery*, and with due regard to the faithfull people, is as much beyond all *other new invented fashions*, as the *Suns light* glory, and influence, is beyond that of the mutable and *many-faced Moon*, or any other *junctos* of *Stars* and *Planets*, however cast into *strange figurations*, or new *Schemes and Conjunctions*, by the various fancies of some Diviners and Astrologers.

D. Bochartus, Epist. ad D. Morlium. Ὑμεῖς σὺ μόνος, ἢ συνήθης τε καὶ ἐκ σοῦ. *Ignatius in Epist.*

Which free owning of my judgement, *in this point*, *may* serve to *blot out that Character* (*etiam ipse Presbyterianus*) added to my name, by the learned Pen of *Bochartus*. For although I own with all honour and love order'ly *Presbytery*, and humble *Presbyters*, in the sense of the Scriptures, and in the use of all pious Antiquity, for *sacred and divine*, in their office and function (as the lesser Episcopacy

pacy, or inspectors over lesser flocks in the Church, yet not so, as abhorring and extirpating all order and presidency of Bishops among them, as if it were *Antichristian*, *wicked*, and *intollerable*; Nor do I think that *an headless*, or *many headed Presbytery* ought to be set up in the Church, as of necessity, and divine right; in this sense that *learned writer* himself, is no Presbyterian, nor ever had cause to judge me to be of that mind.

Τὸ ἀρχὴν συνέδριον τῶν πρεσβυτέρων ἐπισθεν. *Bas. in Ep. 62. Eccles. Neocæs.* The holy consistory of Presbyters desires their chief or President to be among them.

2. I confess, after the example of the best times, and judgement of the most learned in all Churches, I alwayes wished such *moderation* on all sides, that a *Primitive Episcopacy* (which imported, the *Authority of one grave and worthy person*, chosen by the consent, and assisted by the presence, counsell, and *suffrages* of many Presbyters) might have been restored, or preserved in this Church; and this not out of any factious design, but for these weighty reasons, which prevail with me.

Reasons for Episcopacy rather than other Government.

Ignat. ad Antiochenos Bids the Presbyters feed the flock, till God shews who shall be their Bishop or Ruler. He salutes *Onesimus* the Bishop of *Ephesus. Ep. ad Ephes.* cited by *Euseb. l. 3. c. 35. Hist.* ὁ δὲ πολλοῖς χριστοῖς ἡμῶν ἡ διοικησις δια ὀνόματος. *Plat. Chil.*

1. For the *Reverence due from posterity, to the Venerable piety and wisdome of all Antiquity*; which alwayes *had President Bishops* in all *setled* and *compleated Churches*, together with the *Colleges* or *Fraternities* of Presbyters; yea, 'tis very likely, that before there were many Presbyters in one City, so as to make up a *Presbytery*, the Bishop and Deacons were all that *officiated* among those few Christians, which the Apostles left in that City; who afterward *increasing* to many Congregations, had so many *Presbyters*, Ordeined, placed, and governed by the *Eminency* of his vertue and authority, who was Bishop there, or Pastor before them, as in time, so some in speciall Authority and Office by Apostolicall appointment. And certainly in things that are not so clearly and punctually set down in expres commands of Scripture, a *sober and modest regard* ought to be had

Ab Apostolis in Episcopatum constituti, Apostolici seminis traduces Episcopi. Tert. de Præs. c. 32. anno 300. *Cornelius* Bishop of *Rome* sayes, the Church, committed to his charge had 46 Presbyters, and ought to have but one Bishop. *Euseb. hist. l. 6. c. 22. Vidimus nos Policarpum in prima nostra ætate, qui ab Apostolis non solum edoctus, sed & ab Apostolis in Asia, in ea quæ est Smyrnis Ecclesia institutus est Episcopus.* Irenæus, l. 3. c. 3. So in many places he testifies. *Lib. 4. ca. 43. & 45. Omnes hæretici posteriores sunt Episcopis, quibus Apostoli tradiderunt Ecclesias.* l. 5. c. 20. Cyprian. Ep. 67. *Adulteram Cathedram collocare, aut alium Episcopum facere, contra Apostolicæ institutionis unitatem, nec fas est nec licet.* The Generall Council of *Chalcedon* reckons 27. Bishops in *Ephesus* from *Timothy. Can. 11.* ἐπίσκοποι ἐν ταῖς Ἐφεσίων ἐπαρχίαις βαθμὸν ἔσχον ἱερατικὸν ἀπὸ Τιμοθέου. *Con Chalced. Diotrephes* a factious Presbyter is branded by Saint *John*, for not enduring the preheminence of that Apostle. 3 Joh. 9. *Quod universalis tenuit Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi Autoritate Apostolica traditum Rectissimè creditur.* Aust. de Baptis. l. 4. c. 24. None among the Antients was against the Order and Presidency of Bishops, but *Arius*, who was wholly an Arian; and upon envy and hatred against *Eustatius*, who was preferred before him in the Episcopall place which he sought, he urged *Parity* against Prelacy, contrary to the good order and peace of the Church. See St. *Austin. Hæres. c. 59. Epist. 69*

in

in matters of externall polity and Church society to the patern of Primitive times; which could not follow so soon, and so universally any way, but from Apostolicall precept or direction; from which the Catholick Church could not suddainly erre in all places, being so far in those times from any passion or temptation either of covetousnes or ambition, which had then no fewell from the favour of Princes, and as little sparks of ambition in the hearts of those holy men; who were in all the great and Mother Churches both ever owned and reverenced in antiquity, as Bishops, in a priority of place and presidency of authority, both by the *humble Presbyters*, and all the rest of the *faithfull* people. It is not among the things *comely* or *praise worthy*, *Phil.*4.8. Either in charity, modesty, humility, or equity, for us in after and worse times, to cast upon all those holy Primitive Christians and famous Churches, either the suspition of a *generall Apostacy*, by a wilfull neglect, or universally *falling* away from that Apostolicall way; or a running *cross* to it: Neither may we think that all Churches *did lightly* and imprudently abuse *that occasionall liberty*, which might be left them in prudence; whereby further to establish what might seem the best for order and peace, as to the matter of Government: wherein if the Churches were free to choose, it is strange, they all agreed in this one way of Episcopall Government, All over the Christian world, till these later times. It becomes us, rather to be jealous of our *own weak and wanton passions*, and to return rather from our later *transports & popular wandrings*, to the neerest *conformities* with those first and best times; who universally had Bishops, either because they were so divinely commanded; or in holy wisdom they chose *that way*, as best; so far as there was left a Christian liberty of prudence, to those who were by the Apostles, set, as Pastors and Rulers over the severall *Churches*: and however the *name* at first was common to all Church Ministers, Apostles, and Presbyters, to be called Bishops; yet afterward, when the Apostles were deceased, their successors in the eminency of place, among the Presbyters, were called peculiarly Bishops.

Agnitio vera est Apostolorum doctrina et antiquus Ecclesiæ status in universo mundo secundùm successiones Episcoporum, quibus illi eam quæ in unoquoque loco est Ecclesiam tradiderunt. Iren. l. 4. c. 63.

Cypr. an. l. 4. ep. 9. *Omnes præpositi Apostolis vicaria ordinatione succedunt.*

Edant origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per successiones ab initio decurrentium ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis virus habuerit autorem & antecessorem. Tertul. de præ. ad Hæ. c. 32.

So *contra Marcion. l.* 4. *Ordo Episcoporum ad originem recensus in Johannem stabit autorem.* *Con. Nic.* calls the precedency of the Bishop of *Jerusalem* ἐθος ἀρχαῖον, καὶ παράδοσις. An antient custom and tradition. *Can.* 7. It is not to be believed that in *Tertul.* times any mistake in the Church cou'd be Catholick living 200. after Christ. When he tels us *Cathedræ Apostolorum adhuc suis locis præsidentur, apud quas ipsæ authenticæ eorum literæ recitantur.* ibid. c. 34. *Epiphan. Hær.* 75. Sayes its next to Hæresy to abrogate the holy order instituted by the Apostles, and used by all the Churches; it brings in Schism, scandalls, and confusions. *Toto orbe decretum. Jero. & à Marco Evangelista Presbyteri unum ex se electum in excelsiori gradu collocatum Episcopum nominabant.* Id. Ep. *ad Evag.* Theod. *in* 1 Tim. 3. *Eosdem olim vocabant Presbyteros et Episcopos, eos autem qui nunc vocantur Episcopi nominabant Apostolos ut Epaphrum, Titum, Timotheum, procedente autem tempore, Apostolatus nomen reliquerunt iis qui propriè erant Apostoli Domini: Episcopatus vero nomen imposuerunt iis, qui olim apellabantur Apostoli. Ecclesia non potest esse sine Episcopis; nec esse possunt Ministri, nec fideles.* Bellar. de Eccles.

Secondly,

Secondly, For the *avoyding of Scandall* giving to so many *Christian Churches*, remayning in all the world; who, for the *far major part*, are still governed by Bishops, in some respect distinct from and eminent above the Presbyters; It is not the work of *Christian prudence* or charity, to *widen differences*, between us and other Churches, Greek, Eastern, African, or Western; yea, we owe this *Charity* to the *Romanists*, and to our selves rather, who seem to have gained this great advantage against us, by the offence given them in utter *abolishing* the Antient and Catholick order and succession of Episcopacy; that they will less now esteem us Christians; or to be in any true Church; since they will not allow us any right and compleat Ordination of Ministers, and so no Sacraments, and no Christianity as to extern profession and administration *without Bishops*; yea, the best reformed Churches must needs be offended who approve such a Presidency of Bishops among Presbyters, where it is continued with the doctrinall Reformation; many enjoy Bishops still as we did; No learned and godly men ever thought it cause enough to separate from any Church because it had Bishops. Such as have them not in a constant Presidency, yet count this no part of their Reformation; but rather deplore it, as a defect involuntary, pleading the Law of *necessity*, or some grand inconveniencies and difficulty to excuse thereby their inconformity, so far, to other Churches and to all Antiquity; yea the most learned and wise among their Presbyterians abroad, oft wish they had the honour and happiness of reformed and reforming Bishops. Nor ever did heretofore the most learned and godly people in *England*, Ministers or others, any more than the Princes, *Nobility*, and Gentry, generally desire the abolition of right Episcopacy; however now at last they had not either opportunity to plead for it, or such power and influence as to preserve it, against those inundations which God hath been pleased to suffer to overflow in this Church; But rocks are not presently removed, when over-flown: what is of God will stand, and out-live the deluge.

So the *Augustane* Confession. So *Luther* ofr. Camerarius *in vita* Philippi. *Maximè optandum est, t Episcoporũ magna sit autoritas.* Melancton *Epist. ad* Lutherum & *ad* Bellaium *Ep.* Par. Bucer. *de animarum cura. A temporibus Apostolorũ Episcopus à Presbyteris electus usque impositus quemadmodum Jacobus Hierosolymitanus, Et de disciplina clericali, Episcopalem potestatem restituendam optat.* Calvin *Inst. l. 4. c. 4. s. 2.* Calvin. *Epist. ad* Sadoletum. *& Instit. l. 14. c. 4. s. 2.* Calv. *de neces. ref. Ecc. Nullo non Anathemate dignos fatear, si qui erunt qui non reverentur summâ, obedientia observent Hierarchiam in qua sic eminent Episcopi, ut Christo subesse non recusent, ab illo tanquam unica capite pendeant, ad ipsum referantur; ejus veritate colligati fraternam charitatem colant.* Beza in Apoca. 2. τὸ ἄγγελο i. e. πρεσβύτερο, *quem nimirum oportuit imprimis de his rebus admoneri, ac per eum cæteros collegas, totamque adeo Ecclesiam.* Pet. Mar. loc. com. Zanchius, *Hoc minime improbari posse judicamus, ut unus inter multos Presbyteros præsit Episcopi.* cont. c. 5. th. 10. *Vedelius* notis in Igna. *Ex actis & Epistolis Apostolicis atque ex Eccl. historicis colligitur, ipsos Apostolos & eorum successores hunc ritum observasse, ut unus πρεσβύτερο nomine Presbyterii Ministros legitimè ab Ecclesia electos per manuum impositionem & preces publicas ordinaret.* Gerard. de min. p. 372. Grotius *inter propriè dictas Apostolo traditiones esse asserit Episcopalem πρεσβυτέριον, & χειροτονίαν.* vot. pro pace. Peter du Moulin Epist. ad Episc. Winton. *Deodate* in his Epistle to the late Assembly. *Primis & beatis illis temporibus politeia Ecclesiæ admirabili Aristocratia mixta Episcopo Presbyt. plebi sua jura tribuit.* Alsted. *de min.* So *Gerardus pag.* 232. *Retinendum Episcopalem ordinem asserit, Propter* 8. *rationes.* 1. *Varia dona dat Deus.* 2. *Exempla Apostolica; & Primitivæ Eccl. ἀξιώματα* 3 *propter ὐνομονίαν & ὐυταξίαν Ecclesiæ.* 4 *Naturæ congruus est ordo, & rationi in omni cœtu.* 5. *Alit concordiam,* 6. *reprimit ἀυδαδίαν & arrogantiam.* 7 *Nulli gravis ubi sit electione, & per suffragia Presbyterorum peragit officium.* 8. *Tollit Ἀναρχίαν Schisma & seditiones.*

Thirdly, I prefer a Primitive Episcopacy, as the best *way of union*, and happy *satisfaction*, to all learned, wise, and good men; especially in that so shaken and disputed a point of *Ordination*, for the right succession and conferring of *power Ministeriall*: which the most learned and sober *Presbyterians* confess, not to be weakned by *Episcopall* Presidency; And very many, no less considerable men, for number, learning, and piety (as *Da. Blondell* among others) do think, the right *Ordination of Ministers* to be much more strengthened, adorned and compleated, where it passeth *through* the hands of the *Episcopall power* and order; if for no other reason, yet for this, that *it was the Apostolicall, Primitive*, and *universall* way, used in the Church, and by which the Authority and Office of the Ministry hath ever been, together *with Christianity*, derived to us from the Apostles times. Its evident, that the sudden and violent receding of many men from their former judgement and practise in this point, hath occasioned many *great* scandals, scruples and schisms, troubles and confusions, in matters both of Church and State; giving great advantages to all that list to cavil at, question, and *despise*, the Ordination, and Ministry of even those Presbyters (yea, their very Christianity, as to the outward form, order, and profession,) who so easily renounced, and eagerly cast quite away, that order and power, as unlawfull and un-Christian.

Corepiscopi forbidden to ordain without the Bishops licence, by the Council of Ancyra, which was before the 1. Nicæne.

So Concil. *Nicænum* owns and confirms the antient custom.

So Concil. *Arelat. c. 19.*

So Concil *Laod. c. 56.*

Presbyteri sine consciential Episcoporum nihil faciant.

Blondel. Test. Mier. *p. 255.*

So *Jerom, excepta ordinatione quid facit Episcopus quod Presbyter non facit.* Ad Evag. *In schismatis remedium factum est, quod postea unus electus est qui cæteris præponeretur; ne unusquisque ad se trahens Christi Ecclesiam rumperet.* Jeron. *ad Evag. Quod & Alexandriæ post Marcum Evangelistam factum est à Presbyteris; quomodo exercitus imperatorem faceret.* Cyprian. Ep. *55. Non aliunde hæreses abortæ, aut natæ schismata, quam inde quod sacerdoti Dei non obtemperatur.*

Fourthly, A right *Episcopacy* seems yet never to have had so free, full, and *fair an hearing*, as is requisite in so great a matter, so as to have been evicted to be against the Scriptures, as some pretended.

Triumphati magis quam victi sunt. Tac. de Germ. Nehem. 11. 14. & 22.

Sciamus, traditiones Apostolicas sumptas de veteri Testamento: Quod Aron & filii ejus atque Levitæ fuerint in templo, hoc sibi Episcopi, & Presbyteri, & diaconi vendicent in Ecclesia. Jeron. *ad Eva.*

1. When as 'tis most evident, in most learned and godly mens judgements antient and modern, that it hath the *neerest resemblance* to that antient Patern at least, which God setled, the Government of his Church among the Jews; who had the heads of their Fathers, as Bishops; and rulers over their brethren, the *Priests and Levites*, *Numb.* 3. 24. Now 'tis manifest that our Lord Christ and the Apostles, had great regard to the *Judaick customs*, in *Christian Institutions*; As in the Baptising with water; In the use of the Bread, and Wine in the Lords Supper; In the Sabbatising on the Lords Day; and in the giving the power of the Keys to the Pastors and Teachers of the Church, to open and shut, to bind and loose; expressing thereby *Ministeriall* Authority: In all which there

there was some *like* or parallell precedents among the Jews, in making their Rabbins, and in celebrating holy mysteries, and governing those of *that Church* and Religion.

et ad Nepotianum.

So St. *Cyprian l. 3. Ep. 9. ad Rogationum.*

2. For, the *new* Testament, nothing either of precept or example seems against a right Episcopacy, commanding a parity, or forbidding order and subjection among Presbyters as well as other men: what Christ forbids his Apostles of exercising *dominion after the manner of Princes of the world*, excludes indeed, First from the twelve (who were (*pares in Apostolatu*) equally Apostles, and were not long to live in one society; but to lay the foundations of Religion in all the world, by a parity of power; coordinate, but not subordinate to any but Christ, who chose them) and proportionably, forbids all Bishops and Church-men, the secular *methods* of gaining or using any *Ecclesiasticall power and eminency* in the Church, as by ambition, force, usurpation, tyranny; by the sword, and severities, penally, inflicted on the Bodies, Estates, Liberties and lives of men; which was the way, of the world, but not of Christ, or his Ministers; yet these tyrannies which attend mens lusts and passions, as men, are as incident (besides factions and emulations) to the Presbyterian way, where some are alwaies heady and leaders, as to that *of a right* and regular Episcopacy, whereto Presbyters are joyned. The plain meaning of our Lord Jesus (who owned himself, as *chief* among his Apostles, yet condescended to *serve* them,) is; That, what ever *excellency* any Christian Minister or other had above others, in age, estate, parts, place, power, gifts, graces, or civill honors (for what hinders a Prince or Nobleman to be a Minister of the Gospell, and yet retain both his honour and estate temporall?) all these should be used and enjoyed without the *leaven of* pride, insolency, or oppression, and only be turned to greater advantages of *serving Christ*, and the Church, with all humble Industry; As Christ himself did; And after him the Apostles, who had undoubtedly as some order and precedency among themselves in the equality of their Apostolicall power; so also priority both of place, superiority of Church jurisdiction, and authority and power over *all other* Disciples and beleivers; And this not from any personall gifts temporary, and privileges so much, as from that wisdom and peaceable order, which Christ would have observed alwaies in

Calvin. Inst. l. 4. c. 4. Sect. 2. Saith, Episcopall eminency is the best way to prevent Schisms, and to keep peace in the Church.

Luke 22. 26. But ye shall not be so: But he that is greatest among you let him be as the youngest, and he that is chief as he that doth serve.

Mat. 24. There may be a wise servant whom the Lord may set over his house. *Timothy* is taught how to behave himself in the Church as a Governour, no less than a Minister, or Teacher. 1 Tim. 3. 15. *Remis non sceptris gubernent Episcopi*: ἐς πόνον ἢ ἀγρυπνίαν: ἀνθ' ὅπερ τὰς ἴδιας διώρθωσαν, ἵνα πωλῶμεν ἢ δυξαζώμεν παρ' ἀνθρώποις. Chrysost. de Episc. Tom. 4. p. 627. τῷ δὲ ἱσοστατῶ πατρὶ καθημένῳ ἐπὶ τῷ τροχιτῷ ἀστρομίαν vocat. Is. pel. l. 2. not πρᾶγμα συγχύσεως as *Liban* to *Basil* says Bishops were, &c. *Basil. Ep.* 154.

his Church, after the Apostolicall example; By some of whom, as the antients tell us, Some Ministers *were clearly* constituted as Bishops, with an eminency of personall power over others, to ordein, censure, rebuke, silence, even Presbyters and Deacons.

D. Blondell confesseth *p.* 183. None can be dispensed with, as to the violating or neglect of that Church order and Government, which is prescribed to *Timothy* and *Titus*, which rule is of Divine right and perpetuall.

This is *undeniably* evident by Scripture in *Timothy* and *Titus*; The validity and authority of which examples were esteemed by Antiquity, and followed, as warrantable divine *precedents*, and obligatory examples to after ages; (in the like cases at least) for imitation; By preserving such an ordinary *succession* of power *in Bishops* among and above Presbyters; both in *ordination* and *jurisdiction*. Nor is this clear instance to be any way in reason, avoyded, by *saying*, that *Timothy* and *Titus were Evangelists*; (what ever that Office were in the Church (either temporary and personall; or common to other chief Ministers, and perpetually to succeed) for it makes nothing against a personall *superiority of power*, and authority in them over their respective Churches: which was to succeed to others in all reason, as well as *their Ministry* did; both these being alwaies necessary for the Church; and indeed their ordinary power as to Government, had no dependance on their being *Evangelists*; no more, than *their Preaching*, and other Ministeriall acts had; which we may not argue from these two persons, to be incompatible to any Ministers now; Unless they be *Evangelists*: For then, no Presbyters that are not Evangelists in their sense might study or Preach, in season, and out of season, rebuke, exhort, *&c.* or shew themselves *Workmen that need not to be* ashamed &c. Now if these acts and Offices of Ministry are derivable to other single persons in *a Ministeriall* way; why not also that Gubernative power too; which was from the Apostle signally committed to *Timothy* and *Titus*, and no where so expresly to any fraternity of Ministers, or Presbytery in common?

2 Tim.2.15. 1 Tim.4.13. 2 Tim.4.2.

After that rate of arguing, we may *conclude*, that none, but the *very chief Apostles*, might *feed the Lambs* and Sheep of Christ; because, that command was thrice given to *Peter*; who was reckoned among the chiefest of the Apostles; which Conclusions were as absurd, and ridiculous; (being by all the practise and sense of the Primitive Churches confuted,) as this; that the *power* of proving and ordeyning Presbyters, by laying on of hands, of receiving *accusations* against them, of *rebuking*, *censuring*, *excommunicating*, silencing and *restoring*, (all Acts *gubernative*) may not be *eminently* in any single person; unless they be Apostles or Evangelists; when as not only the use of such *order and power* is in all reason necessary for Church societies (no less, than for civill;) but *the succession* of it, in such sort as it began in them, to all times after, seems *clearly intimated*, by that vehement charge layd on

2 Cor.11.5. 12.11. ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. Joh.21.15.

1 Tim.5.19. 22. Tit.1.5.

Timothy

Timothy, to keep those *things unpartially and unblameably until the comming of our Lord Jesus Christ*: Which *Timothy* in his infirm person could not do; but, in his care to *transmit the* holy patern to posterity, and to his successors; he might, as he was enjoyned, be said to do: For what is *once well done* in a regular publike way, is ever after done, as to the *permanency* of that vertue, which is in a *good and great example*. 1 Tim. 5. 21. 2 Tim. 4. 5.

τὰ μεγάλα παραδείγματα ἐστιν ἀγάλματα, ὡς εἰκόνες ἐμψυχοι τῆς κατὰ θεὸν πολιτείας. Bas. M. ὡς ζωήγερθεν, καὶ πρὸς τὸ παρέδειγμα βλέπειν: Id. *Perennis est & æterna præclari exemplaris virtus.* Jeron. *Quadratus Atheniensis Eccl. Episcopus Apostolorum Discipulus.* Jeron. Ep. ad Mag. St. *Jerom* tels us that St. *John* wrote his Gospell at the intreaty of the Bishops of *Asia*. *Catal. Script.* Eccl. c. 9. Rev. 2. Angels *i. e. Apostoli nuntii*: πομίζεται δυτὸν ἄγγελον γίνεσθαι τῶν ὑπὸ τῆς παροικίας οἱ Ἰουδαῖοι. Phot. Bibl. & Diod. Sic. *l.* 40. Austin. *Sub Angeli nomine Laudatur præpositus Ecclesiæ.* So *Beza*. Annot. The chief teacher in the Synagogue was called the Angell of the Congregation. *Aniw.* in Deut. 33. 11. So Malachi. 2. 7. The Priests lips shall preserve knowledge, for he is the Angel or Messenger of the Lord of Hosts.

What other Churches did observe *after the* Apostles times, as to the manner of their Government, when they grew numerous, and spread to many Congregations and Presbyteries, we may easily be resolved both by the testimony and practise of all Antiquity: Fathers, Councils, Historians, who have registred the uninterrupted succession of Bishops, from the Apostles, both in the seven Asiatick Churches mentioned in the Revelation; whose * Angels were generally taken for their Presidents or Bishops; and some of Apostles then living; when as *Archippus*, *Evodius*, and *Onesimus*, and *Polycrates* were Bishops, *&c.* What after times observed, is evident to *this day* among all Christians; even those of the Eastern and *Abyssine* Church have *still their Bishops*: so the *Greek* and *Muscovitish* Churches; so the furthest *Asians*, which are thought to have been first converted by St. *Thomas*, (who furthest from believing, did the penance of travelling furthest, to Preach the Gospell in *India*) And I observe the *Fratres Bohemi* in their persecuted state and poverty for a long time, still retained a very happy and comly order of *Episcopall Government*.

Ordo Episcoporum ad originem recensus in Johannem stabit autorem. Tertul. *l.* 4. *c.* 5. *ad. Marcio.* So *Clem. Alex.* testifies that S. *John* made Bishops in *Asia*. *Ignatius Epist. ad Ephes.* but twelve years after the Revelation written. Dionysius. Polycarpus Placed by St. *John* for the Bishop of *Smyrna*. Iren. *l.* 3. *c.* 3. Before the Revelation. So the Epistle of the Smyrnenses justify of him calling him θαυμασὸν τοῦ & ἐπίσκοπος τῆς καθολικῆς ἐν Σμύρνῃ ἐκκλησίας. *Euseb. l.* 4. *Hist.* 116. *Anno* 1450. *Fratres Bohemi, lib. de fide & moribus eorum.*

Truly, I never found so much *light of* Scripture patern and precept, enjoyning any one, or more Presbyters to do all those works of power and jurisdiction; Nor ever did they without the presence of *an Apostle*, or some Apostolicall successor and Bishop, regularly ordein, excommunicate, silence, *&c.* so far as I can yet learn. There are but two texts that mention the Presbytery, (and but one which can be pretended for ruling Lay-Elders;) which yet these are not

preceptive or inſtitutive, but meerly narrative and touching, without expreſſing any joynt power, Office, or Authority of Presbyters, with any Preſident or Biſhop: much leſs, without them and againſt them. Yea I read in St. *Judes* Epiſtles v. 8. *foul marks* put upon thoſe in the Church, *that deſpiſe dominions, and ſpeak evill of dignities*; Againſt whoſe proud and *ſeditious practiſes, a woe* is denounced, as againſt men, cruell like *Cain*, covetous like *Balaam*, ambitious as *Korah*, factious diſturbers of that order, which God hath ſet in his Church, (as well as in civill ſocieties) after the mutinous example of *Korah and his company*, who roſe againſt *both Moſes and Aaron*; parallel to whoſe evill manners and diſorderly practiſes, theſe men had not been, againſt whom St. *Jude* here, and St. *Peter* in his ſecond Epiſtle ſo ſharply inveighs (as *preſumptuous, ſelf-willed, deſpiſers* of dignities, *&c.*) unleſs there had been ſome *eminencies* in the *Church Chriſtian*, as well as was among the Jews, which theſe men were moſt bold to oppoſe and contemn; As for the *civill powers*, that then were in the world, humble Chriſtians made conſcience as God commanded them, to ſubmit to them in *all honeſt* things. And thoſe *hypocrites*, were no doubt *too wary*, to adventure any thing againſt them, whoſe power was terrible by the ſword; But the Orders, Governments, Dignities and Dominions in the Church, were expoſed by their weakneſs, to the ſcorn and affronts of any ſuch proud and tumultuating Spirits; which covered *themſelves* under the veil of Chriſtian Religion, yea and pretenſions of the Spirit too; the better to ſet off their Schiſms, and ſeparatings from that authority, *power*, and order, which God had by the Apoſtles ſetled in the Church, even in thoſe times.

Verſ. 11.

Numb. 16. 3.

2 Pet. 2. 10.

Rom. 13.
1 Pet. 2. 13.

Jud. 19.

5 If there were not thus much of Scripture patern, and precept pleading fairly for a *right Epiſcopacy*; yet ſince there is nothing againſt it, in *Scripture*, or Reaſon, in Religion, or morals, yea and ſo much for it in common *reaſon*, true polity, and *almoſt neceſſitie* in Church ſocieties, no leſs than in either families, Cities, armies, or any fraternities, and Corporations of men: No doubt the Lord of his Church hath not deprived or denyed *that liberty*, and benefit of *good order*, and rationall Government to his Church, which in all civill ſocieties, may *lawfully be uſed*, according to wiſdom and diſcretion; Truly, we may as well think it unlawfull, for one Miniſter to excell another, or many others, in age, parts, learning, prudence, gravity, and gubernative faculties: which if they may lawfully be had, and are found in ſome by the eſpeciall gift of God, to ſo great differences from, and excellencies above, others; what Reaſon or Religion can forbid them to be accordingly uſed, and publikely employed in anſwerable differences of place and power for the Churches good? only Chriſt requires humility in priority, Miniſtry in their majo-

'Εν πολιτεία δεῖ ἀφορμὴν εἶναι διὰ. Plato. de leg.
Nihil ſit in rep. ſine ordinis & regiminis cuſtodia.
So *Lycurgus* ordered, *ut nullus in repub. ordo ſine proprio eſſet Magiſterio.*

rity,

rity, and ſervice in their ſuperiority, proportioned to their gifts and endowments, which God never gave in vain. Nor doth there eve want indeed a *plebs and vulgarity*, among many Presbyters, though honeſt and able men, ſome of whom are ſtill young, and prone t be paſſionate, imprudent, factious and ſchiſmaticall, whoſe folly i not yet decocted, nor youthfull heats abated, *&c.* For the goo ordering of whom, beyond a *contemptible and heady parity*, a righ *Epiſcopall preſidency* may be as *uſefull*, lawfull, and neceſſary; as little Wine was for *Timothy*, in regard of his frequent infirmities 1 *Tim.*5.23. which St. *Jerom* every where owns, as the ground of the firſt conſtitution of Biſhops after the Apoſtles. Nor can ſuch a paternall *preſidency* be injurious to others, If rightly ordered, in the due chooſing and preferring of a *worthy* and *tryed perſon*; who cannot be ſaid to be imperious, or to exerciſe *any* forbidden *dominion* over thoſe, by whoſe ſuffrages and conſent he is worthily placed in that power and place for the good of them all; which priority and eminency ought to be kept, within thoſe bounds of Chriſtian authoriry, which may *conſiſt with Charity* and Humility. And after all this, we ſee by wofull *experience*, that the want of that right Epiſcopall Government, hath occaſioned ſo many and great miſchiefs, in this and other Churches; as do ſufficiently ſhew the *uſe and worth* of it; which was alwaies the greateſt conſervator of the Churches peace and purity in the beſt and Primitive times.

Epiſt. ad Evagrium & adverſus Lucifer-rianos. *Eccleſiæ ſalus in ſummi ſacerdotis* i. e. *Epiſcopi dignitate pendet, cui ſi non ex imis quædam & ab omnibus eminens datur poteſtas tot in Eccleſiis efficientur ſchiſmata quot ſacerdotes. Propter Eccleſiæ honorem, quo ſalvo ſalva pax eſt.* Tertul. *de Bapt. Presbyteri & diaconi jus habent Baptiſandi non tamen ſine Epiſcopi autoritate, &c.* Jeron: *Aliqui de Presbyteris, nec Evangelii nec loci ſui memores, neque futurum Dei judicium, neque nunc ſibi præpoſitum Epiſcopum cogitantes, quod nunquam omnino ſub anteceſſoribus factum eſt, cum contumelia & contemptu præpoſiti ſui totum ſibi vindicant, quorum immoderata & abrupta præſumptio temeritate ſua, & honorem martyrum, & confeſſorum pudorem, & univerſæ plebis tranquillitatem turbare conatur.* Thus *Cyprian* complains in his time, who was one of the meekeſt and humbleſt Biſhops that ever were, of the Arrogancy of Presbyters acting without their Biſhop, *Cyp. Ep. 67. Mutua at ſæda ſibi præſtat errorum patrocinia errantium multitudo.* Cecil. in M. F. *Deſipit qui ad vulgi normam ſapit.* Sen. ὅτου ὀμιλεῖν τῇ πολλῇ ἀνοίᾳ Cl. Al. στρ. 1. σοφία δὲ ὁμιλεῖ ἀτεχνία δὲ τῷ πλήθει ὁ δὲ τῷ πλήθει τῷ ἰσοψηφιστῇ Naz. or. 24. *contra Arianos qui facile numeris gaudebant.*

If any Object the *vulgar prejudices* and *diſaffections* in many mens minds, againſt any thing that is called Prelacy or like to Epiſcopacy, I anſwer, 1. The beſt obſervation to be made, as from the vote and ſenſe of the (πολλοὶ) moſt men, is this; what they moſt dislike and oppoſe, is moſt by wiſe men to be deſired and approved; Its no rule for good men to walk by, in *matters of Religion*, above all. 2. I believe the generality of ſober Chriſtians in this Nation do ſo much ſee the miſery of change, and the want of right Church

3. *Anſwer to vulgar unſatisfaction. againſt Epiſcopacy.*

Μυρία πάσχει ὑπὸ ἀβελτερίας τῶν ἐπιτρόπων. *Inſtar navis tempeſtatibus jactatæ eſt Epiſcopi anima:* πανταχόθεν ἡ ἔξωθεν, πανταχοῦ φίλοι, πανταχοῦ ἐχθροί, πανταχοῦ ἀπιστίαι, πανταχοῦ ἀπονοίαι, &c. Chryſoſt. in Act. Ap. hom. 3. Ethi.

Government, that they are (both the moſt and beſt of them) rather deſirous of a *reſtored* and regulated Epiſcopacy, than any other way, which hath been tryed in vain. 3. Neither headleſs *Presbytery*, nor ſcattered *Independency* are without many great diſlikes already in the minds of many *good* Chriſtians; who finding theſe remedies worſe than the diſeaſe are prejudiced againſt them both. 1. For their novelty; being unheard of *in the Chriſtian world*, for 1500. years, and the laſt of not above ten years ſtanding in *England*; both brought in but abruptly, as riſing from private mens intereſts, paſſions and policies; with which *Epiſcopall Government* did not well agree; Neither of them ever having had either *the vote* of any *generall* councill, or the practiſe of any conſiderable part of the Catholick Church. 2. Suſpected they are by many, for their prevailing upon this Church, by a kind of force; againſt the conſent of the *ſupreme Magiſtrate*, and this in *broken* and *bleeding* times; Planted not by Preaching and patience, but by the Sword, and watered with civill blood; Each driving their Chariot (as *Tullia* the wife of *Tarquinus Superbus* did) over their Fathers: As if they brought in (*Armatum Evangelium*) Chriſtian Religion in compleat armor; and Chriſt marching, like *Alexander*, *Hannibal*, or *Cæſar*; when as Epiſcopacy was (*toto orbe decretum*) with wiſdom, charity and peace, by conſent of all Churches in all the world approved (as St. *Jerom* tels us,) and eſtabliſhed even in thoſe times, when perſecution kept the Church moſt in purity, and unity with ſelf, and when prayers and tears were the only arms uſed in the Church, to ſet up any part of the Kingdom of Chriſt; either in Doctrine or Diſcipline. 3. Becauſe neither of thoſe new ways, ever yet had ſuch *plenary and peaceable approbation* (after due debate,) from the publike *reaſon*, *prudence and piety* of this nation, comparable to what the *Government by* Biſhops, alwaies had, in all Parliaments and Synods for many hundreds of years, ſince we had any Princes or Parliaments Chriſtian. 4. Neither of them, carry yet any promiſing face of more truth, peace, order and honour to the Chriſtian reformed Religion, to this Church or Nation; nor yet of more *morall ſtrictneſs* and holineſs in mens lives; nor of more grace in *mens hearts*; nor of more love and union as to mens affections; yet in no degree ſo much as Epiſcopacy did, in the Primitive and beſt times; yea, and in theſe laſt times too, ſince the Reformation; for although it might have ſome ſharp prickles with it; yet it bare *ſweeter* and *fairer Roſes*, than theſe laſt have done or are like to do, and with far leſs offenſe. 5. The ſame or worſe *inconveniences*, which are by any objected againſt Epiſcopacy in its age and decays, diſcover themſelves in the very *bud and infancy* of theſe new ways: As much pride, ambition, tyranny, vanity, incharitableneſe; more profaneſs,

Nobis nihil ex noſtro arbitrio inducere licet, ſed nec eligere quod aliquis ex ſuo arbitrio induxerit. Apoſtolos domini habemus autores, qui nec ipſi quidquam ex ſuo arbitrio quod inducerent elegerunt, ſed acceptam à Chriſto diſciplinam fideliter rationibus adminiſtrarunt. Tertul. de Præſ. ad Hær. Livi Dec. 1. l. 1 Hieron. in Epiſt. ad Titum.

Prophaneſs, Atheiſm, Hereſie, Blaſphemy, Licentiouſneſs; far more faction, bitterneſs, vulgarity, deformity and confuſion; beſides the needleſs offence and ſcandall given to moſt Chriſtian Churches in all the world, who retain the government by Biſhops, being as antient as their being Chriſtians, and deſcended from the ſame origin, the Apoſtles, and Apoſtolicall men. 6. Neither of the new modes ever produced, either Precept or holy example, or any divine direction for them in any degree, ſo clearly, and ſo fully, as Epiſcopacy hath alwayes done; Nor yet have they produced any *promiſe from God*, that they ſhall be freed from thoſe inconveniencies, which were reall, or odiouſly objected againſt Epiſcopacy; and which may be incident in time to all things that are managed by men.

4. *The advantages of Epiſcopacy againſt any other.*

This government then by a fatherly preſident or chief Biſhop among *Presbyters*, ſeeming to have not equall, but far ſuperiour grounds, from *Scripture*, both as to the *Divine wiſdome*, ſo ordering the form of his antient Church among the Jews; alſo by the example, precept and direction evident from Chriſt Jeſus, and the holy Apoſtles in the *New Teſtament*; No wonder that many, yea far the moſt of godly and learned upright men, do rather approve a *Primitive and right Epiſcopacy*, than any other *new faſhion*, which is rather conform to ſecular intereſt, than to any thing of the Churches, or true religions advantages; eſpecially when 'tis evident, that Epiſcopacie hath the great and preponderating addition of the *Antient*, *ſole*, and *Univerſall government*, approved, and uſed by all the Churches of Chriſt, in the *pureſt* and moſt *impartiall* times; To which, neither of *the other*, can with any face pretend for themſelves; nor with any truth contradict; it being *averred* by all Antiquity, in the behalf of right and regular Epiſcopacy, which never *failed to ſucceed the Apoſtles authority and eminency*, either by their own immediate appointment in many places, even *while they yet lived*; or by the election and Votes of the Colleges and Fraternities of *Presbyters*, after the Apoſtles deceaſe, who ſtill choſe one man eminent, for his faith, piety, zeal, and holy gravity, to be duly conſecrated in power and place above them; *as a Father* among ſons; or an elder *Brother* among brethren; or as a *Maſter or Provoſt* in a College; or as a *Generall* in an Army; as St. *Jerom* himſelf tells us.

Auſt. Ep. 148. ad Valerium. Jeroni. ad Nepotianum. Ad Evagrium. Cryſoſt. hom. 3 in Act. *Apoſt.* τὸν ἱποκοτὸν ἀντὶ καθίστα ἑτέρου. τοῦτ' ἐστι, τὸν ἀρχὸν, τὸν ἡγεμόνα, ἀλλὰ τὸν ἴσον, ἵνα μὴ ἐν οἰκίᾳ φόβος ἐμπίπτειν, ἢ τῆς ἄλλης πίθηται. Cryſoſt. Hom. 3. in Acta.

If any man aſk me then what kind *of Biſhop* I would have; I anſwer, Such an one for *Age*, as may be a *Father*; for wiſdome a *Senator*, for gravity a *Stoick*, for light an *Angel*, for innocency a *Saint*, for induſtry a *Labourer*, for conſtancy a *Confeſſor*, for zeal a *Martyr*, *Vid.* Syneſ. *l.* 3. *Ep.* 216. Ἀνὴρ ὅτι φιλόσοφος ἀγγελικὸς, δίκαιος ἅγιος, ἐργάτης, ὁμολογητὴς, ζηλωτὴς. &c. *Vid.* Bern. *ad*

Martyr, for charity a *Brother*, for humility a *Servant* to all the faithfull Ministers and other Christians under his charge; I would have him venerable for those severall excellencies, which are most remarkable in the antient and most imitable Bishops; The devotion of St. *Gregory*; the indefatigableness of St. *Austin*; the courage of St. *Ambrose*; the learning of *Nazianzen*; the generosity of *Basil*; the Eloquence of *Chrysostom*; the gentleness of *Cyprian*; the holy flames of *Ignatius*; the invincible constancy of *Polycarp*; That so he may come neerest to the Apostolicall pattern, and resemble the most of any Christian, or Minister, the grace and *Glory of our Lord Jesus Christ*. I would have him (yet not I, but the vote of all pious Antiquity requires a Bishop) to be among men the *most morall*; among Christians the *most faithful*; among Preachers the most painful; among Orators the *most persuasive*; among Governours the *most* moderate; among *Devotionaries* the *most fervent*; among Professors the *most forward*; among Practisers the *most exact*; among sufferers the *most patient*; among perseverants the *most constant*: He should be as the *Holy of holyes* was both to the *inward court* of those that are truly sanctified and converted; and to the *outward court* of those that are called Christians, only in visible profession; I would have nothing in *Him*, that is justly to be blamed, or sinisterly suspected; And all things that are most deservedly commended by wise and sober Christians; I would have a Bishop of all men the most compleat, as having on him the greatest *care*, namely that of the Church, and of souls; And this in a more publike and eminent inspection; as one daily remembring the strictness of Gods *account*, and expecting either a most glorious *Crown*, or a most grievous *Curse* to all Eternity.

Eug. l. 4. *Oportet te esse formam justitiæ, sanctimoniæ speculum, pietatis exemplar, veritatis assertorem, fidei defensorem, Christianorum ducem, amicum sponsæ, &c.*

Quod in aliis sacerdotibus deest per Antistitem suppleri debet Elocut. ad Aug. ep.

Augustin. ad extremam senectutem impræmissè prædicavit. Possid. vita Aug.

Et successores & incitatores Apostolorum.

Et zelum ac locum sortiti tam igitur ad curam quam alacres ad cathedram. Bern. ser. 77. Cant.

σωτηρία κινδυνεύει διὰ τὸ πολλοὺς ἀπολέσθαι. *Is. Pet. l. 2.* Jerom ad Heliadorum. Naz. orat. lat. tom. 2. *Grandis dignitas sed grandis ruina si peccent.* Ieron. *Ut nihil Episcopo excellentius; sic nihil miserabilius si in crimine teneatur.* Amb. de dig. Sa.

. . . I would have him most *deserve*, and most able to use well, but yet least esteeming, coveting, or ambitionating the *riches*, *pomp*, *glory*, and *honour* of the world. One that knows how to own himself in *Persecution*, as well as in *Prosperity*, and dares to do his duty as a Bishop in both estates; I do not much consider the secular *Parade* and *Equipage*, further than as publike incouragements of *Merit*, as excitations to excell, as noble rewards of *Learning*, and as extern decencies or solemnities which do much set off, and *Embroider Authority* in the sight of the vulgar; I wish him duly *chosen* with judgement, *accepting* with modesty, *esteemed* with honour, reverenced with love; *Overseeing* with vigilance, *ruling* with joynt-Counsel, not *levelled* with younger *Preachers* and novices, nor too much exalted above the graver, and elder *Presbyters*; neither despised of the one,

Vid. Bern. Ep. 42.

Vid. Amb. tom. 3. ep. 82. *Qualis eligendus sit Epis.*

Quis ferat Eligi divitem ad sedem honoris Ecclesiastici, contempto paupere instructiore, & sanctiore. Aust. ep. 29

one, nor despising of the other; I wish him an *honourable competency* (if it may be had) with his *eminency*; that he may have wherewith to exercise a *large heart*, and a *liberall hand*, which every where carry respect and conciliate love; If this cannot be had, yet I wish him that in true worth, which is denyed him in *wealth*. That his vertue and piety may still preserve the authority of his place; and this in the Order, Peace, and Dignity of the Church; That he may be the *Touchstone* of Truth, the *Loadstone* of Love, the *Standard* of Faith, the *Patern* of holiness; the *Pillar* of stability, and the *Center* of Unity in the Church.

Ut Episcopus non (ut quod Libanius dixit πεζικὸς δυσχιμοσύνη, Res unde ægrè aliquid emolumenti emungatur. Basil. in ep. 154. *δυσχιμοῦντα δὲ μᾶλλον ἢ φέρειν ἱερωσύνην.* Naz. Carm. 4. de Epis.

Nor are these to be esteemed, as *Characters* of an *Eutopian Prelate*, only to be had in the abstract of fancy and speculation; Many such Bishops have been antiently in the Church, and not a few, here in *England*, some still are such in their merits amidst their ruines and obscurings, and more might constantly and easily be supplied to the Churches good order, peace and honour; If Reason and not Passion, Religion and not Superstition, Judgement and not Prejudice, Calmness and not fierceness, Learning and not *Idiotism*, Gravity and not Giddiness, Wisdome and not Vulgarity, Prudence and not Precipitancy; impartiall Antiquity, and not interessed novelty may be the judge of *true Episcopacy*.

I think nothing further from a *true Bishop*, than *Idleness* set off with pomp, than *Ignorance* decked with solemnity, than *Pride* blazoned with power, than *Covetousness* guilded with *Empire*, than *Sordidness* smothered with state, than *Vanity* dressed up with great formalities. Bishops should not be like *blazing Comets* in their Diocesse, having more of distance, terror, and pernicious influence, than of light or Celestiall vertue; But rather, as *fixed Stars* of the prime magnitude, shining most usefully and remarkably in the Church, during this night of Christs *absence*, who is the only *Sun* for his light, and Spouse for his love to the Church; yet hath he appointed *some proxies* to woo for him, and *Messengers* to convey love tokens from him; among whom the holy Bishops of the Church were ever accounted as the chiefest Fathers next the Apostles, when they were indeed such as evill men most *feared*, good men most *loved*, Schismaticks most envied, and Hereticks most *hated*: *Right Episcopacy* is so great an advantage to the Churches happiness, and so unblamable in its due constitution and exercise, that it is no small blemish to any godly mans judgement, not to approve it, and nothing (as to *imprudence*) is I think more *blame-worthy*, than not to desire, esteem, love and honour it. Since such *Prelature* is as lawfull, as it is usefull; and it is as usefull, as either Reason or Religion; polity or piety can propound in any thing of that *nature*, which if not absolutely necessary, yet certainly most convenient for the Church, and commendable

Vid. Bern. ep. 28. & 152. & 42. ad Ep. Senonum. Aug. ep. 203. *in Ecclesiasticis honoribus tempora ventosa transfigere*, &c. Amb. de dig. Sacerd. *cum honoris prærogativa etiam congrui merita requirimus*, &c.

mendable in the Church (so far as it stands in a *visible Polity and society*,) being no way, either sinfull in it self, or contrary to any positive Law of God, any more than it is for Christians in civill government, to have Maiors in their Cities, Colonels in their Armies, Masters in their Colleges, Wardens in their Fraternities, Captains or Pilots in their Ships, or Fathers in their Families.

Nor is indeed the *venerable face* of true Episcopacy so deformed by some mens late *ridiculous* dresses and disguises; but that wise and learned men still see the many reverend and excellent *lineaments* of it, not only of pious and prime antiquity, but of beauty, order, symmetry, and benefit; such as flow from both humane and divine wisdome; if popular contempt and prejudices in some of the vulgar be any measure of things, or any argument against any thing in Religion, or in the Church of Christ; it will serve as well to vilifie and nullifie all Presbytery, and all *Ministry*, as all Episcopacy. Indeed neither of them can preserve their honor, use, and comliness, if they exceed their *proportions*, and either dash against, or incroach upon each other; contrary to those bounds and methods, which primitive wisdom observed between power and counsell, *Order and Authority*, *Community and Unity*. It is very probable, that a few years experience of the *want of good Bishops*, will so reconcile the minds of sober and impartiall Christians to them, that few will be against them, save only such, who think the best security for some of their estates to be the utter exploding, and perpetuall extirpation of Episcopacy; A thing which one *of the wisest of mortalls so much abhorred*, and for which he was able to give so good an account in Reason, Piety, and true Polity; that it appears to have been not pertinacy and interest, but judgement and conscience, that so long sustained that unhappy Controversie, which I have no mind to revive, but only (if possible) to reconcile, which is no hard matter where clear truths meet with moderate affections, and peaceable inclinations. For I find by the proportion of all Polity and Order; that if *Episcopall* eminency be not the main weight, and carriage of Ecclesiasticall government; yet it is as the *Axis* or *wheel* which puts the whole frame of Church society and communion into a fit order and aptitude for motion; especially in greater associations of Christians, which make the most firm and best constituted Churches.

In plebe nec veritas nec judicium; inter saepe potentium adulationem, & praeceps prostratorum odium, inanibus studiis & inconditis motibus omnia miscent, Tacit.

This being then the true figure of a learned, grave, godly and industrious Bishop, there need not more be sayd to redeem Episcopacy from prejudices; or to assert it against those triviall objections, which are not with truth and judgement, so much as with spight and partiality made against it.

Those *light touches* which are by some men produced from the antient Writers in the Church, for the countenancing of the power

of

of Presbyteries without any Bishop and President, or for the *Independency* of power in Congregations, are indeed but *as the dust* of the balance, or *drops of a full bucket*, compared to those full and weighty testimonies, which they every where give, for the use of *Episcopacy*, unless men be allowed the confidence and liberty to *bastardise* the works of the Fathers as they list, and by a new purgatorian Index to antiquate all Records after 1500. years *legitimation*, by the consent of all Churches; as one lately hath endevoured to do, (a person indeed of great reading and learning, but in this not of equall candor and impartiality) who endevouring to find some foundation, whereon to build his Presbyterie, seeks to cast away as rubbidg and trash, all the Epistolary writings of holy *Ignatius*, who if he had wrote nothing, yet the *fame* of his piety, and sufferings made him sufficiently renowned in those Primitive times and after ages, both for a Bishop and a Martyr; his seat Episcopall being at *Antioch*, and his grave at *Rome*; But his writings being never so far questioned by Antiquity, as to reject those Epistles which we urge in this point of Episcopacy for genuine: and which are oft mentioned with honour, (and in part the very words) which we now read; so that it seems a passion and boldness *too servile to the cause*, which that learned man undertook; so to endevour at once to expunge those testimonies, and remains of *Ignatius*, which indeed are very weighty, and many, for the *distinction* of Bishops, Presbyters, and Deacons, even in the first century after Christ; which our learned and industrious Country-man Dr. *Hammond* hath lately, as (μέγας ὑπερασπιστὴς) a valiant vindicator defended; not more to the honour of *Ignatius*, than of himself, whom providence hath chosen, and so enabled to be a Patron to so glorious a Martyr, and in so just a cause, as to redeem one of the first Fathers from that Presbyterian *Limbo*.

D. Bond.

Ignatius called θεοφόρος.

By *Euseb. Clem. Alex. Jerom. & Photii. bibl.* See the Lord Prim. of *Arm.* edition of *Ignatius*.

How *uncomly*, and *petulant* some other mens carriages have been, and are daily toward the antient *Fathers of the Church*, I need not tell, when 'tis too evident, how they put them oft on the *rack*, to make them speak, something in favour for either an Headlesse Presbyterie, or a confused Independency. Indeed, it is *a shame to see young men and novices*, so to make those antient, holy, and learned Writers to *scratch or blot* their own faces, with their own Pens, and to put out their Eyes *with their own stiles*; wringing, as it *were their noses*, till they *bleed a drop or two* for those new Modes and exotick formes of Church-government, which neither they, nor their forefathers even up to the Apostles times, ever saw or knew; And this tyrannie of quotations must be exercised upon the works of the Fathers, though never so much against the clear judgement and practise of those holy men, who were themselves, either eminent Bishops, as most of the Antients were, whose Works are extant, or

humble and peaceable Presbyters, who universally owned and *submitted* to the authority of their Bishops; yea, some men have the forehead to urge a few obscurer passages in a few chem against clear places, which are a hundred to one, wherein they express their own judgements, or the whole Churches practise in their times, to be without any dispute for *Episcopacy*, and Bishops with Presbyters as succeeding the Apostolicall eminencie in the ordinary power of Ordination and Church-government: Indeed, I have oft wondred, how men of *learning and piety*, had the confidence to cite *testimonies* even *out of Ignatius*, *Tertullian*, *Irenaeus*, *Origen*, *Cyprian*, *Clemens* of *Alexandria*, *Ambrose*, *Austin*, and others in favour of a *Presbytery*, without and against a Bishop or President, when all of them, as all others of the Fathers are most clear, both in their own judgements, and as to the Churches Catholick practise (yea, and so is St. *Jerom* too) for the right use of regular Episcopacy, such as all sober men plead for and approve.

5. *Regulation of Episcopacy.*

What ever the Fathers are brought in, as speaking for the Ministers rights in a joynt Presbyterie, or the peoples as for Independency, amount to no more, but either to repress the *arrogancy*, ambition, and tyranny of *some* Bishops, who in more favourable times usurped, or used their power against, or with neglect of the *Counsell* and *assistance of Presbyters* (which in all reason ought, and in Antiquity were ever joyned with the Bishop in weighty matters) or else when the insolence and scorn of some Ecclesiastick governours arose to the oppression of the *faithfull people*; To whom in Primitive times great regard *was had*, both by *Bishops* and *Presbyters*, in all publick transactions, which concerned their, and the Churches good government, that so all things might be done, with charity, good liking, and approbation of all Christians. This was not only very comly and convenient, but almost necessary in point of Christian prudence in those times, when Christians of all degrees were full of humility and Charity, kept short and low by persecution, and much depended upon the love and union between Pastor and people. Afterward indeed in times of peace and plenty, there oft appeared so much of levity, fury, and faction in the *common people*, that it was the wisdom of Governours to withdraw much of that liberty and indulgence, which formerly people enjoyed, but afterward abused to Sedition, Fury and Murthers in their tumultuary motions, and clamorous Elections, This is all that ever I observed from the *Antients*, in favour of the Presbyters power in common with Bishops, or of the faithfull people; Namely, that they would have (after the pattern of the Apostolike love, wisdome, and humility) all things of publike concernment, in the Church, to be so managed by *the chief Governour* or *Bishop*, as neither *Presbyters*, nor *People*, should think themselves

Omni actu ad me perlato placuit contrahi presbyterium. Cornel. ep. Rom. ad Cyp. Epist. 46.

In the absence, sickness, or death of the Bishop, the Presbyters some time governed the Church. So in *Cyprians* absence. *Epist.* 26. 30. 31. So *Theod. l.* 4. *c.* 22 when the Orthodox Bishop banished, the Presbyters, *Flavianus* and *Diodorus*, &c. guided the Church. So *anno* 1194. When the Turks prevailed over the

themselves neglected, wherein their suffrage, consent or approbation was fit to be had, but the one should be used as brethren, the other as sons; which temperance I greatly approve. Greek Churches. *Balsamon* re's, they had no

Bishops in many places a long time. *De Petro Apost.* ὅτε δὲ οὐκέτι μὴ κα.νὸς πάντα ποιῆται χειρότονίας, ἀλλὰ συνόδους, ἀλλὰ ἐπιστολάς. *Chrysost. hom. 3. in Act. Apost. Florentissimo illic clero tecum præsidenti.* Cypr. ep 55. ad Cornel. *Episcopus nullius causam audiat absq; præsentia Clericorum suorum: alioquin irrita erit sententia Episcopi, nisi clericorum præsentia confirmetur.* Con. Carth. 4. can. 23.

. . . It were endless and needless, to answer or excuse *personall Errors in Bishops*, or those *common inconveniences*, which are prone to attend all *Power* and *superiority* among men; For those are the fruits of *Power perverted*, of *Authority degenerating*, of *Governors ill governing themselves*, through personall errors and passions, or the corruptions and indulgencies of times; but they are not by any wise and impartiall man to be reckoned, as the genuine and proper effects, of that *order*, *government*, and *proportion*, which is in right Episcopacy (and which all reason, as well as Religion, allows to all sorts of men and Christians) no more than sickness is to be imputed, as a fault to health; or deformity to comlines: since both are incident in humane nature to the greatest strength or beauty. Yea, 'tis most certain, that there is nothing usefull, or commendable in any other way of governing the Church, in small parcells, or in greater bodies, which is not *inclusively*, *eminently*, and *consummatively* in a *well-ordered Episcopacy*; such as was not only in *primitive times*, but in our dayes; As all *Oeconomick vertues* are in a *good Father* or *Master*, and all politick excellencies are in an excellent Prince or Magistrate, which cannot be found in any other short of, and inferiour to those eminent relations; All other lower and incompleater forms are, as defective in point of advancing a common and publike good, as they come short of that main end, for with. Episcopacy, as the Crown and perfectest degree of order was by *Apostolicall and primitive wisdome*, and piety, setled in the Church, which was to avoid Schisms; to preserve the Unity of the faith, and peace of the Churches; to keep good correspondencies by *Synods* and *Councills*; which could not be done by *multitudinous meetings*, which no place could hold, nor wise men manage to any order and decency; but all was easily effected by the conventions *of the chief heads and Fathers of the Churches*, the Bishops and Presbyters in any Province, Patriarchate, yea, and in all the world, which had commerce with the Roman Empire; where the chief overseers of the Flock, and representers of the Clergy met, and so were best able to give an account of the state of *the Church*, past and present, or to advise for the future welfare of it. *Bishops personal errors, no argument but of envy and malice against the office,*

So that many wise men think it may be sayd of *Episcopall government* in its *right constitution and use*, as *Pius the second* said of Platina, *in vita Pii. 2.*

of the marriages of Clergy-men ; He ſaw ſome reaſon why Marriage ſhould be denied to them, (as, to the honour of their Order, and the redemption of them from ſecular cares, *&c.*) But he ſaw much more reaſon to allow them *that liberty*, which not only Nature, Reaſon, and Religion gives them, as well as any men, but even the honor of the Church required, to *avoyd the miſchiefs and enormities*, which followed the contrary. And beyond all diſpute, it appears after long diſpute, that if it be not neceſſary by Divine preſcript and direction to have ſuch Biſhops among the Clergy ; yet there is no neceſſity made to appear againſt them, either in Reaſon or Scripture, Nor doth either Presbytery or Independency ſhew any ſo good title to divine right as Epiſcopacy doth, which includes the good of both thoſe, and ſuperads ſome thing of Order, Unity, and Excellency beyond them both, for the good of Presbyters and people too. Yea, I have known ſome Miniſters of good repute for Learning and Piety, who were ſometime *great ſticklers* for the parity of Preſbyterie ; yet they have, ſince the miſchiefs enſuing the change have confuted and *quenched* thoſe former vain hopes, and exceſſive heats, confeſſed to me, That they ſee nothing in an Epiſcopall priority or *Preſidency* unlawfull, as againſt Scripture or Religion, only it was thought by many godly men inconvenient ; It may be ſo, but thoſe men did not foreſee the after inconveniences which grow greater by many degrees ; So that I perceived that this long, hot, and bloody diſpute, which ſeemed to hold forth the queſtion and title of Divine right for Presbytery without a Biſhop, was now referrable to the *judgement of Prudence*, rather than of Conſcience; a matter of policie rather than piety.

Anſwer to what is urged in the Covenant againſt Epiſcopacy.

Tyrannicum Epiſcoporum regimen.

. . . This calmneſs at laſt abates much of that rigor, which ſome men *ſuperſtitiouſly urge*, and impoſe, *from the Covenant*, againſt Epiſcopacy in any kind or form ; as if when *Scripture* and *Reaſon*, and *Antiquity*, and *Catholique* cuſtome, are all for a right Epiſcopacy, it were of any force to be battered and Aboliſhed by *the Covenant* ; the ſenſe of which, was ſometime declared, to be only againſt the *Tyrannicall, abuſive, and corrupt government of Biſhops*, or thoſe inconveniences which were conceived to be in the preſent Conſtitution, exerciſe, or uſe here in *England*, which one that had great influence in compoſing the Covenant, aſſured others was the meaning of the Compoſers ; and the Covenants intent, was only to remove what was decayed in that antient Fabrick, and ſo preſerve what was ſound and good in it : The only lawfull and honeſt ſenſe of this Covenant is ſufficiently kept, if the former Conſtitution of Epiſcopacy in *England* be ſo reformed, as it eaſily may be, and in reaſon ought to be in what ever it needed alteration or amendment. However that Covenant being no infallible Oracle *dictated from heaven* ; but a politique

Engine

Engine, continued and carried on by a company of poor, ſinfull, and fallible men (upon whoſe heads we have lived to ſee that arrow fall, which they thought to ſhoot, only againſt the face of Epiſcopacy) all its words and ſenſes are certainly to be brought to the rules of every mans place and calling, of a good conſcience, of right reaſon, and of Scriptures: Nor may theſe, with all Antiquity, and the Fathers, *be forced to bow their ſheafes*, and to do *homage* to that one *Sheaf* of humane *Combination*, and novell Erection, which holds forth, as nothing for *a headleſs Presbytery* or *Independency*; So, nothing of Reaſon, Scripture, or Conſcience againſt *a right and primitive Epiſcopacy*; Againſt which to make a Covenant of extirpation, muſt needs be ſo much a ſin, as it is againſt all reaſon and religion, to abjure the uſe of any thing which is lawfull, good and uſefull; And if it be not neceſſary, as of Apoſtolike and divine Inſtitution, if there be not Precept divine commanding, yet there is clear practiſe directing the Church that way of Epiſcopall government as beſt; which ſome men wel knowing, to have bin antiently approved and conſtantly followed by the *Catholike Church*; they uſed in the Covenant, *that art againſt Epiſcopacy, to ſoder Popery and Prelacy together*, thereby to bring the *greater odium on Epiſcopacy, implying that they were both intollerable and inſeparable*; whereas in truth, there is nothing more ridiculouſly falſe and abſurd, than to think the *Pope* to be the Father or Fountain of *Epiſcopacy*, or to affirm *Prelacy* to be Popery, as now the word is commonly underſtood to ſignifie Error joyned with pride, and ſuperſtition with tyranny. There were many godly Biſhops, and holy Prelates in the primitive Churches, which were equal, or preceding, in time (as at *Antioch, Jeruſalem, Alexandria, &c.*) to any *Biſhop or Pope of Rome*; Many afterwards were equall to him in authority, as to their ſeverall Provinces; Independent alſo, as to any derivation of power from the Biſhop of *Rome*; As there are now many in the Chriſtian world, and were in the Engliſh Church, both long before, and ever ſince the Reformation. Nor is the *Pope* by any wiſe men called Antichriſtian in any ſenſe, as *he is a Biſhop*, or Prelate of one Dioceſſe or Province; Nor was he ever thought to be ſo by *any judicious Proteſtant*; for then all Biſhops in all the world, as Biſhops, had ever *been Antichriſts*; and then, the *whole Church of Chriſt*, from the Apoſtles times, muſt have had *no other government, ordination, or Miniſtry, but Antichriſtian*, which is a moſt *impudent and intollerable blaſpheming of God, and the Lord Jeſus*, and his bleſſed Spirit, and of the whole Church; As if, in ſtead of the *Spirit of Truth*, it had received only the ſpirit of Error and lying; in ſtead of Chriſts being *alwayes with it*, by the Miniſteriall gifts of his Spirit, and the Apoſtles, and their Succeſſors; only *Satan had preſided in it by falſity and uſurpation*; and, as if in ſtead of all *the ends of the*

6. *Prelacy no Popery.*

Epiſcopatus unus eſt cujus ſingulis in ſolidum pars tenetur. Cyp. de un. Ecc.

Joh. 14. 16.

Mat. 28. 20.

Pſ. 2. 6.

earth, given to Christ for his possession, in the way of an *Evangelicall kingdome and Ministry*, where truth and righteousnes, charity and order, are his *Throne and Scepter*, all had been exposed to *Antichrists invasion*, that he might rule and reign in Christs stead.

It is upon other accounts than this, of *being a Bishop or Prelate* in a part of the Church, that the Pope is by many charged with the *odious character of Antichristian*, namely in reference to that ambition, pride, and usurpation, which by *fraud and force* the Bishops of *Rome* have obtained, and chalenge or exercise over all the world, and specially over *these Western Bishops* and Churches in later times; namely, since *Gregory* the greats dayes (who was an humble, devout, and holy Bishop; and had many pious martyrs, his Predecessors, as Popes or Fathers in that See of *Rome*, who abhorred the name of Universall Bishops, affirming they were Antichrist who ever arrogated that name of Universall Bishop;) Also for those gross abuses, errors, tyrannies, superstitions, and persecutions, which *many Popes* have made in the Churches of Christ, contrary to the word and example of Christ, and the Canons of *generall Councils*; From all which, we had *a Church and Ministry happily reformed*, even by the care and constancy of *many holy and learned men*, who were *Bishops and Martyrs in this Church of* England. As then we do not abhor to be men, or Christians, because *the Pope is a man*, and professeth to be a Christian; So neither may we *dislike Bishops*, because the Pope is one; nor Presbyters and Deacons, because there be *many of that title and office in the Church of* Rome.

Greg. in Epist. 32. Mauritio 600. years after Christ.

True Episcopacy may consist, without secular and civil advantages.

But in the last place, if primitive Episcopacy, and Apostolicall Bishops, now poor, and devested of all secular *power*, and *ornaments* of honour and estate, (and in this conform to their Predecessors in primitive and *persecuting times*) may not in reason of state with publick honour be restored, and established in this Church of *England*, yet it may be hoped, that the *Indulgence*, and liberty of times will give so much tolleration, That those whose judgements and consciences bind them either to be so ordeined Ministers, or to receive the comfort of divine Ministrations only from such as are in holy orders by the safe and antient way of Episcopall Ordination, may have and enjoy that liberty (without perturbing the publick peace) which both Presbyterians and Independents doe enjoy in their *new wayes*: For nothing will savour more of an imperious and impotent spirit (whose faith and charity are slaves to secular advantages and interests) than for those who have obtained liberty for their novelties, to deny the like *freedom* to other mens *Antiquity*, which hath the Ecclesiasticall practise and precedency of 1600. years; besides, the *preponderancy* of much reason, Scripture, and holy examples; All

which

which to force godly, grave, and learned men, Ministers or people, to renounce; or to comply with other wayes against their judgements; or else to deprive them of all *holy* orders, employments and ministrations in the Church, as Christians, cannot but be a most crying and self-condemning sin, in those men, who lately approved that antient and Catholick way, and after dissenting, at first desired, but a *modest tolleration.*

Since then the Pope, as *a Bishop, is not Antichristian*, as I have proved; neither can it be affirmed *with any sense or truth*, that either Episcopacy it self, or Bishops, Pastors and Governours in the Church are Antichristian; It will easily appear to sober Christians, how poor, popular, and passionate a calumny that is, which some *weak minds* please themselves to object against the Ministry of the Church of *England*, as if it were *Antichristian*, because the Ministers received their Ordination and Induction, both to the office and exercise of their Ministry, by the *hands and authority of Bishops*, with those Presbyters assistant who were present, which was the Universall practise of all Churches antiently in Ordeining Presbyters, and is at this day of most. This false and odious reproach of Antichristian Ministry, many Presbyters preposterously seek to wipe off from the face of their Ministry, as they are Presbyters, while yet with the same hand they make no scruple to besmear the faces of Bishops and Episcopacy; Not considering, that while they poorly gratifie the vulgar malice of some men against all Bishops, they still sharpen their spitefull objections against themselves as Presbyters.

7. *Bishops in* England *ordeining Presbyters, did but their duty, according to law.*

As then this solemn and holy *Ordination of Ministers by Bishops* here in *England*, by prayer, fasting, and imposition of hands, was *Antient* and *Catholick*, no way against Reason or Scripture; yea, most conform to both, in order to Gods glory, and the Churches welfare (which I have already demonstrated;) So, I am sure in so doing, Bishops did no more, than what their place, office, and duty required of them, here in *England*; according to the *Laws established*, both in Church and State; which had the consent of the whole Church and Nation, both *Presbyters and people*, as well as *Prince and Peers*: No wise man may blame that act, or exercise of government and authority in an other, which he was invested with, did enjoy, and acted in by *publick consent*, declared in the Laws, wherein each mans particular will is comprehended; nor may that be sayd to be a *private fault*, which is done in obedience to a *publick Law*; Bishops then, duly ordeyning Ministers in the Church of *England*, had the *approbation* of this Church and State, no less than of all *Antiquity*, and of all the Modern forein Churches, even those that have not Bishops, who yet ever commended and applauded that Venerable *Order*, here in *England*; As for Scripture which some pre-

Æquum est, ut quam feceris jusseriſve legem, feras. Reg. Jur.

tend againſt Biſhops, and for other wayes, I never read any place commanding any one or two, or more *Presbyters*, to ordein or govern in any Church *without a Biſhop*; Nor do I find any place forbidding a Biſhop to ordein, and rule among and with the Presbyters; According to that *appointment* of *Timothy* and *Titus*, which is of all moſt clear, for inveſting both Ordination and Church juriſdiction at that time eminently, (though perhaps not ſolely) *in one man*; and if that Conſtitution in the Churches of *Epheſus* and *Crete*, carry not a *Precept* or binding exemplarineſs with it to after-times, (which Antiquity judged, and followed *Univerſally*,) yet ſure it *redeems* true Epiſcopacy ſufficiently, and all good Biſhops (in their right and moderate government of the Church, (eſpecially in *this point of Ordeining Miniſters*) from being *any way Antichriſtian*; to which we may be ſure the bleſſed Apoſtle *Paul* would never have given any ſuch countenance or patern, as that Juriſdiction and power given to *Timothy* and *Titus* muſt needs be: Nor are indeed the reproaches of popiſh and Antichriſtian, added by vulgar ignorance, or envy to Epiſcopacy, any other than *devilliſh*, *falſe*, and *deteſtable Calumnies*, invented by wicked men, to the reproach and blaſphemy, not only of ſo many holy and *worthy Biſhops* in all ages and Churches, as well as in *England*, but alſo of that *holy Spirit* of truth, and Miniſteriall power which Chriſt gave to *the Apoſtles*, and they to *their chief ſucceſſors the Biſhops*; by whoſe learned piety and induſtry ſuch mighty works have been done in *all ages*, *and in all parts of the Church*; and in none more, I think, than in this *Church of England*, chiefly ſince the Reformation of Religion, whereto godly and learned Biſhops contributed the greateſt humane aſſiſtance, by their preaching, writing, living and dying, as became holy Martyrs.

Can. 6. Concil. Nicæni.

8. *Primitive Cuſtoms, how far alterable in the Churches Polity.*

I am vehemently for the (ἐθη ἀρχαῖα) *antient and holy cuſtoms* of the Catholick Church, ſo far as they may be fitted to the ſtate, and ſtature of any Chriſtian ſocieties; Not that I think all things of external Polity, diſcipline, and government, (by which Chriſtians ſtand tyed in *relations publique* to one another) were at firſt ſo at once preſcribed or perfected by Chriſt, or the B. Apoſtles, as might not admit after addition, variations, or completions in any Church, or Congregation Chriſtian, according to thoſe dictates of reaſon, and generall rules of Prudence, which are left to the liberty of Churches; by which ſo to preſerve particular Churches, as not to offend the generall rules of order and charity, which bind them by conformity in the main, to take care of the *Catholick Communion*. We are not (I think) tyed ſo ſtrictly to all the *preciſe paterns* of *primitive* and

Conſuetudo major non eſt veritate aut ratione. Cyp. Ep. 73. *Valeat conſuetudo ubi non prævalet Scriptura aut ratio.* Reg. Jur. *Præfracti eſt ingenii contra omnem conſuetudinem diſputare, moroſi nimis pertinaciter adhærere.*

Apoſtolicall

Apoſtolicall practiſe; which might well vary in the ſeverall ſtates, conditions, and *dimenſions of the Church*. I read no command for Presbyters to chooſe a Biſhop, or Preſident among them, and in ſo not doing, they are defective, not as to the Precepts of Scripture; but to the rules of right reaſon; and the imitation of uſefull example in primitive times; Nor do I find any Precept to one or more Presbyters to ordein others after them, who yet ought to take care both of their own being rightly Ordeined, and of after ſucceſſion, according to that patern, Analogy, and proportion of holy order and government, which was at firſt wiſely obſerved by the Apoſtles, and the after Miniſters of the Church, either as Biſhops or Presbyters. The ſame Coat would not *ſerve Chriſt*, a man grown, which did fit him, a *Child or Youth*; Only it is neither ſafe, comely, nor comfortable for any Chriſtians, *wantonly*, and without great and urging reaſons (next dore to neceſſity) to *recede from*, or to *caſt off* the *antient* and moſt imitable Catholick cuſtoms of the Church: which truly is ſeldom done upon conſcientious and reall neceſſities preſſing, but moſt what upon factious humours, and for ſecular deſigns carried on under the colour of Church alterations. For how ever the alteration may at preſent pleaſe ſome mens activity and humour, whoſe turn it ſerves, yet it cannot *but infinitely ſcandaliſe*, grieve, and oppreſs, far more, and *better Chriſtians*, who are of the old, yet good way.

1 *Cor.* 11. 16. If any man liſt to be contentious, we have no ſuch Cuſtom, nor the Churches of Chriſt.

In his rebus de quibus nihil certi ſtatuit Scriptura, mos populi dei, vel inſtituta majorum pro lege tenenda ſunt. Aug. Ep. 89. ad Cal.

Κρίνω τὸ ἐθὸς βέλτιον, ἐνομοθέτησε νομὸς. *Naz. Or.* 34.

ἐμοὶ δὲ ἐν ἴδοι. ἡ μάχης ἐρῶν τοιμαύτης μετέσχηκα. *Naz. Or.* 37.

Hence many wee ſee are at a loſs now in *England*, how to juſtifie their paſt religion, ſhaken by changes, as if they had had no true Miniſtry, nor holy Miniſtrations and Sacraments hitherto; while ſome mens zeal without knowledge cries down Biſhops, and *that whole government with the Miniſtry* for Antichriſtian; others are extremely *unſatisfied and ſolicitous* for the future ſucceſſion, Not ſeeing any ground, for any Presbyters in this Church, ſo to challenge to themſelves a ſole divine power of Ordination and Juriſdiction, without any Preſident Biſhops: which was the antient way in *England*, ever ſince we *were Chriſtians*, (as in all other Churches) And it is moſt ſure, that *neither power of Ordination*, nor *Juriſdiction* was ever conferred by Biſhops on any Presbyters here, either verbally or intentionally, as without and againſt Biſhops; Nor did the Laws or Canons ever ſo mean, or ſpeak; Nor was it (I believe) in any of the Presbyters own thoughts, that they received any ſuch power to Ordein other Presbyters without a Biſhop, when they were *Ordeined Miniſters*. And ſure, though acts of ſtate, and civil Magiſtracy may *regulate the exerciſe*, yet they cannot *confer the holy power*, and order of a Presbyter or Biſhop, on any man, which flows from a *ſpiritual head*, even Jeſus Chriſt (as I have proved) and not from any *temporall Authority*; *Ordinances of Parliament* can hardly with juſtice or honour, batter or diſmount the Canons of generall

Councils, the Catholick laws, or constant *Customes* of the Church. If it be supposed, that *the two Houses of Parliament* lately did but restore, and the *Presbyters resume* that power of Ordination, which was only due to them as such, and deteined *by Bishops usurpation from them*; It is very strange, they should never here, nor elsewhere have made claim to it, for 1600. years, in no ages past, till these last, broken, factious, tumultuary, and military times; If it were their right, only in common with, and subordinate to Bishops, they needed not then to complain, for they did, or might have enjoyed, as much joynt power, as was for their conveniency, and the Churches peace; The *eminent power* (at least for *Order sake*) was (even by their consents) lawfully placed in, *and exercised by the Bishops*; The levity and ambition of *ingrossing all to themselves* without and against Bishops hath almost lost all power both of Bishops and Presbyters too; since Presbytery alone, is but as *Pipe-staves*, full of cracks, warpings, and unevenness, which will not easily hold the strong liquor of power and government, unless they *be well hooped about*, and handsomly kept in order by venerable and fatherly Episcopacy, which carried a greater face of majesty, and had those ampler and more august proportions which ought to be in government, beyond what can be hoped for, or in reason expected from the parity, and puerility of *Presbyters* in common: many of whom have more need *to be governed*, than they are any way *fit to bear* any great weight of government on their shoulders, however they may discharge some works of the Ministry very well.

Bona consuetudo, velut vinum e veteroſum, vetuſtate valeſcit. Terr.

9. Calm meditations between Episcopacy and Presbytery.

As it hath never yet been shewen any where; so it is least to be hoped for now in *England*, that any better fruits should arise from Presbyterie (thus beheaded, cropped, and curtayled of its crown Episcopacy) which it might not stil have (as formerly it hath) brought forth; If the honour and order of the highest branch, the Episcopall eminency, had been preserved with it: Not so as to *over-drop and oppress* all other boughs and branches, which are of the same root; but so, as to *adorn* them all; and to be most eminent in Christian graces, and Ministeriall gifts, no less than in *priority of place*, superiority of power, and amplitude of honour and estate: As many *Excellent Bishops*, both antient and modern were, against whose *incomparable worth*, while some *young and petty Presbyters* do scornfully declame, and *disgracefully* insult, they appear like so many *Jackdaws* perking on the top of *Pauls* steeple, or like living Dogs snarling at, and trampling upon dead Lions. Nor do indeed such *impotent tongues*, and miserable partialities of some men tuned to the most vulgar ears and humours, against all, even *good Bishops*; and against a right or regulated Episcopacy (such as was for the main and substance here in *England*) they do not in any sort become men that pretend to any true piety, learning, gravity, or civility.

Petulantiſſima eſt inſaniæ paucorum malorum odio in bonos omnes debacchari.

I

I neither approve, nor excuse *the personall faults* of any particular Bishops, as to the exercise of their power and authority, which ought not in weighty matters to be managed without the presence, counsell, and suffrages of Presbyters, such as are fit for that assistance; The neglect of this St. *Ambrose*, and St. *Jerom*, and all sober men justly reprove, as unsafe for the Bishops, the Presbyters, and the whole Church, For in multitude of counsell is safety and honour too. *Rom.* 11.14. I am sure much good they might all have done, as *many of them did*, whom these touchy times were *not worthy of*; No wonder if the very best of them displeased some mens humours, who were impatient to be kept any longer in order; but, *like waters*, long pent up, they sweld to such *discontents*, as disdaining to pass the allowed bounds and floudgates of publick Lawes, they resolved to blow up and bear away the whole head and sluce of Government. Bishops had three Enemies to contend with, some Presbyters ambition, some Laymens covetousnes, and their own Infirmities; And it may be Bishops faults had been less in some mens eyes, if their estates and honours had not been so great.

Hieron. *Communi concilio Præsbyterorum Ecclesiæ regebantur.* *Concilio Carthag.* 4. c. 3. *Nil faciat Episcopus*, &c. πρεσβύτερος πόλεως, not other (*Concil. Ancyran.*) assisted the Bishop in government.

I write not thus to reproach any of my Fathers or Brethren the Ministers, who begin many of them no doubt to be of my mind for moderate Episcopacy, if they have not alwayes been so; finding that the *fruit of the Summer*, doth not alwayes answer the blossoms of the Spring: cruell *frosts* may nip and blast those pregnant hopes of bettering, which men are prone secretly to nourish, whereby to excuse or justifie their desires of change and novely. In which truly I never saw any thing of right reason or religion, produced for the extirpation of primitive Episcopacy. The main things that pressed upon it, were Forein power, domestick pride, the failings of some Bishops, the envious angers of some Presbyters, and the wonted inconstancy of the vulgar.

If any men, Ministers or others, are, as loth to *see and recant* their excesses and errors, as they were forward to run into them, but still resolve to keep *that partiall bias on their judgement*, which shall sway all their learning, and other excellent Ministeriall gifts against their own true interests, and this Church, with all reformed Religion, which consisted in due moderation and peace; I shall yet with my pity of their wilfulnes or weakness, alwayes *love and reverence* what I see in them of Christ, and only wish that *temper and moderation from them*, which may most contribute in common to the vindication of the Order and Function of learned, grave, and peaceable ministers. This they may at last easily see, That every *soft gratification* of vulgar ignorance, envy, and inconstancy, set forth *with the forms of zeal*, and reformation, is usually returned with *vilifyings* and *diminutions* of their betters; who did vouchsafe *to flatter*

flatter them, as if they indeed *feared them*. I wiſh a greater harmony, a ſweet moderation and *Fraternal accord* among all true and *godly Miniſters*, who dare to own, and do ſtill adorn their office and calling: I ſhould be glad to ſee the counſell and aſſiſtance of *well ſetled Presbyters*, crowned with the order and luſtre of Epiſcopall preſidency, which was antiently, as the Jewel wel ſet in a ring of Gold; or as a fair guard and handle to a good Sword, adding to its compleatneſs, comlineſs and uſefulneſs. Alas the ordinary Miniſters ſeem now *like younger brethren* (who ſometimes lived handſomly under their Fathers, or elder Brothers care and inſpection) ſo ſcattered and divided, that they are extremely weakned, and expoſed to all injuries; yea, many of them like *Prodigall ſons*, having riotouſly waſted their own and their Fathers portion, begin to conſider what husks of popular favour they may feed on. So is *Inſolency* the high way to *indigence*, and arrogancy ſoon knocks at the dore of contempt, Miniſters muſt notwonder or repine at the meaſure they meaſured to others, wen offered to themſelves.

Pro. 16. 18. Pride goes before deſtruction, and an haughty ſpirit fore a fall.

Secundas habeat pœnitentiæ tabulas qui non habuit primas impeccantiæ. Amb.

I am far from reproaching any mens defeats or *Calamities*, wherein the Juſtice of divine vengeance is ſeen retaliating; I am glad if the occaſioners *of our common ſhipwrack*, may have any fair planks, or rafters to ſave themſelves, and the honour of their Miniſtry, either by recanting the *errors* of their *judgements*, or repenting the *tranſports* of their *manners*; If they retein their Antiepiſcopall opinion with modeſty and charity, yet I am not *diſpoſed* to fly in any *godly mans* face, becauſe he is not exactly like me, or to pull out his eyes, becauſe they are not juſt of the colour of mine. I pray to be of that Chriſtian temper for moderation and charity which can allow many latitudes of Prudence in extern things of religion, where no evident ſins for their *immoralities*, nor evident errors againſt the fundamentals of Chriſtianity, nor evident confuſions of that charity and order which is neceſſary for the Churches peace, do appear. I wiſh that while Miniſters or other Chriſtians, differ in things of extern mode and order, they may all find and walk in *that holy way*, by which we may with one *ſhoulder of truth and charity*, carry on that great *work of ſaving Souls*, both our own, and thoſe that hear us; that while we diſpenſe ſaving truths to others, we may not for *want of humility and charity*, be caſt-aways our ſelves. More of thoſe *calming and moderating graces*, on all ſides, had no doubt preſerved both Biſhops and Presbyters in their due place regard and honour; ſo that they ſhould not have been put thus to *plead* for their Ordination and Miniſtry, or to play *this after game*, much to the hazard of their very Function, and ſucceſſion of Miniſteriall authority; The deſpiſing or aboliſhing of which threatens the annihilating of the very being of this reformed Church: in which the *right Miniſtry*, is

Multa tollerabimus quæ non probamus. Auſt.

as

as *the Ark in* Israel, a *visible token of* Gods presence among Christians; And though the Philistins may, *for the sins of this* Church, take it captive, and *detein* it for a while, yet I believe, the Lord will bring it back again, with shame to his *enemies*, and joy to all *true Israelites*. 1 Sam 4. 1 Sam 6.

In the mean time this trouble and terror may be a means to amend the personall faults both of Bishops and Presbyters; which formerly might viciate, but they could not totally vacate, the Religion, reverence, and conscience, which is to be had of *Christs institution*, as to the Ministry; nor yet could they make voyd the honour of Religion, nor the authority, vertue, and efficacy of holy Ministrations; Where the persons duly ordeined did administer, and the holy things themselves were according to Scripture rightly administred, which alwaies remain holy, whatever is objected against *mens persons* administring; as sickness, lameness, or deformity deprive no man of the privileges of humane nature, nor his actions of reason nor his civill interest, of the benefit of the Laws. *Ely's* scandalous sons, unworthy indeed of, but yet rightly invested into the *Priests office*, did not take *away the* necessity, and sanctity of the services and sacrifices, much less of the *Priestly function*; which depended not on the *morality* of *the persons* administring, but on the *authority of the* Lord *commanding*; and the right investiture into the office. The miscarriages of Bishops or Ministers may take *away the beauty*, but not the being of Religious duties, or of that holy power, which they duly received; no more than lapses after Baptism, do unbaptise any Christian. No Christian thinks the series of Christs genealogy broken or blemished, corrupted or interrupted, stayned or maymed, by the *names of Tamar*, *Rahab*, and *Bathsheba*, which are links in that *holy chain*; which hath its *verity* in the history, but its *sanctity* from Christ, to whom it relates, as to the holy seed: So in the succession of *Ministeriall order* and authority, we dispute not by what personall vertues it was continued; but we are sure it hath been continued successively from Christ, and tends to him, as to the compleating of his second incarnation, in his body the Catholick visible Church; In which Christ is daily begotten and formed by the means of a right Ministry, and duly ordeined Ministers. *Personall faults of Bishops or Presbyters may viciate, but not vacate divine duties.* 1 Sam. 2. 12.

10.

Whether Bishops ordeined Presbyters, as *Prelates*, in a *superiority of* divine power and peculiar order, as succeeding the Apostolicall eminency (which antiquity for the most part thought,) looking on Episcopacy in ordination, *confirmation*, and jurisdi- *Of Ordination of Ministers.* Where Bishops are Or-

thodox and may be had, Ordination cannot regularly be had without them *Ubi Episcopi desunt nec haberi possent, Orthodoxi Presbyteri in necessitate ordinare possunt.* Sarav. de grad. Mi. So Bishop Downham Con. in Apocal. Or by the Bishops authority delegated, as to the Chorepiscopi, who were but Presbyters, *Isid. Hispa. de Eccl. off.*

ction, not as the only, but as the higheſt branches of Church power lineally deſcended from the Apoſtolicall ordinary power of ruling, and governing the Church,) or whether they did thoſe acts of power and authority only as chief by Eccleſiaſticall right, in degree, and order of place *among the Presbyters*, as choſen or approved by them, and placed in a precedency of place, and *preſidency* of action and inſpection; but ſtill of the ſame intrinſecall power and order Miniſteriall, as to the firſt act or originall, I need not further gratify any mans curioſity in ſetting *down my opinion.*

Ego vero à Presbyteris ſolis adminiſtrata χειροτονίαν regularem, & ad Eccleſiaſticarū regularū amuſſim factam non dixerim; Aut in ea inſtitutum ab Eccleſia poſt Apoſtolorum tranſitum ordinem per omnia ſervare. Blondel. teſt. Hieſom. pag. 255. St. *Pauls* Epiſtle to *Tim.* and *Tit.*

This I am ſure; What ever dirt and mire, *the reſtleſs* hearts of wicked men caſt up againſt the calling of the Miniſtry in *England*, The Goſpell, and the holy Inſtitutions of it appointed by Chriſt to be diſpenſed to all the world, have never in any other way been derived to this long ſucceſſion, ſave only by the *power of ordination*; which never was in ordinary caſes believed or owned in the Church to be *valid* and effectuall, in any men, or from *any hands*, but thoſe, who *were formerly* conſecrated Biſhops, or ordeined Miniſters; Nor was this cuſtom ever eſteemed as the act of *any generall* Councill or Eccleſiaſticall Canon; but it had both example, and precept, and conſtant ſucceſſion from Chriſt to the Apoſtles; and from them to others, with a command of continuation; which was neceſſary for the Church, and ever moſt conſciencioufly obſerved in the Church; which never flouriſhed better, than when the modeſty, humility, and wiſdom of *Presbyters*, joyning with and ſubmitting to their Biſhop (as fellows to the Maſter of a College) carried on that order, peace, and comly proportion in the Church (before all the world) that they were, in the firſt century, compared by *Ignatius* for their harmony to the ſtrings well ſet, and *tuned on the Harp*; yea in an higher ſtrain, he compares them to the *bleſſed accord between* the Father and the Son; Chriſt as man mediator and God; where in the ſameneſs of the divine nature, yet *there is the* order and priority of relation.

Ignat. Ep. ad Epheſ. τὸν δὲ ἐπίσκοπον ... πρεσβυτέριον ἀξίων τῷ θεῷ ἅτινα συνήρμοσται τῷ ἐπισκόπῳ ὡς χορδαῖς κιθάρᾳ. Epiſt. ad Smyrn. πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε ὡς ὁ Χριστὸς τῷ πατρὶ καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις.

Theſe were the antient pipes and conduicts of Miniſteriall Eccleſiaſticall power, which were firſt layd in the head and *fountain* Chriſt Jeſus; after *branched* to all places by a continuall order and derivation of Miniſteriall authority; Where the pipe is once broken, there the *ſtream of living waters* muſt needs fail: If any foulneſs flows, or obſtructions have befaln theſe pipes of due ordination (as all that paſſeth through earthen veſſels is prone to do, in time,) which Chriſt and his Apoſtles have layd to ſerve his Church with the living waters of grace and truth, and which have flowed theſe

sixteen hundred years to the refreshing of infinite souls; yet we must not *cut them off*, nor quite stop them, or turn the waters another way; (as choosing, rather *Independent wells*, and broken Buckets,) but we ought to cleanse those pipes, and repayr those *conducts*, which only can hold, and convey that holy water (as the *vessels of the* Temple) restoring them to their Primitive use and integrity: Which, by Gods help is easily done, where pride, passion, policy, and worldly interests are really separated from those of Christ, his Church, and mens souls. Nothing were more happy, than to see this *sincerely done*; so that Christians would rather deny themselves, in profit and worldly advantages, than any way benefit or gain, by *Church Reformations*; than which, nothing is more sordid and more to be abhorred: contrary to the holy liberality of all good Christians in all times. If *Ananias* and *Saphira* were smitten for dissembling, how much more accursed are they who act all with a sacrilegious Spirit and hand, stripping and robbing the Church, instead of Reforming? I shall ever pray for just and liberall Reformations, while I live; mean time I rest satisfied in my conscience, That the ordination of Ministers, as it was in *England*, by a Bishop and Presbyters, as it hath the greatest regularity, so it hath the *greatest validity*, and admits the least dispute, as to the *right order* and succession of Ministeriall power.

As for the *Presbytery* and Presbyters, I think their *Ministry* very valid, and their authority very venerable, to all *true Christians*, especially in conjunction with their Bishop: Like *Torteſſes* they were safest, while they keep under *that shell*; which some Presbyters having scornfully cast off as a burthen, striped themselves of *their shield* and *defence*, so that they are become very naked, feeble, and contemned creatures, whom the foot of pride and rusticity is prone to crush and trample upon on every side: That they have now no refuge or protection left, *but God*, and a *good conscience*; which are enough, if they do indeed enjoy them, though *with* poverty, and contempt from men.

Θεοπρεπὲς πρεσβυτέριον. Ign. ad Ep. ἀξιόθεον πρεσβυτέριον. Id. ad Smyr. ὑποκάτω τοῦ ἐπισκόπου, καὶ τοῦ πρεσβυτερίου, ἀπερισπάστῳ διανοίᾳ, Ign. ad Ep.

Thus I have, as well as I had leasure, vindicated the Ordination of Ministers, and that power which they have to administer holy things, in Christs name to this Church, to be *no way blameable*, but right and commendable, as derived by, and with the *hands of Bishops* and Presbyters; which is the *holy and Catholick way*, wherein only it is *ordinarily* to be obteined: if any men list to be contentious for other ways, my answer with St. *Paul* is again and again, neither we nor the Churches of Christ ever had *any other* custom, and with St. *Austin*, so Catholick a custom, so agreeable to reason and Scripture, could have no beginning but Christ and his holy Apostles.

1 Cor. 11. 16. *Aust. cont. Don. l.* 4.

11. *Of the peoples power in Ordination among of Ministers*

There is yet one *Calumny* more against the *Ordination of our Ministers* in the Church of *England*; which pretends the *neglect*

among us of what is by ſome thought moſt eſſentiall in making a *Miniſter*; that is, of the peoples right both in chooſing and ordeining men to that office; the want of which, they ſay, makes our Miniſtry invalid.

Anſw. For this pretended right of the people *no argument* is alleged, ſo ſtrong, as that *of liberty*, which ſome have taken in theſe times, to ſeparate themſelves from *the ordinary Miniſtry* of this Church, and by a mutuall call of one an other to jugg themſelves, *like Partridges*, into ſmall *coveys*; which they call *bodies* or *Churches*, even before they have any Miniſter; which they reſolve not to have, but of their *own* chooſing, and ordeining; that they may be ſure, (being a *creature* of their own) to have him after their own humour: flattering themſelves, that they have a *plenary Church* power to all Offices and ends whatſoever. Although I have formerly given ſome generall account of the folly of this *imagination* in the vulgar; yet becauſe it is a *Gangrene*, not eaſily cured, without oft lancing and opening, and hath far prevailed upon ſome *peoples minds*, who feed this opinion, with the venemous and vulgar *humours* of pride, ſelf-loving, ſelf-ſeeking, ſelf-pleaſing, ſelf-flattering, and ſelf-admiring; It is not a miſs to give another ſtroak at *this high imagination*, which exalts it ſelf againſt Chriſt, and the holy *order of his* Church; that the obſtinacy of its arrogance and folly being pulld down, it may *be levelled* to that obedience, which becomes all Chriſtian people.

People have no power Miniſterial.

Firſt, then, I muſt profeſs, that I never ſaw or heard any thing by any man, with any *ſhew of* Scripture, or reaſon, urged to proove this power of conferring the *holy order* and *authority of a Miniſter of Chriſt*, to be in the people, Either *eminently*, as an executioners power is in the ſupreme Judge; or *virtually*, as life is in the Suns beams; or *formally* and cauſally, as heat is in the fire; or *ordinatively*, preceptively, and derivatively, as the ſupreme Magiſtrates power is to ſome ends, and actions, in the meaneſt *Conſtable*, or *publike Officer*; So that it can be in them no other way, than, as *power may be* in *rebels hands*; or as *Korah* and his complices, if they had not been by God repreſſed, would have had liberty and authory, *from their own uſurpation*, to make *Prieſts and Rulers* in ſtead of *Moſes* and *Aaron*, whom the Lord had appointed.

Numb. 16. The Preface to *Korahs* rebellion, and confuſion, is the peoples fanctity, v. 3.

Not by Scripture.

For Scripture, Firſt it is evident in that (ὑποτύπωσις) *divine patern* of polity and extern order of Religion in the Church of the Jews, we find that the wiſdom of God leaves nothing of *holy concernments*, for *Prieſts* or Miniſtry, no nor the leaſt ſacrifice, offering, or ceremony, *to the peoples*, either ordering, or chooſing; Nor is it likely, or any where appears, that the unchangeable wiſdom of God in Chriſt, altering only *the manner* externall, and not the order, beauty, hoſi-

holyneſs, or the main end of the ſervice and Miniſtry Chriſtian (which his glory and his Churches good,) ſhould ſo much vary from the former exactneſs and wariness, as *to venture* the order, beauty, and honour of Religion upon the rock of *vulgar rudeneſs*, ignorance, raſhneſs, headyneſs, ſtiff-neckednes; which formerly he ſo *much avoyded*, and which, not only the *tenderneſs of Chriſtian Religion*, (which having many enemies, admits leaſt blemiſhes, and ſtudies moſt, what things *are comely*, as well as holy) but even *common reaſon*, and experience teacheth, all wiſe men to avoyd, as much as poſſible; Namely thoſe inconveniences and miſchiefs attending the weak heads and ſtrong hands of the vulgar, as in all things, ſo chiefly in thoſe which concern Religion. Who, that is wiſe, can be ignorant, that *the common* people, even *among believers and profeſſors*, are ſeldom or never qualified with thoſe gifts of knowledge, wiſdom, temper and diſcretion, which are neceſſary for all publike, and moſt, for *religious adminiſtrations*; where, not only the *credit*, but the *conſcience* of the Church is engaged, and ought to be very much conſidered, in order to the honour of Chriſt, and of his Church? It were a very blaſphemous reproach, I think, to the wiſdom of Chriſt, for any to imagine, that he had delegated the higheſt power of his Church to men *incompetent*, and *generally incapable*, without daily miracles.

Phil. 4. 8. τὰ δίκαια ἐπιεικῆ καὶ ὅσια ἐστὶ καὶ ἀληθῆ, ἀλλ' ἃ ἂν ἐν ἐκείνοις ἀκούσῃς. Cl. Al. ſtro. 5. *A multitudine abhorret maximè vera Philoſophia.* Lact. Inſt. l. 3. c. 25. è Ciceron. Vulgar heads, like many circles have ſo many circumferences that its impoſſible, to draw them to meet in one center. *Charron.* *Ubi major & hominum turbæ, major plerumq; eſt divinitatis injuria.* Salv.

Beſides this, if they were ſuppoſable to have thoſe gifts, which were fit to try and judge rightly of a Miniſters ſufficiency; yet they cannot have power to authoriſe or ordein a Miniſter of Jeſus Chriſt; no more *than every* judicious man hath power to ſend an Embaſſador in his *Princes* name; or to make ſuch arbitrators and Judges, as he thinks fit *in other* mens buſineſs: This is a power only to be uſed and enjoyed by thoſe, to *whom it is given*, from him, who is *ſupreme*, as in the Church *Jeſus Chriſt* is: in whom the grand *power* of Ordination, which confers on man authority to diſpenſe holy myſteries in Chriſts name is originally ſeated, and from him derived and granted as a *grand Charter* or Commiſſion to his Apoſtles, firſt; and by them afterward exemplified and delivered to others, who being found fit for it, were aſſumed into, and inveſted with, the ſame delegated authority, as from Chriſt, and never given to the community of the people, at any time, or derivable from him in any degree of power Miniſteriall, be their gifts and graces never ſo good; Since this is a fruit of Chriſts wiſdom, munificence, and power toward his Church: an appointment full of holy order, and divine polity; *depending on* no private mens gifts or graces, but upon the good *will*, pleaſure, and power of *Jeſus* Chriſt himſelf, as he ſtands in the relations of *King*, *Prieſt*, and *Prophet* to his Church.

Now to whom Christ committed this great and sacred power, of ordeining a constant *succession of Ministers* in his name, and in what manner it was by them derived to others, I have already cleared (I hope) and other late writers have done it too by Scripture, reason, and Ecclesiasticall *Catholick* Custom; In all which, it is evident, That the so much urged χειροτονία and χειροτονεῖν (which properly indeed signifies peoples *suffragating by stretching* forth of *hands* in publike and popular elections) is not to be urged by a *Criticall severity*, from the *Ethnick* sense of the word, to the *Churches* injury and confusion; Since the same word in sacred and Ecclesiasticall writings, as well as in others, is oft used in a sense which signifies nothing else but an *appointment* or *designation* made by any one or more to some speciall work and service, to which *God*, or *Christ Jesus*, or the Apostles, joyntly, or severally, or their *successors* the Bishops and Pastors of the Church in their severall precincts, are said, *to ordein*, or appoint, apart from any such *suffrage*, or autoritative influence of *the people*; Further than their sometimes *nominating* and *recommending* fit men to be *ordeined*, as *Acts 6. 5.* or else their comprobation and acceptance of those, who were by the Apostles, Elders, and Rulers of the Church ordeined, as Ministers over them; and this in Christs name; by a *divine authority*; which is for the peoples good, but not from them, as *a fountain*; nor *by them*, as any fit Pipes or Conduict, through which this *holy stream* of the Ministry, or the *pure waters* of the *Sanctuary* are to flow: So that I cannot look upon this late arrogant claim of the power of ordeining Ministers, as primarily belonging to the common people, or to other *Laymen*, as other than a fashion or opinion only *befitting*, and extremely resembling, those giddy, proud, and *preposterous fancies*, to which vulgar minds are subject (as *Tertullian* tels us) when once the reigns of Church *Discipline* are let loose; or some head-strong Schismaticks, get the bridle between their teeth: yea and it daily confutes it self; while the Authors and followers of it, are *continually* dividing and self confounding: So inconsistent is *error*, not only with *Truth* but with it self; easily mouldring with its own weight and weakness. And no wonder if the Lord prosper *not projects arising* from popular pride and presumption, and tending to the shame and confusion of true Religion: which no right reason, or order; no Scripture precept or patern; no Ecclesiasticall custom, or learned, and godly mans judgement, did ever allow, or can with any reason: as carrying with it all manner of *rusticall*, *unreasonable*, and *irreligious absurdities*; which are never wanting, where *vulgar passions* dwell, as infallibly they do, in the *meaner* sorts of men, pretend they to what *sanctity* they will; It will soon appear in how many and great defects they come short of that wisdom, gravity,

Pag. 143. &c. in the answer to the first Objection. See Dr. *Hammond* and Dr. *Tailor* of Ordination.

Correxerunt manus, plebiscita natum est. Tull.

Acts 14. 22.

Ordinationes earum quam temerariæ, tam inconstantes; Hodie Episcopus cras alius, hodie Presbyter qui cras laicus: Nam & laicis Sacerdotalia munera injungunt. Tertul. ad Hæret. c. 42.

Ad hæc opera blandi & submissi sunt. Cetrum nec suis præsidibus reverentiam exhibere noverunt. Id.

Ubi integra non est veritas, mendax & talis est disciplina. Tertul.

vity, unpassionateness and impartiality, which *is necessary* to manage and order publike holy actions; and to confer a solemn Religious power to any in Christs name, to do Christs work, and in some sense to be in Christs stead. 2 Cor. 5. 20.

Wise, humble, and truly *gracious Christians*, are of all men most remote from such bold and unsuitable *undertakings*; whereto having no call, from God, or the Church, they can never expect blessing on their adventures and rash endeavours: It satisfies them, that they have, as much influence in the ordeining and choosing of Ministers, as they are capable of, and is best for them and the Church: Yet, if it will please these Christians to fancy that they have some degree of power even in making their Ministers here in this Church, they may consider, that *neither Bishops* nor *Presbyters* in *England* made *any Ministers without the peoples* generall consent, expressed by those Laws and civill sanctions, which confirmed here, that divine order and constitution, which they saw *Christ had setled*, and the Church alwaies followed in ordeining lawfull Ministers, by that wisdom and authority which from the Apostles was derived in a constant succession of Bishops and Presbyters; who were for gifts of knowledge and judgement best able; and for lawfull power only able, by examination, benediction, and imposition of hands to consecrate any man a Minister, and confer the power of Holy Orders on him; who yet did, and doe this, as Delegates for the Church, but from Christ.

Best Christians are most modest.

Ministers in England *ordeined with the peoples consent.*

If the power of choosing and ordeining Ministers were wholy left in Lay-mens hands, what a sorry choice (for the most part) would they make of the Man or Minister? how weakly would they examine his sufficiencies? how wildly would they *Institute* and *Ordein* him? what sad and slovenly hands would they impose on him? how soon would they *reject* and *disdain* those *Blocks* they had so hewen to be their *Mercuries*? and the *Idols* they had set up for their *Seers* and *Shepheards*, which many times can neither *see*, nor *hear*, nor rightly *understand* the *Mysteries* of *Religion*, nor the *Duties* of the *Ministeriall Function*? who sees not that *common people* are rather taken with a *familiar Rusticity* in a Minister, than with the best *learned abilities*; prefering, oft-times, a *confident Mechanick* to be their Teacher, before the *compleatest Divine* in a Country? They judge not what is *worthiest*, but what is *fittest* to their humours: rejoycing more in the *knack*, which they fancy, of Church *Power* and *Liberty*, (though it be to their prejudice) than in *what may really* advance their souls good, with *just Authority*; receiving more willingly one that comes in his own name, as gifted; or in their name, as chosen and ordeined by them, than if he comes in Christ name, and by that *right Ordination*, which hath alwaies been in the Church of Christ.

Vulgus vulgaria omnia impensius amat & amplectitur; Eminentia & exortia potius admiratur quã amat; non raro odio & invidiæ & calumniæ tanquam ostracismo prosequitur.

Certainly, *common people* may as well be their *own Preachers*, and

and Baptisers in course one after another; as *ordein* of themselves any one to be their Preacher; what hinders they may not all exercise that power, as Ministers, which they presume to give to another? which they cannot do, if they have not that power in themselves: and if they have all this power of the Keys as Stewards and Ministers of holy things, then 'tis not true that Christ hath given (*τινὰς* only *some*, but *πάντας all*) to be *Apostles*, *Pastors* and *Teachers*; So that every part *in the* body may challenge to be *an eye*, and to have visuall power: which peice of *prophane confusion*, was never acted, or allowed in the Church, by any, that were worthy to be listed among *sober* Christians, or well-ordered Churches: who owned in all ages *their calling to be Christians*, and their gathering to the body of the Catholick Church (as parts and members) not to their own good nature, or preventive forwardness, making to themselves a Minister for Christ; but to those *true Ministers* pre-ordeined by the Church, and sent by Christ *to them*, while they sought *not after him*. These were in time, and order of nature, before the people, as spirituall Parents: by whose Ministry they were taught, Baptised, and made Christians; formed, guided, and governed in the things of God: so that the power of a Minister must needs flow from an *higher fountain*, Jesus Christ, and be conveyed by an *other Conduict* to the people, than *by the people*, Who can originally no more confer the power *of Ordination* to *Ministers*, than Children can give a *parentall* power, and authority to their Parents; or the vessels formed, can give a *formative* power and skill to the Potter.

Ephes 4.11. 1 Cor. 12, 28.

12. *Peoples relation to their Ministers.*

The peoples *calling to themselves*, and electing a Minister, that is rightly ordeined; or accepting such an one, who is according to Laws both Civill and Ecclesiasticall sent among them, to *be their Minister*; is but a matter of *humane prudence* and *civill compact*, as to that particular place and people. An owning and acknowledging of that power, which he hath from Christ, by the hands of Church Rulers, to officiate, as a Minister of Christ for their good: It is not an induing with power, but meerly an *appropriating* of the exercise of his power *Ministeriall* to such a place, and such *a people*, for order and distinction sake; to avoyd *rambling*, and *confusion* in the Church; It is not any *conferring* of the Office, *function or habitude* of a Minister to any person, who is a Minister ordeined for the service of the *Catholick* Church, over all the world, wherever the *Gospell* may be Preached, the *Sacraments* administred, and other *holy offices* performed in a right and orderly way: Which *vast* power and authority, extending to all Nations, and every *creature under Heaven*, capable of the Gospell, far exceeds any proportion of power, that can be imaginable, in any *handfull of private Christians* in one place, and can only be from the Catholick

Mat. 16. 15.

Catholick power of Christ, and that grand *Commission*, first given from Christ (to whom the *ends of the Earth belong*) to the *Order Ministeriall*, and by those of that Order *preserved* to this day, and never claimed in common, but by the irregularity, ignorance, or impudence of some few men, of *these last and perilous times*.

For how ever the *faithfull people*, in some places *during the times of primitive persecution* (which kept all sides more humble and holy) did oft-times express by their presence, their love and respect to their *Bishops and Presbyters*, by a *chearfull concurrence* with them in matters tending to the publique order and peace, and good government of the Church, so far as their discretion and modesty thought decent, and acceptable to their Governours and Pastors (In the Election of whom, they had something of approbative suffrages, *consent*, or *nomination*) yet did they never presume to challenge any *Power of Ordination*, to be in, or of themselves, but requested and obteined it, for those (whom they thus chose or approved) from the hands of such rulers in the Church, in whom the power Ministeriall was deposited, and *alwayes conserved*. It was enough for the *faithfull flock* to be *quietly present* at Ordination, to joyn in *prayer and fasting* with the Ordeiners, to attest the merit of those whom the Bishop with the Presbyters declared to be *Candidates*, or *Probationers*, and *Expectants* of the holy power of Ministry; which to confer, the common people have as much to do, as *Saul* or *Uzziah had to offer Sacrifice or Incense*.

Chrysost. was accused for privately Ordeining. Ὅτι πολλὰς ἀμαρτίας ἐποίησε καὶ ἐπιθέσεις ἐκείροτόνησεν. Phot. Bib. de Jo. Chrysost. *Universus sexus & clerus à Sylvestro episo. ut Priscum & Theodorum ordinaret Diaconos proposuerunt.* Con. Rom. 2. c. 10. An 324.

Cornelius factus Episc. de Dei & Christi judicio, de cleri testimonio, & de plebis qui adsunt testimonio. Cypr. ep. 52. *Sub populi assistentis conscientia fiebant ordinationes.* Cypr. l. 1. ep. 4. Ἀλλὰ μὲν ἐκείνου καὶ τῆς παρόντος γνώμης πολλὰ τὰ, in Can. Apost. de epis.

What may be don in *cases extraordinary*, and of absolute necessity, or destitution, where Christians already baptised, and believing, cannot have a Minister *in a regular way*, I leave to *Gods direction*, and his *speciall dispensation*, who in *Cases extraordinary*, may extraordinarily manifest his pleasure. I am sure in the *hottest Persecution*, which *worried* and scattered the flock of Christ, when it was most innocent; the sheep neither chose, nor followed any other Shepheards, than those, which St. *Austin* calls most necessary for the Church, without which it cannot subsist, of whose *Ordination* and due authority they had assurance by constant Succession and according to the true *pattern in the Mount*; but they chose rather to supply the *necessitated absences of their true Ministers, Bishops, and Presbyters*, by prayer, fasting, meditation, reading, Christian conference, and mutuall exhortation, than to set up among themselves any Minister, by their own power, of popular *Ordination*; Yea (as the Jews would have done in the defect of holy and *Consecrated fire*)

In ordinandis Clericis fratres charissimi solemus vos ante consulere, & mores ac merita singulorum communi consilio ponderare. Cyp lib. 2. ep. 5. ἡ χειροτονία λαθεῖν οὐ γινόσθω· ἡ ἐπιτυχίας τὸ ὅλον ἐχέτω, ὡς ἔπος πάντων εἰδέναι τὴν χειροτονίαν γινέσθω Theop. Alex. Austin. ep. 180

ad Honoratum, Denies that Ministers may leave the flock destitute of *debitum & maximè necessarium Ministerium*, that Minister which is most due and necessary for their souls in

Christians rather contented themselves with the *Vote and desire, or purpose of Sacraments*, without the actuall perception of them, (or any other fruits proper to the Ministeriall function and power,) rather than *offer with strange and unholy fire*; where they could not have those Ministers, whose lips *had been touched with a coal from Gods altar*, that is ordeined by *a right Consecration*; which holy fire hath never yet been quite put out in the *Church of Christ*; nor *ever will be*, however some mens *petulancy* and presumption seeks to spit, or *piss* it out, by their irreligious, ingratefull, and contemptuous carriages against the office and due Succession of the Ministry.

times of danger and persecution, unless the office be supplied by some fit Ministers, while others by consent, or lot, fly to preserve a flock of Bishops and Ministers.

Mat. 28. 19. Go therefore and teach all Nations, *&c.*
Joh. 20. 21. As my Father sent me, even so send I you.
Is. 65. 1.
Sub assistentis plebis conscientia. Cyp.

Humble and wise Christians willingly look back to the *Rock whence they were hewen*; and *the pit* whence they were digged: There they discern, That it was not the people, who made to themselves Ministers, but Ministers *sent* by Christ and the Apostles, every where made people Christians; They that sate in *darkness* had light brought to them, and were *found of God* by his messengers, as Shepheards sent to the lost sheep, *who sought not after God*; That the *holy succession of Ministeriall and Church power*, is indeed for the peoples good, and ought in some cases be carried with the peoples approbation, but it is not at all from the peoples pleasure, will, or vertue. That Jesus Christ, the Apostles, and all after Churches ever carried this Ministeriall and Church power in another way, distinct and apart from the people, yet most convenient for them, and most agreeable both to right reason, and to the order and honour of true *Christian religion*; which requires, that holy things be done *with all beautys of holiness*, by able and wise, and worthy men; to choose and appoint, or ordein whom, supposes as able at least, if not abler than they are, to *judge of them*; yet meer abilities as I have shewed will not serve neither, to give to others any commission as Ministers of holy things, unless the givers have first a grand *Commission*, or power of so doing, committed by others to them, which carries the strength of an originall divine Authority ascending to christ.

Which power, especially as to *Ordeining of fit Ministers*, being thus severed *from the people* for 1600. years, without any complaint made by the faithfull, or claim of right by reason or religion; there is no cause Christians should now listen to that fury, folly and faction, which would lay all in common: since nothing is brought by these Commoners to repeal the first divine enclosure of it, by the Institution of Christ, or to take away the prejudice of so many *Centuries* peaceable possession, as a peculiar to the Church Officers; those of the *Ministeriall Function*; In which there hath never been any cessation

cessation or interruption, as to legitimate succession, and constant Ordination.

. . . Not that we deny (for any thing shall be granted to faithfull Christians, which is for their good) but that Christians of a *particular* parish or Congregation, may (if they have not otherwayes tyed themselves, and restrained things by Laws, with are the publiques, and so the *Peoples consent*; (as here for the most part in *England* it was) they may orderly choose, and desire such a man to be made a Minister or Bishop, and to be *over them in the Lord*, (as the people of *Millan* did St. *Ambrose*, yet a Lay-man and Magistrate;) Yet this is only so far, as first to *recommend him* to those, who have power to ordein him a Minister of the Catholick Church of Christ; next, to acknowledge that power and office Ministeriall to be rightly in him, as conferred to *him by just hands*. They may choose him, thus Ordeined, to exercise his Ministry and Office by particular care, mutuall relation, and joynt consent among them; But still this is as far from any such χειροτονία, as some interpret it, as amounts to peoples giving *Ministeriall* power or Orders, as it is from Souldiers giving a Commission, when they only present by way of Commendation and Petition a worthy person to the Generall, or Commission officers to be made their Captain, which neither his worth, nor their willingness makes him to be without expres Commission from the Generall under his hand and Seal. Nor is this any thing to the diminution of peoples rationall or religious liberties as Christians or men (which regulations and restraints they may not grudge to suffer, if Christ will have it so; as in this his will and command is most clear) but it is a fruit of *Christs wisdome*, and care for the faithfull peoples good, to avoyd infinite *inconveniences* and confusions, which constantly and unavoidably attend all things, that are transacted or touched almost by the common peoples *hands and heads*; who, though they mean and begin well, (as the Sea by modest lickings and slidings over the banks, which afterward its fury overbears with horrible inundations) yet are they never to be trusted with any thing, which a wise and good man would have well done.

People least able or fit to make or Ordein a Minister

As then we see no Church power, especially as to Ordination and Ministry, is naturally in Christian people, who must be considered after their Ministers in time, and that order of nature which is between Effects and Causes, Children and Fathers, being first made Christians by Ministers whom they never Ordeined, nor so much as dreamt of or desired: So, nor can it in any reason be thought, by Christ afterward committed to them; least of all may they arrogate it to themselves, or involve it in any inferiour kind of civill and social power, which they may in some cases have; Since this power of sending

In causis fidei vel Ecclesiastici muneris cum judicare debere qui nec muntre impar est, nec jure dissimilis, constantur asserto. Dictum Imperat. Valentini

& patris, quod Ambroſ. vehementer laudat. 1.5. Ep.32.

ſending and Ordeining Miniſters to teach and rule the Church, is as far divided from that of peoples *chooſing*, *approving*, *recommending*, or *accepting* one rightly ordeined, as the *waters above the firmament*, are from thoſe beneath, in the Sea or Earth; what faithfull people may prudently do in private Church-matters, *within their ſphere*, is rather a power *ſubjective*, obediential, and conformative (as that of the matter to the form) than *Mandatory*, *Operating*, and *Authoritative*; what they do diſcreetly, as to adviſe, chuſe or agree with any Miniſter, is rather a common act of reaſon and polity as men, than proper to them as Chriſtians in piety, and is ſo far commendable as they adviſe, chuſe or agree in things of externall uſe, for their own good, yet no way troubling the Churches common welfare, order, and peace, nor *arrogating that ſpirituall and internall power Miniſteriall*, either to make, or act as Miniſters: which is from an higher principle, than Nature, Reaſon, or the will of man: People having no more power to Ordein, ſend, and Conſecrate *true Miniſters*, or Inveſt them in that Authority, than they had to *Anoint*, or *appoint the Meſſias*; and they may as well ſet up *a new Chriſt, and new Goſpell*, as a new *Miniſtry*, and new *Ordination*; which Chriſt only hath once done, for all places and times, to the end of the world (at leaſt as to ordinary caſes, when right ſucceſſion of power Miniſterial may be had) and this without troubling, or intereſſing the common people in the buſineſs, to whom Miniſters diſpenſe not the peoples own, but the *grace of Chriſt*; of which among other gifts and graces as means, this is one; To give Apoſtles, *&c. Paſtors* and *Teachers* to the Church; How can people primarily give power, to celebrate Myſteries, to Conſecrate Elements, to confer Graces; which are ſo much above their thoughts, deſires and merits? And who have no other way to order, regulate, and manage any of their Elections, undertakings, and affairs civill and ſecular, in what ever they pretend to have power, (which I think beſt, when it is leaſt) but only that, of the *major part*, of *numbred voyces*, or by *the Pole*; If this doth not ſuffice to decide their affairs, then the more hands and *ſtronger party* (which is oft the worſt) carries it, againſt the *other fewer and weaker*, which may be, and moſt-what are the *beſt and wiſeſt*; Neither of which wayes of deciſions (which are oft worſe than that of *blind Lots and Chance*, (which many wiſe men rather chooſe, than *otherwaies* to determine matters by the uncertain and dangerous way of popular ſuffrages) can ſeem ſo *Infallible and divine*, as to induce a wiſe man to *acquieſce* in them, as Gods appointment; when very oft they come far ſhort of thoſe *rationall and morall proportions*, which a good man would require in judging of, and preferring alwayes, *the beſt and moſt deſerving men*: ſober men would never have matters of *Conſequence* left to the moſt voyces of the vulgar, or

Joh.20.21. As my Father ſent me, ſo ſend I you.

1 *Pet.* 4.10. As good ſtewards of the manifold grace of God. *Eph.* 4.11. Chriſt gave ſome Apoſtles and Paſtors, and Teachers. People may as well make Apoſtles as ordinary Paſtors or Miniſters, which are all from Chriſt.

or to their *Counter-scufflings* and *brutish contentions*, which oft shew that there is little of God in their heards and crowds, and clamors, more than may be in *storms and tempests*. As among the Cyclops where, ἀθέμιτες ἔδουσι ἕκαστος.

How unlikely is it, that *Jesus Christ* should intrust these Plebs or people every where with power to chuse and ordein Ministers of his Church, in order to save souls? when the community have no other way in this Sacred concernment of mens souls, but such as they use in their most *trivial transactings* of humane affairs; As if it were all one power, which enables them to make a *Minister of Christs Church*, with that which makes a *Maior*, a *Bayliff*, or a *Constable*, in a Corporation. In those few experiments which the wisdome of this Church, or the lenity of some Patrons hath thought fit to give men of *Popular Elections* of their Minister, I have known, where a Parish rejecting a very able man offered them, have with great earnestness desired, and with as much greedines as the Whale did swallow *Jonah*, received a Minister of far less worth, who was of their own choise, yet within two or three years they have cast him out on dry land, and with *scorn* reproached and rejected him, who was so lately their delight and darling.

The greatest enemy of the Gospell of Christ, and of the reformed Religion would wish no *greater advantages* against true Religion, than to have the *Ordination*, choyce and appointment of Ministers left to *the Common people* in every place, which will soon be filled with as much ignorance, fury, faction, error and confusion, as either *Devills* or *Antichrists* would desire, whereby to make *Bethel Bethaven*, and to set up *Babylon* in the midst of *Jerusalem*; Yea, the peoples very *bare Election* of one rightly Ordeined to be their Minister, oft occasioneth very great *thoughts* of heart, and uncomfortable divisions, between both the people in their parties, and the Minister so chosen by some, but not by others; To prevent which inconveniences, and somtime mischiefs, the wisdome both of Church and State, had by consent of all estates, People, Peers, and Prince, setled that in a far quieter and safer way of *Presentations*, to the content of Patrons, Ministers, and all sober Christians.

I may then conclude, that as Bishops and Presbyters joyntly ordeining others to that holy Office, whereto themselves were *formerly Consecrated*, did as much, and no more than *was their duty* to Christ and the Church; So neither the *Pope of old*, had beyond his Dioceis, nor *the People* now, have any thing to do with this *Ordinative power* which duly is in the Ministeriall order of the Church, by which an holy succession of *able*, *true*, *and faithfull Ministers*, Bishops and Presbyters, hath been continued in all Churches, and as yet is *in this Church*; What ever the Papall pride and usurpation as any *way eminently Antichristian*, in former or later times; or *Schis-*

matick and unruly people now, as the *many Antichrists*, in the Diametral distances of their errors, (being the two poles of *Church pride*, but not the axis of *Church power*,) have or do pretend, as if all Church power were in them, or from them; it was and is all nothing else but vain shadows, and meer mistakes arising from the ignorance, darkness, connivence, *licentiousness* and *superstition* of times, and is no more *prejudiciall* to the true power of Ordeining Ministers, (which is from Christ only committed to *the order and fraternity of Pastors and Governours in every Church*, as hath been proved) than if some one or more, *cunning fellows*, should perswade *credulous and silly people*, whom they find or lead into the dark, or else blind them; that they were indeed *stark blind*, and had no power of themselves to see, or open their eyes, but must wholly be led by their guidance, without having any sight, or benefit of the Sun: These poor seduced men, have no more to do in point of relieving themselves, and confuting so *groß Impostors*, but only to open their eyes freely, and to use the light of that Sun, which they easily and clearly see shining over all the world; which is not more evident to sense, than this Truth is to judicious Christians, That the power of Ordeining Ministers hath alwayes, and only been in the Pastors, Bishops, and Guides of the Church, who both ruled well, and also laboured diligently in the Word and doctrine.

And since true Christians in this *Reformed Church of* England, both Ministers and people, have been so happy in this Church, as to be delivered from the *Romish superstitions*, and *Papall usurpations*; they have now no cause to be less *cautious*, or more patient to be gulled, and deluded by *popular seductions*, lest the *second error* be worse than the first; Inasmuch, as the furies and confusions of the vulgar are more dangerous than any errors *of Popes, or Bishops, or Presbyters*, are like to be; as *Earthquakes* are more dreadfull and pernicious than *Eclipses*, or the *Cloudings* of the lights of Heaven. The lights of the Church may *recover their lustre and vigour in due time*; nor do they ever shine so dark, but they afford a competent light, to shew the way to Heaven; But *popular precipitancies*, and *licentious extravagancies of the vulgar*, are likest to overthrow all religion; and *bury* all Christianity by Gothick and *Mahumetan methods*, in Atheism, Illiterateness, Confusion, and Barbarity; For, as they have least *skill in them*, and no authority given them, to order and rule *Church affairs*; so they have most passion, and unbridled violence in them: least able to distinguish between the abuse and use of things; between gold and dross; between what is of God, or of Man; when once they have got power, and say that they know not what is *become of their Moseses*, their divinely appointed guides, their duly ordeined Bishops and Ministers; the first thing they

Exod. 26. 1.

they do, is to *make themselves molten Images*, and contribute both their *Earings* and their *Ears*, their hearts and hands to those Calves, which they set us for *Tamuzzes*, or *Images* of jealousie and abomi- Ezek.8.3.
nations, whereby to provoke the God of heaven to wrath; to reproach the honour of Christ, to affront the true Ministers, and to make the Reformed religion and this Church to become an hissing and astonishment to all round about. *A wise man of Spain said*, It is better in Church, as well as in places of Civill power and Judicature, to prefer corrupt men, than weak and foolish; The one is as a thief in a Vineyard, who will only take ripe grapes till he is satisfied; the other as an Asse which eats ripe and green, crops the Vines, treads down much with his heels, and when his belly is full, tumbles among them.

13. *The vertue of holy Ordination.* Object.

But our *Antiministeriall Adversaries* are still ready *with scorn and laughter* to demand, What can Ministers, *either as Bishops or Presbyters*, confer more than other Christians, in the *point of Ordination*? What vertue or charm is there in *the imposing of their hands*, or in their prayers; by which to add to any mans ministeriall gifts and graces; or to invest any man in a way of *Church power*, more than is in any other Christians? whose *gifts and graces* may be equall, or exceeding, their *Infirmities far less*, than many Ministers are? What power can they have to give *the holy Ghost*, as they express in the form of Ordination? yea, whence do they challenge, as of right the Name of Clergy-men, as peculiar to their tribe and Calling; where as all the *Lords people are his lot, and his inheritance, and God is theirs*; Nor ought they contemptuously, as by way of diminution to be called *Lay-men*, or *the Laity*, Since they are all spiritually anointed, and chosen of God, to be Kings, Priests, and Prophets?

Answ. *Of the Laity and Clergy.*

I Answer to this last scruple first, as least, being not so much a beam, as a mote in some mens tender eyes, which like *Leahs*, are easily offended: As for the names then of *Clergy* and *Laity*, in which the *Nasuter Criticks* of this age, sent something of pride in the *Ecclesiasticks or Ministers*, and of despiciency toward the *faithfull people*, (who are to be animated, and flattered any way against the Ministry of the Church;) They may know that this distinction between the *Clergy* and *Laity*, hath been used in the Church, from the very first *Primitive times*, as the antient Fathers, Councils, and the Histories of the Churches both Greek and Latin do testifie; nor was the one ever intended or upbraided for a *badge of vanity* to the Ministry; nor the other imputed for a *brand of scorn to the people*; The piety and charity of those times were not at leisure, thus to (λογομαχεῖν) to stumble at straws. I am sure as they antiently were, so they still are usuall notes of difference in point of office and duty between Ministers.

Clem. Rom. ep. ad Cor. p. 53. ὁ ἀρχιερεὺς ἰδίαις λειτουργίαις δέδοται, καὶ τοῖς ἰδίοις τόποις προσήκοντα τὰ προστεταγμένα τοῖς λευίταις ἐπιτελεῖται. The Layman is bound up by Lay commands to keep his rank. *Ignat. epist.* frequently. Tertul. *Hodiè*

Presbyter qui eras Laicus. Laicis Sacerdotalia munera injungunt. De præ. ad hær. c. 42. & *sæpe alibi.* St. Cyprian often.

nisters and people, not only in our ordinary Language; yea, in the exacter stile of *our Laws*, (which give both *reall* and *nominall* distinctions with the greatest authority;) Nor are they at all against the Scripture sense and meaning (if they be not just to its words,) since the *word of Christ* hath evidently placed as limits of office, so *Marks* and names of distinction between the one and the other, as *Pastor* and *Flock*, *Doctor* and *Disciple*, *Ruler* and *ruled*, &c. Yea, and we may easily gather from the Scripture dialect, that as the faithfull people are in generall (*Clerus*, *Ecclesia*) the lot or portion and heritage of the Lord; So the Ministers are *Clerus Ecclesiæ*, A lot, heritage and portion given by the Lord to the Church, and set apart, or Consecrated by the Church to the Lords speciall service; λειτουργεῖν, *Acts* 13. to serve the Lord, and the Church, in holy publick ministrations, as the Apostles first did; into whose order *Mathias* was by Lot chosen to supply the place of *Judas Iscariot*, *Acts* 1. To which end Ministers in an holy Succession have ever been placed over the people in the name of Christ, by the power of his Holy Spirit; yet *Good Ministers* disdain not to be reckoned among Gods *People*, as children of the same *Spirituall Father*, and brethren in the same Family or household of Faith; nor will any *humble Christians*, (being not in holy orders,) affect to be *called Clergy men*, by a confusion of language; or disdain to be called Gods commons, or *Laymen*, which hath a sober, Christian, and charitable sense, in the dialect of those Christians, who know how to call and account their *true Bishops and Ministers*, as *Fathers*, *Instructers*, *Overseers*, and *Guides of the Church*, &c. These names then, or distinctive titles do but fairly follow (according to the use and nature of words) and decently express those things, which the mind of Christ in the Scripture, and all Custom or use of the Church have distinguished for order sake.

So *Clemens Alexand. Differentiam inter ordinem & plebem constituit Ecclesiæ auctoritas, & honor, per ordinis consessum sanctificatus à Deo.* Tertul. de exh. ad Cast. c. λαικὸς ἐκ ἱερατικῶν τὰ ἱερατικά. Const. Apost. l. 3. c. 10. ἐπὶ δὲ λαικὸς, ἀνάγκη ἐκ τῶν ἐφόδων. 1. Vid. Dr. Prideaux *Prælect. Consuetudo certissima loquendi magistra, utendumq; plane sermone ut nummo cui publica est forma.* Quintil. Inst. l. 1. c. 6. *Sermo constat ratione, vetustate, authoritate, consuetudine.* Id. *Vetera verba majestas & religio quædam commendat.* Id.

De verbis contendere non est curare quomodo error veritate vincatur sed quomodo tua dictio alterius dictioni præferatur. Aust. de doct. Christ. l. 4. c. 28. *Quid est contentiosius quam ubi constat de*

The same supercriticall men will boggle at the words, *Trinity*, *Three Persons*, and *Sacraments*; which are not in the *letter*, but in the *sense*, and truth of the Scripture; And certainly no religion forbids us to adopt *convenient and compendious words*, to the Churches use, since we do safely translate the whole originall Scriptures to any ordinary languages, in which most Christians may best use them, not in the literall words, but in the Intellectuall sense or mind of God. A *strife about words*, and *syllabicall scruples*, fits only women or children, or peevish passionate men: As the Arrians of old, who caviled much at the words (ὁμοούσιος and θεοτόκος) whose *syllables* were new, but their sense old, orthodox and sound, expressing the same

divine

divine Nature in Christ the Son, with the Father; and that our *Emanuel*, who was born of the virgin *Mary*, was both God and Man; But this quarrel about names and words, is a very tedious impertinency to those Christians, whose serious piety studies only this, by apt and usuall words, to comprehend and express, *the truths and orders of Religion*; who are ready alwayes so to give to each other *the right hand* of Charity and Unity, as members of the same body, whose head is Christ; as yet to preserve that order and authority in the Church, which is divinely Instituted, and is as necessary for the Church, as it is for the body to have head, eyes, and mouth, distinct from other parts *of less honour*, yet not less *usefull in their place*. As for this pretended grievance then of these words, *Clergy* and *Laity*; We desire not to quarrell farther with our Adversaries, and we shall not need to dispute with others that are wise and humble, only we *pitty the simplicity of people*, who are thus easily cheated, and scared, by some sophistry, when they are told by their great scrupulosity, and censorian gravity, that words are as bad as Spels, that whatever tearms or Names, are not in the Scriptures, (as they have them translated) are not the speech of *Canaan*, but the language of the beast: Thus these severe Momusses; Thus the Antiministeriall factors for error, ignorance, and confusion. These are among the other small artifices used by those *miserable Rabbyes*, who to ingratiate with the vulgar, and lead *d sciples after them*, are content to take away the antient marks of bounds, and known *distinction of names, between Minister and People*, that so people may take the greater confidence to cast quite away both the *name and thing*, the holy Ordination with all distinction of Office and Function Ministeriall in the Church; which if I can solidly maintain against *these underminers* of Religion, despisers of Ordination, and vastators of all true ministry, I doubt not, but I and others may still use these Names of Clergy and Laity without sin or scandall to any sober and good Christians.

re, certare de nomine. Just. ep. 1. 74. *De verbis & syllabis interim pertantus litigare solent, qui res ipsas & Ecclesiæ pacem negligunt. Sub* λογομαχίας *umbra* φιλονικίαν *&* κακοηθείαν, *suam occultare & dissimulare student; quod et Arrianorum pertinax astutia olim fecit.* Amb. lib. *de fide,* & Jeron. *de Arrian. Hyp. Insignis est indolis in verbis verum amare non verba.* Aust. *Sic vigeat humilitas ut non minuatur Auctoritas.* Aust. 1 Cor. 12. 23. *Error est honestus magnos in loquendo duces sequi.* Quintil. Orat. Inst. l. 1. c. 6.

To the main therefore of the *Objection* which is made against the vertue and efficacy of *Ordination*, by the Catholick and Antient way of Bishops and Presbyters, which they so slight, I answer; That at the same rate of prophane, and *Atheistical reasonings*, they may as well dispute (as *Julian* would have done, and those *Scoffers daily do* (which are foretold should be *in the later dayes*) *What vertue is there in the water of Baptism*, more than any other, by which to regenerate a sinner, to wash away sins [illegible] comforts, to confer grace, to represent the blood of Christ, of which a man may meditate every time he sees any water, or washeth his hands? [illegible] Hence the mean esteem, and contempt indeed with [illegible] sumptuous Catabaptists have against that holy Mysterie of [illegible]

16 *Prophane minds prone to cavil at all holy mysteries, as well as the Ordinance of* [illegible] *rs.* [illegible]

which all Churches, in all ages, have used with reverence and comfort, according to Christs Institution, and the Apostolicall custome. So also the spirituall pride of those prophane Cavillers will argue, what efficacy can there be in *the Bread and Wine*, at the Lords Supper, more than in other of *the same Elements* at our ordinary Tables, and in every Tavern? What doth the form of Consecration, by the words of Christ and prayers add to them, or alter them? Nay, (since the *blasphemous boldnes* of proud and wicked men, will count *nothing of outward form sacred*) no wonder if by the *same contradictive spirit*, they quarrel at not only the Humanity or flesh, but also the Majesty, and divinity of our Saviour Jesus Christ; and seeing the outward meanness, poverty, and inglorioulness of his life and death, many of them scarce own him for a *Saviour*, or for the true Messias; And no further than is agreeable to their Seraphick fancies; by which they labour (after the like fondness of some in antient times) to turn all the *solidity of Truth*, the *certainty of History*, and the *Sacredness of the mystery of Jesus Christ*, (*God manifested in the flesh*) into nothing but Familisticall whimseys, empty notions, and sublimity of nonsense; As if there were more light of Religion in their modern Meteors and gross illuminations, than in the Sun, Moon and Stars, in Scripture, Ministers, and Christians of old; whereas the same *holy and humble faith*, by which *true Christians* do believe Jesus to be the promised Messias, the Son of God, and only Saviour of the world, (notwithstanding all that blind Jews, or proud Gentiles object against him) doth also teach them, to receive with all *humble thankfulness*, and religious *reverence*, all those holy orders, duties, and Institutions, (in their plainess, poverty, and simplity) which Christ hath setled in his Church, and which the Church hath continued according to his word in all humble fidelity. Nor doth the meaness of *outward appearance*, or any naturall and civill disproportions which appear to humane sense or reasonings, any way prejudice, or weaken the faith, devotion, duty and obedience of those, *who live by faith*, and look with the *eye of faith*, and act with the *hand of faith*, in all those *holy offices and Ministrations*, which are grounded on the word of Christ.

Against whom *Irenæus* disputes.

Κρεῖττον καμεῖν ἐν τοῖς λογισμοῖς μᾶλλον τῆς ὑποκρίσεως τὸ πρόσωπον ἢ φρενίτιδος ἀσεβοῦσι, τῷ βίῳ φαίνων διάκενα. Naz. Or. 23. *de Trinitatis Myst.*

τὸ φρυάγμενον λίθον ἢ δολάφους τιθέντες, τὸ δὲ ταπεινὸν καὶ θεοφιλὲς καὶ θεοφορούμενον. Naz. *Heb.* 11. 1. Faith is the evidence of things not seen, &c.

Nemo judicet humano modo quod divino geritur sacramento, nemo mysteria cœlestia discutiat ratione humana. Cryso. S. 148.

Χρῆσαν ἐχ τῶν διὰ τῆς λογισμῶν, καταλήψεως ἀπάτης. Bas. in ep. 43.

To judge of *Christian Mysteries or Ministries*, by common sense, or carnall reasonings, as *Sarah* did of the Promise, is to make Christian Religion most ridiculous, mean and *insignificant*, whose vertue and efficacy, as the faith of *Abraham*, depends not upon any *naturall, morall*, or *politique powers*, faculties, habits, abilities or actions, that are in, or flow from, *the persons* acting in them, and dispensing of them; nor the *Elementary* sensible natures of the things used in them; But meerly upon that *divine vertue*, and power of Christ Instituting such holy things, as duties to be done, to such a *religious*

gious end, by such men, and means, in such a manner, and no other; and all this *in his Name*; that is, meerly as an Institution of *his divine power and wisdome*, and whence they have their *efficacy*, and also *authority*; not *indeed* among affected Novelists, curious speculatists, proud hypocrites, or contentious worldlings, but among humble, devout, and *true believers*, who are also doers of the will of God in all things, holy, just and morall, who *knowing* what belongs to the life *and obedience of Faith*, disdain not to submit themselves to any way and order, seem it never so *weak and simple*, that *Christ* hath appointed, to them and his Church; who alone can make *weak, foolish*, and *contemptible things to be powerfull* and *effectuall*, through the concurrence of his Spirit and grace, to those great and holy ends, for which they are by him Instituted in his Church.

τῆς θείας φύσεως· ἀλλὰ διὰ τῆς θείας οἰκονομίας τρόπος ἀνέφικτον ἔχόντων. Just. Ma. de fid. *Tota ratio facti est potentia facientis.* Auct. Greg. Nis. *Vita Moysis. Carnem agni licuit comedere, ossa vero non confringenda credenda non curiosius discutienda sunt dei mysteria, &c.* 2 Cor. 2. *In multis scientia Pauli à disputatione traxit in stuporem, cujus tanta erit præsumptio, ut differendo existimet aperienda potius quàm silentio miranda?* Amb. voc. l. 2. 1 Cor. 1. 27.

So that it is not any *Magick charm*, or *Enchantment*, as these *prophane minds scornfully deride*, which makes the common elements to become Sacraments, by that *solemn Consecration*, which is rightly performed by one, that is from Christ appointed *as a minister of holy things*. No more is it any *fantastick and imaginary power*, which of a *common man*, makes a *Minister of the Gospel, by due Ordination*; which is a *setting apart* of some fit and worthy men from the ordinary capacities, comon relations, and humane *affairs* of the world, either as naturall or civill, and *Consecrating* them by prayer, and imposition of hands, and power of the Spirit, to the peculiar service of Christ, and his Church, in *the holy Ministry*; And this not to be done by any one, that please themselves to be at once *both apes*, and *hypocrites in religion*, to act *a part*, and make a *Stage-play* of holy Ordination, by a *popular presumption*; but only by such as Christ hath fitted *with gifts*, and enabled with *power* of his Spirit, to *Consecrate and Ordein* a succession of Ministers to *the service of the Church*, being themselves formerly ordeined, and so invested *with that great and holy power of order*. So that it is the *powerfull Word and Spirit of Christ, as the King and Prophet of his Church*, which commands the duty, *establisheth the Order*, and gives the blessing, as in other, so in this of Ordination. In obedience to which, *true and excellent Christians*, willingly captivate all *their high imaginations*, and subdue every *thought*, which exalts it self against *the rule of faith*, the word of Christ, pulling down all *the strong holds of proud and humane reasonings*; Submitting to every holy *Ministration*, and true Minister in his office, *for Christs sake*; from whose grace, Spirit, and promise, they expect, and find that blessing, comfort, and inward peace, which is only to be had in Christs way; which depends meerly on *his divine*

Pantomimi sunt in religione Hypocritæ; quo minus sancti sunt, eo magis simulant, ὑποκρίνται σπουδαῖοι, *non ἅγιοι.* *In ordinatione Deus est causa principalis, & homo instrumentalis; Deus vocat primario Ecclesia mediante, & declarante quem à Deo vocatum præsumit.* Gerard. 2 Cor. 10. 5.

will and power, which changeth not the *nature of things*, but their relation, and use, to an higher and spirituall end; requiring *faith*, humility, reverence, obedience, and thankfulness in every believer or worshipper.

17. *Right Ordination Efficacious relatively and spiritually, not physically.*

So that although *Ordination of a Minister* to the peculiar service of Christ and the Church, by such as have the right and power by uninterrupted succession duly derived to them, and to be derived orderly from them in all ages, do not add to the *Naturall, Morall*, or *Spirituall* gifts and indowments of men, as they are *personall and inherent*, any more than the office of *Embassadour*, or *Judge*, or *Commander* doth, in *Civill*, or *Military* employments, confer any thing *to the inward abilities* of the man; yet, that honour and authority rightly derived to any one, invests him with a *relative*, yet *reall* power, qualification, and capacity of doing, or declaring the *will of another*, to the same validity, as if the *principall* himself did it; by whose *authority* alone any other is sent, and enabled to effect those things which none other can presume to perform without vanity, sin, and presumption, who hath not that *gift*, *power*, or *authority* consigned to him.

Idem valet deputati ac deputantis autoritas, in quantum deputatur. Reg. jur.

1. *It confirms the truth of the Gospel.* 2 Cor. 8. 23.

The right Ordination then of Ministers, in the way *of an holy succession* in the Church of Christ, hath in Religion, and among true Christians, these *holy* uses, and clear *advantages* peculiar to it. 1. First, as to the main end, the *Glory of God, and the saving* of mens souls, (by their believing and obeying *this testimony* of all true Ministers, that Jesus Christ is *the only Saviour of the world*;) Nothing gives a more *clear and credible testimony to the glory and honour of Jesus Christ, and to truth of the Gospel*, than this uniform and constant *succession of Ministers*, by a peculiar *Ordination and authority even from Christ himself in person*, who at first began this Ministry, and sent some speciall men as his messengers to bear witness of *him in all the world*; that so men might believe, not only what is written in the word before it was, or as it *is now written*; but also as that glorious truth hath been thus testified every where, and in every age, by *chosen* and peculiar men, as a cloud of most credible witnesses, whom thousands at first did, and to this day, do hear *preaching*, and see them *Celebrating* the holy mysteries of Christs Gospell, who never had or used any written word, nor ever read it, and for the most part believed, before ever they *saw any part of the Bible* (which the constant Ministry of the Church, hath under God, hitherto preserved) chiefly upon the *testimony*, and tradition, or record of those, that were ever thought (and alwayes ought to be) most able and faithfull men, specially appointed, by Christ in his Church, as a perpetuall order, and succession of Witnesses, to testifie of him, and to minister in his Name to the end of the world; This *walking Gospel, and visible*

Multi barbarorum in Christū credunt sine charactere vel attramento: scriptam habentes in cordibus suis per spiritum salutem, et veterum traditionem diligentes custodientes, quam Apostoli tradiderunt iis, quibus committebant Ecclesias, cui ordinationi assentiunt multæ gentes, &c. Iren. l. 3. c. 4.

ble Miniſtry, conſiſting, *as it ought*, of wiſe, and worthy men, (who have good reputation, for their piety, learning, and fidelity,) running on to all generations, is as a continued *ſtream* from the bleſſed Apoſtles, who were the firſt witneſſes immediatly appointed by Chriſt to hold forth his name and Goſpell to the world. *Acts* 1.8. which, though never ſo far off in the decurrence of time from *the fountain*, yet ſtill teſtifies and *aſſures* all wiſe men, that there is certainly a *divine fountain* of this miniſteriall power, and ſo of Evangelicall myſteries and truth; which roſe firſt from Chriſt, and which hath conſtantly run, as may appear by the enumeration, or induction of particular deſcents in all ages, in this *Channel* of the Apoſtles, and their ſucceſſors, the Biſhops and Presbyters *of the Church*; for the better planting, confirming, and propagating of the Goſpell to all Nations and times; As a duty, charge, or office, *injoyned* by divine command to ſome men, and lying *ever as a calling on their conſciences*; Hereby evidently declaring the *divine wiſdom*, and Fatherly *care* of Chriſt, for the good inſtruction, and order of his Church, in his perſonall *abſence*; In that he hath not left the Miniſtry of the Goſpell, and his holy Inſtitutions (which he would have alwaies continued for the gathering & edifying of his Church,) to a *looſe* and *arbitrary* way, *among the rabble* and promiſcuous heards of men; (which would ſoon have made *Evangelicall truths* ſeem but as *vagrant fables*, and generall, uncertain *rumors*; which run without any known and ſure authority in the *common chat*, and arbitrary report of the vulgar; by which in a ſhort time both the order, beauty, honour, purity and credit of Truth is eaſily loſt among men;) This holy and ſucceſſionall ordination of the Evangelicall Miniſtry gives great proof, and demonſtration, as of Chriſts perſonall preſence as chief Biſhop and Miniſter of his Church; ſo of the fulfilling of Chriſts word, and the veracity of his promiſe, after his departure *to be with them* that were ſent and went in his name, to the end of the world; That the *gates of hell* neither yet have, nor ever ſhall *prevail* againſt the Church: While it carefully preſerves a right *ſucceſſion*, holy order, and authority of true Miniſters, the devill deſpairs of ever overthrowing *Chriſtian Religion* in its reformed profeſſion in any Country. Down with the order, and ſacred power, and ſucceſſion of the Miniſtry, and all will in a ſhort time be his own.

Miniſter eſt verbum viſibile, ambulans Evangelium.

Mat. 28.

Mat. 16, 18.

2. It is alſo a *notable evidence* of the *Churches* care and fidelity in all ages; not only in the preſervation of the *oracles of the* word, which it hath done, but alſo of a *conſtant holy Miniſtry* to teach and explain them; Alſo to celebrate thoſe *holy myſteries* which are divinely annexed to the word, as ſeals to confirm the faith of Chriſtians; And laſtly to exerciſe that *wholſome diſcipline* for

2. *Evidenceth the Churches care.*

Agnitio vera eſt Apoſtolorum doctrina & an-

for terror or comfort, the power of which is chiefly in the Paſtors and Rulers of the Church. As it is then for the honour of the wiſdom of Chriſt in the originall, to have inſtituted ſuch holy myſteries and ſuch a Miniſtry, ſo it is for the honour of the *Church*, in the ſucceſſion of all ages to have thus preſerved them and it ſelf, in that order which becomes *the family of Chriſt*; which had come far ſhort of any well ordered family, if the Father and Maſter of it, Jeſus Chriſt, had left every ſervant to *gueſs at his* duty, and all of them to *ſcramble* what part they liſt of *employment*, *aliment*, and enjoyment; but the Lord Chriſt, (as every wiſe Maſter doth) hath appointed, and his Church hath preſerved to this day conſtant *Stewards*, and diſpenſers of *holy things in his houſe-hold*; whoſe duty tis to be faithfull to their Maſters *profit*, and credit; to do their *duty*, and to *maintain* that place and *authority*, in which the Lord hath ſet them; nor is it any thing of a *pious eaſineſs*, but an impious baſeneſs, in them as Biſhops and Miniſters voluntarily to deſert their ſtation, and to ſuffer every one to uſurp upon them, and to do what they liſt: Nor is any thing more intolerable, than the rudeneſs, riot, and impudence of thoſe inferior ſervants, who pretending Chriſtian liberty, and not indureing *thoſe officers* and Miniſters whom the Maſter hath orderly placed over them; neither will they long indure the *Lord* or Maſter himſelf to rule over them; we read, *Mat.* 21. 38, They kill the Son, who firſt beat and ſhamefully intreated the ſervants which were ſent.

tiquus Eccleſiæ ſtatus in univerſo mundo, & charactere corporis Chriſti ſecundum ſucceſſiones Apoſtolorum: quibus illi eam quæ eſt in unoquoq; loco Eccleſiam tradiderunt: & Scripturarum ſine fictione cuſtodita tractatio pleniſſima, lectio ſine falſatione & ſecundum ſcripturas expoſitio legitima & diligens: ſine periculo, & ſine blaſphemia. Irenæus. l. 4. c. 43. *In Eccleſia Catholica hactenus inviolabili obſervatione teneatur qua potiſſimum Catholici ab Hæreticis diſcriminantur, nimirum, ut cujuſvis meriti atque præſtantiæ vir fuerit non ſua ſponte prædicationis munus ſuſcipiat; ſed expectet donec ab Eccleſia mittatur, ab eaque ſacris functionibus initietur, ſicque initiatus prædicationem Evangelii mancipetur.* Baronius An. Anno Chriſti. 44.

But thirdly, *as to the perſons* duly ordeined; This holy *Ordination* gives a reall divine power; which is neceſſarily *to be delegated* and derived from Chriſt, (ſince no man hath it, *in*, and *of himſelf*, or of *any will* of men) by which he is enabled to perform thoſe duties, which Chriſt only hath injoyned in his word to be done, and to be thus done, by ſuch men, and in ſuch a manner, and no other, 1 *Tim.* 5. 22. *Lay hands ſuddainly on no man*, (i. e.) by way of Ordination: *Ergo*, no man is of that office, or hath that authority and power till ordeined, be his parts and gifts never ſo great and good. So 2 *Tim.* 2. 2. *Theſe things commit to faithfull men (who may be able to teach others) ergo*, ſome peculiar Commiſſion muſt be given to theſe, and to no other, to perform Miniſteriall duties with authority. Such are thoſe, of *making Diſciples*, by *Preaching* the Goſpell; by diſtinguiſhing from others; and alſo confirming, and uniting together among themſelves in holy Communion, thoſe Diſciples, with the holy *ſeals of Baptiſm* and the *Lords Supper*;

Supper; To edify, confirm, and preserve them by *teaching*, reproo-ving, praying for them, comforting, guiding, governing, *binding* and *loosing*, by the use of that *power* of the Keys, which is committed only to them, both in *doctrine* and *discipline*; doing all things toward penitents and impenitents, believers and unbelievers, not magisterially but ministerially, as from Christ, and for the Churches good; yet not precariously, and arbitrarily, or depending on mans pleasure, but *authoritatively* and conscientiously as doing the work of the Lord: knowing the power they have received of the Lord; the duties enjoyned them; the care required in them, the account to be exacted of them, as to the *Stewardship* of the souls solemnly *committed to their* care: which is done by that χάρισμα or *ministeriall gift of the holy Ghost*, which Christ gave to the Apostles. *John* 20.22. and by their hands, (as by St. *Pauls* to *Timothy*, 2 *Tim.*1. 6.14) to others, and so to a perpetuall succession.

Tit.2.15.

Iren.l.4.c.43. *Episcopatus successionem ab Apostolis habentes charisma veritatis certum acceperunt. ubi charismata dominipositasunt ibi discere oportet veritatem: apud quos est successio ab Apostolis, & sanum ac irreprobabile sermonis.* Cap. 45.

1 Tim.4.14.

18. *The holy Spirit given in right Ordination, how.*

For without this *gift or power of the holy Spirit of Truth*; whose property it is to lead the faithfull into all truth, no man is *truly* a Minister of holy things in the Church; So that it is a pittifull *piece of ignorance*, or putid *scurrility*, *and profaneß*, for any that profess *Christianity*, much more for those that pretend to be *Ministers* in the Church, to slight, and expose to vulgar scorn, that passage used, as of *antient times* in all Churches, so in the Church of *Englands* manner of *ordeining* Ministers; *Receive ye the holy Spirit*: As if this were a meer *mockery*, and *insignificancy* in point of any sanctity conferred: When it is expressed to be meant (as it ever *was in the Church* understood) not of sanctifying graces, infused qualities, or habits of *inward holineß*, (which are immediatly from God, and not by man to be conferred; nor from man to be communicated to another; nor do they invest any one, that hath them, *in any Church office* or publick power over others (for then every holy man and woman should have this power:) but it is only meant of those *peculiar gifts*, or *powers of the* holy Spirit, which are properly *ministeriall* and *officiative*; as from Christ, and in his name: not by internall infusion, but by *externall* separation or *sanction; not enduing* with *grace*, but investing *in a new relation* and authority, distinct from the common Christians, duty, place, and officers of charity, *&c.* which are as parchment, wax, and writing, usefull in their kind; but not valid, as to any conveyance, till sealed, subscribed, delivered and witnessed, as the act and deed of the conveyer; who lawfully hereby confers to an other his right and power of acting, possessing, or enjoying, *&c.* So by a form of such Commission

Eph.4.8.

Commission or delegation, as Christ instituted, *that power* and ministeriall *gift of the holy Spirit* is continued, which was first committed to the Apostles by Christ; who only would do it: Nor can this power be understood so much for *extraordinary miracles*, (which were to cease;) as for that *ordinary Ministry*, which was to continue, as necessary for the Church in all ages: This power or gift of the Holy Ghost, as *ministeriall and officiating* in Christs name, as that of miracles, may be where there is no sanctifying grace; as was *in Judas*, and probably *in Demas*, and others; who might be *sheep*, as to their profession, and *shepheards*, as to their office, or *Episcopacy* (of which *Judas* had a part and fell from it) and *yet wolves*, as to the inward *habits and graces*. When the *Spirit of* Paul *was* joyned with the Corinthian Ministers and believers in excommunicating the *incestuous persons*; it was not the sanctifying Spirit or grace of the Apostle; but that *ministeriall power*, which he had eminently in and joyntly with the Church: The power and Spirit of Christ as it is given, so received in right Ordination, by *every true Minister*, that is worthily promoted; not *as to grace*, and inward vertue, of which man judgeth not; but as to *office and relative* power from Christ, in the publike service or Ministry to his Church. As every *officer civill*, or military that hath commission, acts, *in the Spirit*, name, and power of those, by whom authority is primarily derived to them. In this sense and to this use *the Spirit of Moses* was put on the 70. Elders. *Num.* 11.25. and *Elias on Elisha*. 2 *Kings* 11.9.

Acts 1.17.

1 Cor. 5.4. In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, &c.

3. Yea further, I doubt not, but the *solemn* and right *manner of Ordination by fasting*, prayer, and *imposition of hands*; (wherein the Spirit of the ordeiners, and the Christians present, with the ordeined, joyn together in his behalf to God,) is a very *great and effectuall* means, to indue the *ordeined*, in some sense, with an other Spirit; not only, as to power, but as to the increase of ministeriall gifts, which fit him to receive, and use that authority; yea, and for the *strengthning*, exciting, and *enlarging* those *sanctifying graces*, by which he is more fitted for, and prospered in, the work of the Ministry, than he was before; or any other can ordinarily be without this due Ordination; whereby his wisdom, humility, charity, zeal, devotion, industry, purity, exactness and constancy are increased so as are most requisite for the great work and office of a Minister.

Deus largitur gratiam: homo imponit manus. Sacerdos imponit supplicem dextram, & Deus benedic. potenti dextra. Episcopus initiat ordinem; & Deus tribuit dignitatem. Amb. de dign. Sacerd. c. 5.

4. It binds the *conscience of the ordeined*, more strictly to the duty and office, as to discharge it, so to endeavour, by all *lawfull means*, of study, prayer, conference, meditation, *&c.* to preserve, use, and augment those gifts, faculties, or graces, naturall, acquired, or infused, for the right discharge and fulfilling of his Ministry, to the glory

glory of God, and the Churches welfare, both in true peace and holiness; Hence the great learning of *Origen* and admired gifts, were thought by some less prospered and blessed of God; because he presumed to do the work of a Minister before he was blessed, ordeined, and authorised by the Church.

D. Origine dicunt cum sine vocatione se ingessisse in officium docendi; inde factum ut quid in tot errores prolapsus sit. Chem. de Ecclesia. *Res Dei ab homine dari non possunt.* Synod. Rom.

5. Due Ordination gives *comfort*, *countenance*, and divine courage to true Ministers, as the *anointing did to the Prophets of old*, and the solemn *mission of Christ* did to the *holy Apostles*, to Preach; not as *popular Scribes*, and *precarious Pharisies*, but as St. *John* the Divine having *authority* from Christ; whose Ministry (like *John* Baptists) is not from *men* on earth, (however transmitted by men) but from God in Heaven; In this confidence they can *rebuke with all authority*; With this conscience they cannot but *speak in the* name of *the Lord*; They do not fear the face of men, or devils, in Christs way; They forsake not, *as hirelings*, the flock, when the *Wolf* comes, as having no relation, or tye to the flock, which is not committed to those self intruders, but *usurped* by *force*, or *invaded by stealth*; True Pastors in time of generall (not personall persecution) dare not *leave their flock* destitute; but choose to be examples to them *of suffering* cheerfully for Christ; expecting Christs promise, and assistance in his way. The *righteous Minister* is as bold *as a Lion*; for he that walks uprightly in the Spirit and power, and way of Christ, *walks seemly*: But all *usurpers are cowards*, and are ready to insinuate, and crouch to all *wayes of mean* and vulgar *complyances*; giving the *Belfry leave* to *swallow up the* Church and Chancel too; Falsely and vilely flattering the people, as if ministeriall power *were in them* and *from them*; And this some do purely for *filthy lucre*; where there is a miserable dependance for maintenance upon peoples good *will*; and chiefly to prevent any question, or scrutiny, which may be made by some nimbler sophisters touching their precarious, usurped, and *beggarly authority* as Ministers, which is truly none; This keeps them justly so in aw, that those popular Preachers dare not use that just rigor, and severity, in cases of most apparent *crying sins* in people, which a true Minister having good conscience and good authority knows how seasonably, and discreetly, yet freely and effectually to use, not to his *own pomp*, Empire, or *advantage*; but to Christs glory, the *Churches* good, and the honour of Religion; though it be to his own detriment and danger, as St. *Chrys stom*, St. *Basil. Naz.* and other holy Bishops and Presbyters oft did.

Quomodo valebit secularis homo sacerdotii ministerium adimplere, cujus nec officium tenuit, nec disciplinam agnovit. If. Hisp. off. l. 2. c. 3. *Qui infideliter introvit quid ni infideliter agat.* Bern. Tit. 2. 15. Acts 4 20. John 10. 12. τῶν τῇ θεῷ παρακαθήμενων τὸ πνεῦμα τὸ μέγιστον. Gr. Niss. de Scop. Christia. Aug. Ep. ad Honoratum. 2 *Euseb. Hist. l. 6. c. 19 Origen* Preached before he was ordeined Presbyter, before *Alexa*: Bishop of *Jerusalem*, and *Theod.* Bishop of *Cesaria*: for which *Demet.* Bishop of *Alexand.* reproves them: But they excuse it as a custom there, for probation

of such as they found Idoneous for their learning and gifts. As common placing is in Colleges.

6. Right Ordination preserves Order and Decorum in the Church and holy administrations; also it fortifies the function of a Minister with *due respect and decent regard*, even before men; so that neither the persons nor function and office of Ministers are *easily to be despised*, when publike Ordination is duly performed, with that solemnity, and holy manner, as was of old, in this and all true Churches, and which ought to be so still: It likewise conciliates in Christs name, and for his sake, much love, reverence, esteem, patience, and obedience, toward Ministers, in their places, and duty, from all true Christians; yea and it raiseth a just *veneration to duties*, thus rightly *celebrated* among the faithfull, by those, of whom Christ says, *He that receiveth you, receiveth me, and he that despiseth you, despiseth me, and him that sent me.*

Mat. 10. 40.

Constantine the Great alwaies treated the Bishops and true Ministers of the Church, with all observance and pious respect. *Euseb. vita Const. l. 1. c. 35.*

This makes them *received in the name of Prophets*; as Apostles or Angels sent from God; valued by true Christians, as *their right eyes*; This makes Christ *sensible of their injuries* as his, and the very dust of their feet becomes *a dreadfull* witness *against wicked* and proud *rejecters of them*; who thinking them to be Ministers but *of courtesy or civility*, cannot regard them with conscience and duty; But imagine that they may, at the pleasure of any passion, lust, or secular design, *be mocked*, despised, degraded, cast off, and quite abolished: That so their liberty may prefer *a heap of teachers* of *their own raking* and making, before any of Christs sending, and the Churches ordeining: Such being most fit for their sinister ends, who *come in the peoples name*, and have no higher or nobler Spirit; acting all things in *their Levelled Ministry*, by the same irreverent, irregular, inconstant, rude, insolent, and uncomly *Spirit of popularity*; which is most prevalent in those, that are most enemies to and afraid of the true ministeriall power and due ordination; Those ἀνθρώπινοι or δημόκλητοι creations of the people, when *men* list, are *easily rejected*, & cast off with scorn, yet without any sin and shame: yea they cannot be regarded, or followed, without neglect and affront of the true Ministry, and this not without *a great* sin; The devill is never pleased better, than with such *pragmatick Preachers*, and false Prophets; who do Satans work under Christs Livery; which is at once to invalidate, and overthrow as the true Ministry, so all conscience of true Religion; that so having by these *Nimrods hunted out*, and destroyed all the race of the antient holy order and succession, he may set *up the Babell* of his Kingdom. No Symptom of lapsing unto Atheism so great, as the despising of the Ministry; which *Eusebius* observes before the destruction of the Jews.

Mat. 10. 14. 2 Tim. 4. 3.

Cujus ordinatio despicitur ejus & prædicatio contemnitur. Ber.

Non Domini sed Dæmonis sunt hæc pascua, Hi pastores. Luther.

7. It gives *great satisfaction* to *the conscience of all* true believers and serious Christians, in point of duty discharged and comfort obteined by holy ministrations; of whose *validity and efficacy* they have then least scruples, when they are most assured of the authority

Alii non sunt recipiendi prædicatores quam quos Christus

rity of the Miniſter performing them as *in Chriſts way*, ſo in his Name, wherein bleſſing is to be ſought and only to be found; Hence alſo they expect the *graces of the duty*, when the *Miniſtration* is rightly done, *by thoſe*, that are in Chriſts ſtead, as to the outward form, and preſence, which none can *without a ly and hypocriſie pretend to*, but only true *Ordeined Miniſters*; Others in their arrogant and impudent intruſions are *juſtly and eaſily deſpiſed*, and all duties they do; which are firſt queſtioned, then denyed, having no plea or pretence of authority *from Scripture*, *reaſon*, or from the cuſtome and practiſe of the Church, whereby to perſwade any *ſober man to regard them any more*, than God did the *Oblations* of *Cain*, or *Corah*. Nothing is more abhorred to the God of order, than preſumptions in piety, which diſdain to ſerve God in his own way; Nor will their zeal cover their rudeneſs and diſobedience, or excuſe the ly, which pretends to ſpeak, and go and run, and prophecy in Gods name when the Lord ſent them not, *Jer.* 23.31,32. Therefore the antient *Greek Lyturgies* prayed in their *Ordination of Miniſters*, and *Conſecration of Biſhops*, that God would beſtow *on the Ordeined ſuch* (χαρίσματα) *Miniſteriall gifts*, that the holy Miniſtry might be unblemiſhed, and unblamable, that thereby *a reverence might be preſerved to holy offices*, and *holy officers too*, for the peoples ſtay, ſatisfaction and comfort.

inſtituit, qui primus Apoſtolos miſit. Tertul. de præ. ad Hær.

Oſtendant mihi ex qua autoritate prodierunt. Probent ſe novos Apoſtolos, & virtutes proferant & miracula. Tert. Ibid.

Ἵνα ἐσπὶν ὁ ἔρχομενος ἢ ἀμὼμητος ἐξουσια. *Joh.* 10. 8. All that came before me were thieves; *i. e.* came without commiſſion, in their own names.

In venientibus eſt præſumtio temeritatis, in Miſſis eſt obſequium ſervitutis. Jeron.

And whereas the *pleader for the peoples privilege*, *and duty to Prophecy*, *objects*, that *few people are ever aſſured of thoſe Miniſters* being duly ordeined, who daily preach *among them*, and adminiſter holy things; It is true, every *Miniſter doth not*, every time he preacheth, ſhew the letters, or the Charter *of his Ordination*; Nor is it neceſſary, (but only at ſome times) If the diſcipline of the Church in this point were ſuch, as it ought to be, in practiſe, and which was *in our Conſtitution*, *viz.* That none might preſume to officiate (properly) *as a Miniſter*, in holy Adminiſtrations (beyond probationall preaching) but only ſuch as were ſufficiently known to be true Miniſters *rightly Ordeined* in publique, under ſufficient teſtimoniall; The ſtrict care of this, would be a great means both to reſtore the lapſed *honour of the Miniſtry*, and to *eſtabliſh many* ſhaken Chriſtians in their faith.

Luther demanded of *Muncer* a fanatick Prophet what ordinary call or Miſſion he had; with which *Luther* contented himſelf. *In vita Lutheri.*

As right Ordination of the *Evangelicall* Miniſtry carrys with it the only acceptance from God, as a ſervice and duty, for to others God will ſay, *Who required theſe things at your hands?* So it procures *unſpeakable bleſſings* of Gods graces and gifts *upon the Churches of Chriſt*, and the *houſhold of Faith*; more truth and ſoundneſs in the faith, more Union, Peace, Charity, Order, Conſtancy, *&c.* The

flouriſhing of Aarons *rod*, Numb. 17. both in bloſſomes and ripe fruit, ſufficiently *teſtifies* (againſt thoſe *envious murmurers* againſt Ordination) whom the Lord hath *choſen* and ordeined to ſerve him, as *Miniſters of the Goſpell*. Rom. 4. 10. How ſhall they preach unleſs they be ſent? It's negative, They cannot rightly, lawfully, acceptably, ſucceſsfully, comfortably preach, unleſs duly ſent in Gods way; nor can that place be meant only of the Apoſtles, as *F. Socinus* interprets it, ſince as Preaching and Miniſtry, ſo authority in them, and regard to them, is alwayes neceſſary for the Churches good. Never any Church or Chriſtians were eminent for *ſound knowledge, Orthodox profeſſion*, or for *holineſs of life*, in all charity and vertues, but only there, where true Miniſtry, and right Ordination was continued and incouraged. The more any Church or Chriſtians are *defective*, or *neglective*, and looſe in this, the more they are preſently overgrown with ignorance, or Errors, or Superſtition, or infinite Schiſmes, *prophane novelties*, and ſcandalous *licentiouſneſs*; when every one that liſts *makes himſelf or another*, a *Miniſter* in new and *Exotick wayes*; Such mock-Miniſters are but as the *block*, that fell *among frogs*, nine dayes wonder; but afterward the Pageantry concludes in the prophane babblings, contempts, and confuſions, juſtly and neceſſarily *following* ſuch *meckeries and Impoſtures*; Nor are they attended with only contempt of thoſe Pretenders, but alſo with *neglect and indifferency in ſome men*, as to all holy duties and miniſtry; which the miſerable experience of many people in this Church *too much confirms at this day*: No men and women being more dark, unſavoury, diſorderly, waſted, torn, wounded, and ſcattered *into factions and errors*, than thoſe *deluded creatures*, whoſe firſt error makes way for all other, forſaking the *true light*, and ſalt of the world, and of the Church; the teaching, order, and guidance of their true and *faithfull Miniſters*; After this they are eaſily abuſed *with twinkling ſnuffs*, *unſavory ſalt*, with *Wolves and thieves*, who come not in at the dore, when it is fairly open, but climb over, or *creep under the wall of government*, order, and diſcipline: that they *may ſteal*, deſtroy, and diſperſe the flock. *Out of you ſhall ariſe men, ſpeaking perverſe things* (*i.e.*) they riſe of themſelves by popular forwardneſs, and diſorderly preſumption, not from Chriſts and the Churches ordination. Hence they prove ſo grievous and miſchievous to the Church. *Acts* 20. 30. So that it is not only the Calamity and miſery of poor Chriſtians to be thus abuſed; but it draws them into many ſinfull evils, and ſnares, while they forſake, or caſt out and deſpiſe their *rightly Ordeined*, and duly *placed Miniſters*, and *either follow and incourage ſuch ſeducers*, as are very *deſtructive*, both to the Churches peace, and to mens ſouls, both in the preſent and after ages, or elſe fall to a neglect, indifferency, yea and abhorrency of all Religion.

Non fortunat Deus labores iorum qui non ſunt ordinati & quanquam ſalutaria quedam afferant tamen non edificant. Luther. tom. 4. Gen. fol. 9.

Job. 10. 1.

The

. . . The Order, Power, and Authority then by which *right Ordination* is conferred on the true Miniſters of the Goſpel, as was here in *England*, although they ſeem *to proud ſcorners*, to unſtable minds, to ignorant and unbelievers, as frivolous, as the Goſpel *ſeems fooliſhneſs*; yet to the humble eye of Faith, it appears as the *wiſdome, holy order*, and commiſſion of God, for the continual teaching, well guiding, and edifying of the Church of God, by truth, and peace to Salvation. The bleſſed and great effects of which depend, as I have ſhewed, not upon any *naturall power*, or vertue, tranſuſed from the *Ordeiners to the Ordeined*, but upon the *Word, Promiſe*, and *appointment of Chriſt*, ſending them in this method of the Churches triall, approbation, and ordination; In which by the judgement and conſcience of thoſe who are of the ſame function (and ſo beſt able to examine and judge of gifts and abilities) the examined and approved is publickly authoriſed and declared to be ſuch a Miniſter, as the Lord hath choſen to be ſent, ſuch as the *Spirit of Chriſt hath anointed and conſecrated*, by meet gifts and graces, for the ſervice of Chriſt, and the Church, in that great work of the Miniſtry: *One*, who is thus ordeined, the Church may (in any part of it) *comfortably receive*, and own in Chriſts name; *One*, who is partaker duly of the comfort of that promiſe from Chriſt, to be with his *true Miniſters to the end of the world*; which could not be verified, as interpreters obſerve of the perſons of *thoſe then living*, and firſt ſent by Chriſt (who were long ſince at reſt in the Lord;) but of *their lawfull Succeſſors*, rightly following them in the ſame office and power; without which they are not truly *their Succeſſors in the Miniſtry*, and authority from Chriſt: No more than they can be Embaſſadors, Deputies, and Meſſengers *from or to any one*, from or to whom they have no *aſſignment* of any power, by letters, or other *way of commiſſion*; which, when moſt legally and formally *done* by *deeds* and *inſtruments* of writing; yet theſe receive no naturall *change of their qualities*, nor is any *inherent vertue* conveyed to them, when they are made *inſtruments to teſtifie* the Will, and convey the power of any to another; but they have ſuch a *change in relation* to their appointed uſe and end, as alters them from what they were before in *common and unlimited nature*.

20. *Summary Concluſion of the power and efficacy of right Ordination.*

Mat. 28.

Non ſunt ſucceſſores in officio qui ad officium accedunt alio modo quam inſtitutum eſt. Reg. Jur.

The like is, as to religious ends and uſes, where ſome men are ſpecially ordeined to be Miniſters, having all *their efficacy* and authority, as to that work, from the *will of Jeſus Chriſt*, from whom alone ſuch power is derivable, and that not in every way, which the vanity of men liſt; but in ſuch as the Church hath conſtantly uſed, *according to the Scripture Canons and directions*; which are clear to *Timothy* and *Titus*, which are the great paterns, and evident commiſſions *for right Ordination*, and Succeſſion to the Miniſtry, beſides

sides other places; Against the undoubted *Authority*, and pregnant testimony of which Epistles and Scriptures, joyned to the *Churches Catholick custome*, it will not be easie for *any Novelist* to vacate and abolish *that holy Succession and due Ordination*, which the true Ministers of *England* have generally had in this Church, which in my own experience, I cannot but with all truth and thankfulness testifie, to the glory of God, to the honour of this Church, and those reverend Bishops, as Fathers of it, who not only with great decency and gravity, but with much conscience and religious care, ordeined Ministers, as very many, so very worthy. Nor on the other side will these Novellers easily *perswade* judicious Christians, That any *upstarts*, and *pretenders* in any other way (which as it is poor and popular, so it comes very short and unproportionate to what is required in, and of a Minister) can have the power and Authority of true Ministers, having no right Ordination; to which no mans *pragmatick pride*, and self-confidence, nor the ostentation of his gifts to others by a voluble tongue, nor the admiration and desire of his silly and flattering auditors, can contribute any thing, either as to the comfort of the one or the other; but much to the sin and shame of them both, as *perverters of Christs order*, and the Churches peace; forsaking their own mercies while they follow *lying vanities*, which cannot profit them.

Habentes cum iis consortium prædicationis habeant necesse est & consortium damnationis. Tertul. de Hæret. auditoribus.

Jo. 2. 8.

17. *Yet meer form of Ordination, makes not an able Minister.*

Not that every man that is *Ordeined a Minister*, as to the meer outward form, in a right and orderly way, is presently of the *essence* and *truth* of a Minister in *Christs esteem*, or in the comfort of his own conscience; The ordeined may be such hypocrites (as *Simon Magus* was, when baptised) as have neither *reall abilities*, nor *honest purposes*, aiming at Gods glory, or the Churches good; but meerly at their own worldly ends, and base advantages; The *Ordeiners* also may be either *deceived* in the judgement of Charity, or *corrupted* by humane lusts and frailties, so as greatly to pervert and prophane this holy Institution; No man hath further comfort of his being Ordeined a Minister, than he hath *reall gifts*, and *competent abilities*, together with an *holy and honest purpose of heart*, to *glorifie God*, in the discharge of that *holy office and power*, to which he is by the Church appointed; Nor can on the other side, the Ordeiners more highly offend in *piety* against God, and charity against the Church, than in a *superficiall* and *negligent* way of ordeining Ministers; which antiently was not done, but with solemn publick *fasting*, *prayer*, and great devotion. Indeed nothing should be done in the Church of Christ with greater exactness, both for inward *sincerity*, and outward holy *solemnity*, than this weighty and *fundamentall* work of carrying on the Ministeriall power and authority in a fit and holy Succession; Abuses here are prone to creep in, the Devill

τὰς ὑποτιθεμένας τῇ ἐκκλησίᾳ μετὰ πάσης ἐκριβείας δοκιμάζουσα παρείχετο ἡ πάλαι συνήθεια. Baz. M. ep. 187. The antient custom of the Church receives none to be Ministers

Devill coveting nothing more, than to undermine, weaken, and overthrow this main Pillar on which the Church and house of God doth stand; Ministers either unworthily, or unduly Ordeined, are like sleight and ill built ships, which endanger the loss of themselves, and all those that are embarqued in them, and put to Sea with them; Miscarriages, in the matter of ordination of Ministers, are to the unspeakable detriment, and dishonour of Religion; as unskilfull, cowardly, or perfidious Officers are to Armies. I shall never hope to see the Church flourish, or truly reformed, untill this Point of *right Ordinaiion* of Ministers be seriously considered of, and duly restored to its Pristine honour *and excellency*; when to Ordein Ministers for the service of the Church, was not to prefer men *to a Benefice*, so much, as to *recruit Christs regiments*, to *strengthen his forces*, to fortifie the Church and true Religion, with most *vigilant Watchmen*, and *valiant Champions*, whose care was on every side to defend the *Flocks of Christ*, against all enemies; which were to be as the Cloud or Pillar of fire, *both lights and guards to Christians*, upon all occasions; who made conscience to live with, to suffer with, yea and to *dy for the sheep*, as good Shepheards. Such men only are fit to be *Ordeined Ministers*, such Ministers ought to be prayed for, highly prised, and perserved in the Church, by all that desire to transmit any thing of true Religion to Posterity; nor was the Church of *England*, or yet is, destitute of such Ministers, both duly and worthily ordeined, to the service of Christ and this Church.

To abolish this order, or to usurp to undue hands, or to contemn this Sacred and right Ordination, which sends forth able Ministers in Christs way, can be no other, but a most *cruell* and detestable *sacrilege*, far worse than that of robbing the Church of its maintenance for such Ministers, both as preaching and ruling well (wich yet is a *sin of so deep a dy*, that no Niter can cleanse it, being seldome ever pardoned, because seldome repented of, so as to make a *just restitution*; without which, repentance is never true.) Yea, for any Laymen, in a *brutish violence*, and meerly by *Popular insolency*, to arrogate this power where it is not, or to *abrogate it* where truly it is, is a sin of a more heynous nature, than that of *Simon Magus* was, who had so much of *civility*, *justice*, *and good manners*, as to offer *money for a part of the miraculous and Ministeriall power*. It is indeed no other than a *Cyclopick fury*, and unwonted barbarity (ill becomming any sober or civilized Christians) thus *to wrest the keys of Gods house*, out of the hands of those *Stewards*, with whom the *great Master Christ* hath specially intrusted them, for the right Oeconomy, and dispensing of all holy Mysteries and Institutions; And when such rude and unruly fellows have thus insolenced these Officers of the Church, and bound their hands; how

but upon strickt examination before they are ordeined. *Concil. Nic.* 1. and the *Concil. Carth.* 1. *c* 9. takes care that none be Ordeined Presbyters without due examination.

Oportet Ecclesiæ Epis. & ministrum Christi, esse formam justitiæ, sanctimoniæ speculum, pietatis exemplar, veritatis doctorem, fidei defensorem, Christianorum ducem, sponsi amicum, & cui ille irascitur, Deum sibi iratum non hominem sentiat. Bern. ad Eug. l. 4.

Cyprian reproves *Novatus*, a factious Presbyter, *Quod Felicissimum satellitem suum, diaconum suum constituit, nec sciente me permittente me; sola sua factione & ambitione.* Acts 8. 18. All undue Ordination is *κατεγνωσμένη ἀχρεία profanum detestandumq; ludibrium.* Bas.

Ischyras αὐτοχειροτόνητος, Self-ordeined, or only by *Kolluthus* a Perfbyter. Hence *Athanasius Apol.* 2. πῶς ἐν πρεσβυτέρῳ ἐχρῆν . πῶς κατεχειροτόνησε &c. Pro. 20. 23.

how comly will it be to see *the keyes of the kingdome of heaven*, managed, or committed, as it were, *to Boyes, to Pages and Laquies*? to weak, mean, mechanick, ignorant, dissolute, and riotous wretches, who not *conscious* to any true Ministerial power, or just authority in the Church, can never *make conscience* of doing any holy Ministerial duty, to which they are *most unfit*; never caring how prodigall they are of the truth and honour of Religion; of their own, or other mens souls; It being *a sport to such proud and spitefull fools*, to do wickedly, to speak prophanely, and to live disorderly in the Church. And not content to commit a rape upon true Religion, and the *holy orders* of Christs Church, (as *Absalom* did on the house-top before the Sun, and all Israel) they will further in time justifie the *flagitiousness of their villanies*; as if *the zeal they had for true Religion*, provoked to such outrages these pestilent pandars for *errors and all licentiousness*, with their followers, who must presently all *turn preachers*, though never duly Ordeined, nor fit ever so to be; yea, their arrogancy makes them ordeiners too, of whom they please to set up to minister to their extravagant lusts and follies, which makes them many times much fitter for the flocks or cages, than for the pulpits. These will surely come at last as much short of the happy effects of *true Ministers*, as they are far from that holy power of right Ordination, which I have *proved to be from Christ and the Blessed Apostles*, rightly derived to us by the constant *Custome of this and all Churches*; and this not as a cypher, or meer formality; but, as of *sacred Institution*, so of reall and excellent efficacy, and divine vertue in the Church, where duly used and applyed. Which was that I had to prove against *the scurrillous objections* of those, that seek to despise and destroy the whole Function, Ordination, and divine authority of the Ministry of this Church.

! *Reader, the Reason why the Folies of this Book do not follow, is because the Copy (for Expedition) was divided to two Printers.*

CAVIL

Of ſpeciall Gifts of the Spirit pretended beyond Ordinary Miniſters.

ANother *great Calumny*, urged by their Adverſaries againſt the true Miniſters of the Church of *England*, (whoſe due and right Ordination I have vindicated to be as Divine, ſo both Neceſſary, and Efficacious) is as a *forked arrow*, ſharpned with *Preſumption* and *Prejudice*; On the one ſide an *high eſteem* and confidence which they have of themſelves; and a very *low deſpiciency* of all Ordained Miniſters; on the other ſide, even in that which is the higheſt honour of Man or Miniſter; while theſe Anti-miniſteriall Adverſaries pretend, That the Ordained Miniſters have *not the Spirit of Chriſt*; nor can or ever doe Pray, Preach, and adminiſter holy things *by the Spirit*: which theſe *new Modellers* challenge in ſuch a *plenary meaſure*, and power to themſelves; that they *juſtifie their* want of ordinary abilities and endowments by *their needing* none: Excuſing their not ſtudying, or preparing for what they utter, by their being ſpecially *Inſpired*. Colouring over their well known idleneſſe, ignorance, illiterateneſſe, and emptineſſe, by *the ſhews of ſpeciall Illumination*, ſudden Inſpirations, and ſpirituall Enablements; Which they ſay they have far beyond any *Ordained Miniſters*; And this by the Spirit of Chriſt, which is extraordinarily given to them; which ſuddenly leads them into all Truth, and enables them for all Duties and Miniſteriall Offices: That this is their Call from God to Preach: and to uſurp the places of all Ordained Miniſters; whom they pretend, as far to exceed in Inſpirations, as the Apoſtles did their former ſelves after once the power of that Spirit was come upon them.

3. Calumny or cavill. *That the Miniſters of England have not the Spirit to which their Adverſaries pretend highly.*

To this Calumny and Oſtentation my firſt reply ſhall be; in all humble tenderneſſe to *beſeech God*, to give me holy wiſdome rightly to conceive of, and graciouſly to expreſſe my ſelf touching the Spirit of God; that I may **not give any offence*; or occaſion any grief, and miſtake to any excellent Chriſtians. I * know well that the Spirit of Chriſt is a thing of *pious curioſity*, and *holy delicacy*; That in what way ſoever it manifeſts it ſelf to the Church,

Anſw. 1. *Of the Spirit of God in men: how to be conſidered of.*

* 1 Cor. 10. 32.

* *Delicata res eſt Spiritus ſanctus.* Tertul.

Flabat Spiritus & fluebant lacrymæ, suspiria, preces. Bern. Luk. 11. 13. Ioh. 14. 17.

it is to be entertained in thoughts, words, and actions of Christians, with all cautious tenderneſſe, and religious reverence; that ſo wee may neither conceive nor ſpeak any thing unbeſeeming its majeſty, and purity; nor *damping*, or afflictive to its *holy* influences, gifts, and breathings, on the *ſpirits of any true Chriſtians*; whoſe higheſt honor, happineſſe, and communion *with God*, and *Chriſt*, and *one another*, is *by the Spirit of Chriſt*. I know that its *motitions* and inſpirations are, as *moſt free*, (*blowing where it liſteth, (not where any man liſt to boaſt and pretend) ſo they are not ſo eaſily diſcerned *whence* they come, and whither they goe; ſave onely by accurate watchings, and ſober *obſervation*; where the ſureſt diſcoveries are made by thoſe *holy fruites* and effects, which are manifeſt in the habits of grace, or *formations* of Chriſt in the new man of our hearts, or in the *works* of our lifes; which being done after a religious rule and way, are in the judgment of Charity to bee eſteemed as effects of Gods Spirit.

1 Ioh. 3. 24. Hereby we know that he abideth in us, by the Spirit which he hath given us.

*Ioh. 3. 8.

Sunt quædam Spiritus ſancti circa nos diſpenſatoriæ viciſſitudines, quæ niſi vigilantiſſime obſerventur, nec præſentem glorifices nec abſentem deſideres. Bern. Cant. l. 17.

Rom. 8. 9. Gal. 4. 6. 1 Theſſ. 4. 8.

I am far from doubting or denying, that the *Spirit of Chriſt* dwels in the hearts of true Beleevers, by ſpeciall gifts of grace; beyond Natures ſphere; nor do I queſtion, but that the *Spirit of Chriſt* doth furniſh many men with *ſpeciall gifts* (above others) for the ſervice both of Churches and States, in the outward viſible way of Gods providence; as to *Bezaleel* and *Saul*: Nor yet do I deny but the Spirit of Chriſt may give *extraordinary abilities* (that is, beyond others, and beyond mens own ſelves, as to former common gifts and parts) for the good of the Church, in caſes where ordinary means are defective: Nor do I diſpute this holy and uſuall influence of Chriſts Spirit on Chriſtians, inlightning, opening, hatching, foſtring, calming, compoſing, and ſpecially comforting in particular caſes; alſo, quickning to duties, inabling in duties; yea ſometimes ſupporting with *heroicall impulſes* and aſſiſtances in conflicts, temptations, and ſufferings, from men and devils; alſo reviving in dejections, deſertions, darkneſſes, and exhauſtings of our owne ſpirits and common gifts: All this I willingly grant; and earneſtly deſire that I may have daily more experience of in my ſelfe, and from others: not onely for private comfort, but for *publique good* of the Church of Chriſt. I deſire highly to prize the happy priviledge of thoſe, that doe *truely enjoy* theſe inſpirations, and humbly uſe them. I wiſh all true Chriſtians a bleſſed increaſe daily in this

Testimonium Spiritus ſancti præſentiæ præbent opera ſalutis & vitæ, quæ præſtare non poſſumus, niſi Spiritus Chriſti qui vivificet adeſſet. Ber. ſer. 2. S. An.

Omnia ſacra guſtata afferunt mortem, ſi non de Spiritu accipiunt condimentum; prorſus mors in olla, niſi Spiritus farinula dulcoret: Abſque Spiritu & ſacramentum ſumitur ad judicium, & caro non prodeſt, & litera occidit, & fides mortua eſt. Ber. ſ. 33. Cant.

Cælum fit anima habitatio Dei facta: O quanta prærogativa, &c. Ber.

communion with God, and one another by *reall gifts of the Spirit*; which are beyond the *beſt improvements* of meer Nature; I know no other heaven here or hereafter, but *the reall and full inhabitation of Chriſts Spirit in our ſpirits*: that, of Naturall, Rationall, and Humane, they may become Spirituall, Gratious, and Divine: All that I fear, is, *wilfull hypocriſie*, and *weak deluſions*; that which I moſt abhorre, is, *falſe and proud oſtentations*; ſuch as ſome men are prone to affect, and lowdly to boaſt of among credulous and ſimple people; to which there can hardly bee given ſo exact and punctuall anſwers and confutations, as both Reaſon and Religion afford to ſober and wiſe Chriſtians in all other Diſputes.

Tepidorum & diſſolutorum eſt nolle eſſe meliores. Solus Deus ſcipſo melior eſſe non vult, quia non valet. Ber. ep. 91. ad Ab.

Certiſſimum eſt præſentiæ Spiritus teſtimonium amplioris gratiæ deſiderium. Ber. ſer. 2. And.

Portenti loquium hæreticorum. Irenæ.

For ſuch *pretentions of Gods Spirit*, and of ſpeciall Inſpirations (with which the primitive Churches were peſtered and abuſed, and by which the very Apoſtles were *affronted* and *oppoſed*) are as *meteors* and *comets*, ſo exalting themſelves in *high notions*, above the *ordinary reach of Reaſon*, that they are not eaſily calculated by common accounts; they are Raptures and Enthuſiaſmes, by which cunning men ſeek to loſe the eyes of ſpectators in clouds of *obſcurities* and *uncertainties*: Like ſome *vaine* and *lunatick Chriſtians*, who buſie themſelves more, how to interpret the *Revelation*, and to fulfill its *myſterious propheſies*, then to underſtand, beleeve, and obey the *holy truths* and *clear precepts* of the Goſpell in all the other Scriptures: Holy, wiſe, ſober, and humble Chriſtians never boaſt, rarely tell of thoſe *ſecrets of the Lord*, if ever they enjoy them: Vain, weak, and proud men doe often arrogate thoſe *ſpeciall inſpirations* to themſelves, as being leaſt *diſcernible* or *confutable* by vulgar minds; who once *dazeled* with the *gliſterings* and *flaſhes* of pretended Inſpirations, think they may ſafely diſregard, and not look ſo low as the *Scripture* oracles, and the *plain manifeſtations* of Chriſt by the Word, and his conſtant Miniſtry: Lead common people once into this maze; *wilder* their weak fancies in the Wood of thoſe ſtrange *ſpeculations*, thoſe unwonted notions, thoſe pretty legerdemaines in Religion, which ſome men (as Juglers) ſtudy more, than any ſolid *trade of Piety*; they are hardly able to know (a long time) where they are, as to true Religion; or to find and owne any faire path of holy Truth, and Order, which might lead them out of that *Fooles paradiſe*, wherein ſome men take delight to loſe themſelves and others.

1 Ioh. 4. 1. Iude 19. So the *Gnoſticks, Montaniſts, Cathariſts* and others.

Quantum adeſt vera Spiritus ſancti gratia, tantum abeſt omnis vana gloriola. Ber.

Pſal. 25. 14. Rev. 2. 17. ἡ τοῦ ἄνεισι περίπλοον λαμβάνειν βάλε του τὰς ἀνθρώπους ὁ δίκαιος. *Cl. Al.* 51. 7.

2 Pet. 2. 18. When they ſpeak great ſwelling words of vanity, they allure, &c.

2. *False and proud pretentions of the Spirit.*

The ordinary *Sophistry* and craft: when men want solid ground and *true Principles* of right Reason, Order, Law, and Justice, of Scripture Precept, and holy examples from Christ, or any truly gracious Christians, whereby to justifie their opinions, or practises, their * *retreat is*, (as Foxes when eagerly hunted) to hide and *earth* themselves in this, The spirit hath taught and dictated these things to them; or *impulsed* and *driven* them upon such and such ways; which are in congruous, uncomely, unwonted to, and inconsistent with, either the *Catholick Tenets*, or Examples, generally held forth in the *Church* of Christ, according to the plain sense and tenor of the Scriptures; * This is done with the same falsity, yet *gravity* and *confidence*, as *Mahomet* perswaded the credulous Vulgar (by the help of *Sergius* a Monk) that his *fits of Falling-sickness* and the device *of his Pigeon*, coming to his Ear where he had accustomed to feed it, were *Monitions* and *Inspirations*, which he had from God by his *Blessed Spirit*. * Just as weak and *confused Writers* of *Romances*, having not well laid the plot and design of their *Fancifull story*, are wont to relieve their over *venturous Knights*, with unexpected enchantments (ὥσπερ ἀπὸ μηχανῆς:) which salve all inconveniences, superate all hyperbolies, and transcend all difficulties, as well, as all rules of Reason or Providence: So many men defective in their *Intellectuall*, *Morall*, and gracious Principles of *true and sound Religion* (which all sober Christians own to be derived from, and directed only by the holy Scriptures, both in Faith and Manners) they presently *pretend the Spirit*, to be Patron of their most extravagant fancies and deeds; the Deviser *of their most incredible opinions*, the Dictator of their most *indemonstrable* dreams; which no *Jew*, or credulous *Greek*, or *Gypsy*, would ever beleive; nor any man, who were not willing to *depose his reason*, and to suffer a rash and fancifull credulity to *usurp* the *Throne* and *Soveraignty* of his Soul.

* *Transgressor præcepti Dominici spurios sibi fociat Spiritus, & ad ærendo eis unus efficitur Dæmon.* Bern. Ser. Ben. Ab.

* The Fryers Mendicant pretended they had a fifth Gospell which they called the *Æternum Evangelium*; this they preached and defended, saying the old Gospels must be abolished and theirs received. *Mat. Paris. an.* 1154. *Naucler. an.* 1154.

* Whose hypocriticall sanctity *Guilielmus De Sancto Amore* (*vir & doctrina & pietate illustris*) opposed. Pope *Alex.* 4. caused their blasphemous book to be burnt. *Platina. Vit. Al.* 4.

This, in *generall*, I may reply, to all those, that forsake ordinary Precepts, and follow *New Revelations*, or pretend the speciall motions *of the Spirit* against the constant Rules and Institutions of Christ *in the Word*; (and I may tell it upon grounds of far greater certainty both of Reason and Religion, than any of them can assure me or any man, that they have these speciall impulses and graces of the Spirit, beyond others who walk in the ordinary way of means, and received methods of Christian Religion.

1 Joh. 4 1. *First discovery by the Word of God.*

First, We are forbidden to *beleive every Spirit*; because the *Spirit of Antichrist* may *pretend to the* Spirit of Christ; we are commanded *to try the Spirits*, whether they be of God or no; we are told, that *every* spirit *which confesseth not that Christ is come in the flesh*

flesh, is *not of* God, but *is of that Spirit of* Antichrist, which is to come into the world; as Christ foretold, many *should come in his Name*, and say, *loe here is Christ, and there is Christ*; *But beleive them not*: Mat. 24. 23. What I pray doth more deny the coming of Christ in the flesh; (that is, by a visible way of the Ministry to his Church in his person, and in his succession) then to say, he is gone away again, without taking any Order, or leaving any Command or Institution, *for his Worship* and Service to be continued in the Church? by which his first coming might be made known, in *Preaching the Gospell*; and confirmed by the Seals of the Sacraments, to his Church? To say that Christ is so come now in the Spirit, *here and there*, by speciall Inspirations, that he never came in that other old way of the outward, and Ordained Ministry, of Word, and Sacraments; hath so much of the *spirit* of Antichrist, as it is against the evident testimony of the *Word* of Christ; against the *practice* and the *command* of the Apostles; and against the *Catholick* custome of the Church of Christ; which hath always thus set forth and witnessed the first coming of Christ, and must ever doe so till his coming again: Which second coming onely shall put a period to the Word, Sacraments, and that true Evangelicall Ministry, which now is by Christ Ordained in the Church: As the first coming of Christ, did to the Leviticall Priesthood and Ministry by Sacrifices, &c.

2.

We know; That, as the *Illuminating* Spirit of God *guideth* the *humble*, meek and industrious souls into *all saving necessary Truths*; so these *Truths* are confined to, and contained in the compasse of those, which are already once revealed to the Church by the Spirit in the Word of God; and which are by the Ministry of the Church dayly manifested, and in this way are sufficient to make the man of God perfect to salvation, 2 *Tim.* 3. 17. Which is that one anointing from Christ and the Father, which hath lead the Church *into all truth* by the sure Word which the Apostles taught and wrote: so that no Christians have need, that any man by any other spirit, or as from this Spirit, should teach them more or other as to salvation, 1 *Joh.* 2. 27. They that *gape* to heaven for the *Manna* of speciall Revelations, when they are not in the Wilderness, but in the *Canaan* of Christs true Church, may easily starve themselves, or feed on the *wind* and *ashes* of fancifull presumptions, while they neglect, and despise the ordinary provisions, God hath made in his Church. It is clear, that whatsoever is said or done, *beyond* or *against this written Word of Christ*, and surest rule of the Church, is to be accounted no other, then apocryphal lying vanities, and *damnable hypocrisies*. * No *Spirit of Christ abstracts* any mans faith from the Word; or carries his practise against the Truth, Order, and holy

Joh. 16 13. Joh. 17. 17. Sanctifie them through thy truth, Thy Word is truth.

* *Hoc prius credimus, non esse ultra Scripturas quod credere debeamus. Nobis curiositate non opus est post Christum, nec inquisitione post Evangelium.* Tertul. de præ. ad. Hæ. c. 3.

ly Institution, which Christ hath setled in his Church: For it is most sure by all experience that the *holy Spirit* teacheth those Scripture saving-Truths, by the ordinary methods, and *orderly means*, which the Wisdom of the same Spirit in Christ, hath appointed to be used in the *Ministry of the Church*; which, who so *proudly* neglects, and so despiseth Christ in them, he may *tempt*, *grieve*, and *resist* the Spirit of God; but he will never find the comfort of the Spirit in his *unwarranted extravagancies*; which are but *silly delusions* and *baby-like novelties*, having nothing in them of Truth, Holinesse, or religious Excellency, beyond what was better known, believed, and expressed before in words and deeds, by a far better way; Christians ought never to turn such *children* and fools, as to think Religion is never well unless it be in some new *dresse* and fashion, of *unwonted expressions*, and strange administrations: we think that the *Spirit* of God teacheth all humble, constant, and exact obedience to the Word of God, *without any dispensation* to any men, at any time, in things of Morall duty, and Divine Constitution, or Order, according to the *severall relations* and religious capacities of Christians: no *reall sufficiency* of gifts or graces doth justifie any Christian in any disorderly and unruly course of acting, or exercising his supposed Inspirations in the Church; no more then they doe in the Civill Offices of State; Nor are these motions any thing of Gods speciall call in regard of the outward Order and Policy of the Church, where the ordinary way of Calling, Admitting, Ordaining, and sending forth right Ministers, may be had in the Church.

Ephes. 3.10. Ephes. 4.12.

3. *The vanity of of their wayes compared to the Word.*

Be these impulses of the Spirit never so great, yet they put no good Christian upon *idlenesse*, or *presumption*, so as not to use the ordinary means of study, hearing, reading, meditating, conferring, praying, and preparing, &c. Nor shall he either preserve, or increase, or profitably exercise any such gifts, without study, industry and preparatory pains; which are the means by which God blesseth men with that Wisdome, Truth, Order, and Utterance, which are necessary for the Churches good: The liberall effusions of some mens tongues; their warm, and tragicall expressions, (where there is something of Wit, Invention, Reading, Method, Memory, Elocution, &c. in the way of Naturall and acquired Endowments) alas these are no such *rare gifts*, and *speciall manifestations* of Gods Spirit, which these Anti-ministeriall men have so much cause to boast of; There may be high *mountains* of such gifts ordinary, and extraordinary, as in *Judas* the Traitor; which have no *dews of grace* falling on their barrennesse; Nor are these boasters of Inspirations manifested yet either as equall, or any way comparable to most *true Ministers* in any sort

sort, by any shewes of such gifts; for the most of which they are beholding to Ministers labours and studies; with whose heifer these men make some shift to plough the crooked and unequall furrows of their Sermons and Pamphlets. A little *goes a great way* with these men, in their supposed Inspirations; and where they cannot goe far on, they *goe round*, in *circling Tautologies*, snarled repetitions, intricate confusions, which are still but the same skains of thread, which other men have handsomely *spun* and *wound* up in better method and order; which these men have neither skill nor patience fairly to unfold; but pull out here a thread and there an end; which they *break* off abruptly, to the confounding of all true Methods of Divinity, and Order of sound Knowledge.

The composednesse and gravity of true Religion (in Publique especially) admits least of *extravagancies* and *uncomelinesse*; which dissolve the bonds, or exceed those bounds, by which Christ hath *fitly compacted* the Church together, in a sociall way; giving every part, by a certain order and allowance (established as the *Standard* in his Church,) that * measure and proportion, which is best for the whole: This place and calling every Christian ought to own, and to attend; keeping within due bounds, till God enabling, and the Church so judging, and approving of his abilities, he be placed and imployed in some way of Publique service, into which to crowd, and obtrude a mans selfe uncalled and unordained regularly by the Church, doth not argue such great motions of the Spirit, (which like strong liquor cannot be kept in any vessell) but only evidenceth the *corrupt spirits*, the violent lusts, and the proud conceits which are in mens Hearts.

Hæretica conversatio quam futilis, terrena, humana! sine gravitate, sine auctoritate, sine disciplina. Tertul. adv. Hær.

* Eph. 4 16.

Certainly all Gifts, Graces and Influences of Gods Spirit in truly gracious and humble hearts, are in all Motions, Habits and Operations, as conform to the Scripture (which are the Canon of Truth, Peace and Order in the Church) as any *right line* is to that rule by which it is drawn; or as figures cast in the same stamp and mould are exactly fitted to one another. The *Truth of the Word*, and *Graces of Gods Spirit* cannot be separated, or opposed any more, than heat can be parted in the Sun from its light, or its beams crosse one another in crooked and oblique angles.

It is no better, than a proud and Satanicall delusion to fancy or boast, that the Holy Spirit of Christ dwels there, in speciall Influences and Revelations, where the Word of Christ doth not *dwell richly in all wisdome*, Col.

Austin. de Unit. Eccles. c. 16. *Non dicant ideo verum esse, quia illa vel ista mirabilia fecit Donatus, vel Donatus, vel quilibet alius, aut quia ille frater noster, vel illa soror nostra tale visum vigilans vidit, vel dormiens somniavit. Removeantur ista vel figmenta mendacium hominum, vel portenta fallacium spiritum. Remotis istis Ecclesiam suam demonstrent in canonicis sanctorum librorum auctoritatibus.*

*Col.*3.16. The *lodgings* of the Spirit are alwayes and onely furnished with the *Tapistry* of the Scriptures. Else all imaginary furniture of any private spirits, leaves the heart but *swept* and *garnished* with the *new brooms* of odd fancies, and fond opinions, to entertain with somewhat more *trim* and *composed dresse*, the unclean spirit; who loves to dwell thus in the *high places* of mens souls; and
Iud.8. hereby seems to make the later end of those *filthy* or *silly dreamers* (in pride, vain-glory, hypocrisie, and lying against the Truth; blaspheming the true Spirit of Christ, contemning his holy and onely true Ministery, and Ordinances, and in all other licentious Apostasies) worse than their beginning was, in *ignorance*, errors and terrors; or in plain dealing sensualities, and downright profaneness; For it is *more tolerable to be without the Spirit of God*, than to lye against it, and blaspheme it, or oppose, and resist it, after some knowledge of the Truth. It had been better for such men *not to have known the way* of Christs Spirit in the Scriptures and the Church: It is far more veniall to erre for want of the Spirits guidance, and light, than to shut our eyes against it, and to impute our Errors, Dreams, and Darknesses to it; 'Tis better to have the heart *wholly barren*, than to lay our adulterous *bastards* to the Spirits charge; when they indeed are issues of nothing but Pride joined to Ignorance.

Pope *Hildebrand, Cum & hæreticus & maleficus & sacrilegus esset, pro sacratissimo se ostentabat, & miranda quædam Magicis artibus patrabat; prunas subinde è manica excutiebat coram populo.* Car. Sigon. ad an. 1057. Avent. pag. 455. 470.

2 Per. 2. 21.

4. *Like pretentions of old, confuted by mens practises.*

Nothing indeed is easier and cheaper, (at the World now goes) than for * vain and proud men to pretend to *speciall* Inspirations and Motions of Gods Spirit on them; as many *in the old times did*; who yet were sensuall, not having the *Spirit*: * So the *Gnosticks* called themselves (πνευματικοὶ) spiritual, men as well as knowing men; So the *Marcionites* and *Montanists* pretended, that their Master *Montanus* knew more *than the Apostles*; had more of the Comforter; was the Comforter it self, and told him, what Christ said, *his Disciples could not then bear*, Joh. 16. 12. The like lying fancies had the *Valentinians*, and *Circumcelliones*, and *Manichees*, who being idle-handed, grew idle-headed too, not caring what they said, nor what they did; for they fathered all on the Spirit. So the *Cathari*, and *Encratitæ*, calling themselves Chast and Pure, and (*Apostolici*) Apostolicall, and *above the Gospels*: both of old, and in * St. *Bernards* time; time; and in later times too, both in *Germany* and other places: rising to ostentation of *Prophesying*; speciall Inspirations; strange

* *Portentiloquium hæreticorum.*
* *Se spiritales esse asserebant Valentiniani: Demiurgum animalem: virginales Gnosticorum spiritus gloriabantur.* Iren. l. 1. & 3.

Austin. de Hæret. Epiphan. l. 4. de Hær. c. 40.

* Sermo. 66. in Cantica.

Cerdon Apelles-Marcionitæ privatas lectiones habuerunt, quas φανερώσεις, apellant, cujusdam Philumenæ puellæ, prophetissæ: & librum syllogismorum, quibus probare vult, quod omnia, quæ Moses scripserit, de Deo falsa sunt. Tertul. præ. ad. Hæ. c. 44.

ſtrange Revelations, ſhews of Miracles, and lying Wonders, fulfilling and interpreting of Prophecies, enthronings of Chriſt, &c. by which *ſtrong deluſions* they ſought to deceive the very Elect, if it had been poſſible; but they could never perſwade truly excellent, and choiſe Chriſtians, to *any belief of their forgeries and follies*; ſince neither the temper of their ſpirits, nor their works, nor their words, were like the rules, marks, or fruits, of that holy and *unchangeable Spirit of Jeſus Chriſt*, ſet forth in his Word, and owned in the Church; But rather the effects of that *depraved ſpirit*; which is *moſt contrary to God*, and moſt inconſtant in it ſelf; which after all its fair *glozings* and *præfacings* of Purity, Gifts, and Inſpirations, is ſtill but * (*Borborites*) a *ſwiniſh* and *unclean* ſpirit, and differs as much from the Purity, Truth, Beauty, and Order of the true Spirit of Chriſt, which ſhines in the Word, as the moſt noiſome lakes and filthy ſink doth from the moſt ſweet and *Cryſtall* fountain of everflowing waters.

Sleidan. Com. l. 4. *Cainitæ ἀναβατικὸν Παύλε confingebant, Epiph. Hæ.* 38. The *Cainites* pretended they had a book containing the *Raptures of Saint Paul*, what he then heard, &c.

* *Borboritæ, ἀλογοι, Cœnoli. Tertul.* and *Auſtin* call thoſe hereticks the *Gnoſticks, Cathariſts*, and others: who called themſelves *Apoſtolici, Pneumatici, Angelici, purgatores, electi.*

Πολλαχῦ ἐνθουσιᾶν ἑαυτοῖς δοκοῦντες ὐ βακχεύουσι, ἀλλὰ παίζουσιν. *Longinus.*

Manes the Father of the *Maniches* called himſelf an Apoſtle of Chriſt, the Comforter and Spirit: thoſe twelve Diſciples, deſpiſed water Baptiſm, ſaid the Body was none of Gods work, but of ſome evill Genius; and his followers full of impure luſts and errours; yet ſaid they were called *Maniches* from flowing with Manna, (μάννα χέοντες.) They ſaid, the ſoul was the ſubſtance of God, to be purified: to that end they mixed the Euchariſticall bread with their ſeed, in obſcene pollutions and rapes, *ut iſto modo Dei ſubſtantia in homine purgetur.* Auſt. de Hæ.

True *Miniſters* find it hard, *having done all*, to obtain thoſe competent Miniſteriall gifts and graces of the Spirit, which are neceſſary to carry on that great work of their own and others Salvation to any decorum and comfort: which theſe *Glorioſoes* pretend as if they were bred and born to; or were ſuddenly, and at once endowed withall: few of theſe ever think they want the Spirit, if they have but confidence to *undertake* any *Miniſteriall work* and publique Office. Yea and the beſt Chriſtians, no leſſe than the ableſt Miniſters, find it hard in *truth* to obtain the *ſanctifying gracious influences of Gods Spirit*, by which with much diligence and prayer they are enabled to private duties; nor doe they find it ſo eaſie to fleſh and bloud to obey thoſe holy *directions* of the Spirit, or in conflicts *to take its part* againſt the fleſh; and to rejoice in the victories and prevalencies of the Spirit. Whoſe publique donations for the common good of Chriſtians, (*edifying them in truth and charity*) are chiefly manifeſted not onely by his ſervants the true *Miniſters*; but in the bleſſing of that very Order, Office, appointment, and *function*

5. *True fruits of the Spirit.*

* *Venit & vadit prout vult, & nemo facile ſcit unde venit, aut quo vadat.* Ber.

Brevis mora, rara hora, mira ſubtilitate & ſua vitate divinæ ſuæ artis ineſſantes actitat in intimo noſtri. Idem.

Eph.4.8.& 11. *of the Ministry*, both as instituted and as continued so long time, by the wisdome and power of this *Spirit of Christ*. And by this great Gift of gifts, as by the Sunne in the Firmament, all others are ordinarily conveyed to private Christians, which chiefly consist, and are manifested in *true beleevers*, not in *quick strokes* of fancy, passionate *raptures*, strange *allusions*, and allegoricall *interpretations*, confused *obscurings* of Scriptures (which some men (with *Origen* make so much of:) but in bringing men from this childish *futility of Religion*, to a *manly seriousnesse*; which sets the heart soberly to attend, read, hear, study, and meditate on *the Word of God*; to prefer that *Jewell* before all the *hidden treasure* of their own or others Fairy fancies: to *assent* to the *saving Truths* both of Law and Gospell; zealously to love them, strictly to obey them; by hearty *repentance* for sins against God or man, *ingnuous confessions* of them, honest compensations for them, sincere amendment of them; hence it brings to a *quiescency*, and comfort in no way, but such, as is *conform* to the Word of Christ; burning with an *unfaigned* charity toward all men; most *fervently to the Churches service and welfare*: with an * *high esteem* of the *excellency of the knowledge of Jesus Christ*, his Institutions, and Ministry, his Word, and Spirit, and Grace; with a *gratefull value*, and *high respect* of those, by whose Ministry they have been called, baptized, taught, converted; and are still *guided* in the paths, light and breathings of the Spirit, to the hopes of salvation; the blessed expectation of which in Christs way raiseth them up many times to high, yet holy resolutions, to *deny themselves*, and *suffer* any thing for Christs sake, and the testimony of the Truth.

In veritate qua illuminaris, in virtute qua immutaris, in charitate qua inflammaris; serenata conscientia; subita & insolita mentis latitudine præsentem spiritum intelliges, Ber.

* *In humili spiritu & pura mente spacioso habitat immensus Deus.*

* Phil.3.7.

1 Thes. 15. 12, 13. Heb. 13.17.

These, and such like (I conceive) are the best fruits of Gods Spirit; which are not the lesse excellent, because they are common: Gods children are not oft entertained with novelties, and never pleased with such new toyes, and ratles, or hobbey horses in Religion which some men bragge of. The *wandering clouds*, which some mens fancies exhale, of spirituall Motions and Manifestations; beyond plain and ordinary Christians, either for private comfort, or for publique benefit, are for the most part without *water*, they *darken* but *moisten* not the Church, or the soul, they have so much of earthy or fiery exhalations in them, that they have little of the dew of heaven with them; Nor may they without great injury and high indignity be imputed to the Spirit of Christ: Nor doe such sorry flowers (which grow in *every dunghill*) adorn the *Garden* of God, the Soul, or the Church; nor justly *crown* any with the most honourable name of *holy* or *spirituall*: Which titles *vain men* much affect and boldly challenge;

Jude 12.

challenge; ſober and humble Chriſtians do earneſtly deſire, and ſeriouſly endeavour to merit: Being an honour ſo farre above the naturall capacity of ſinfull mortality, that nothing, but a Divine bounty and ſupernaturall power can conferre the *Truth of that Beauty*, which is in holineſſe; and the right to that glory, which is in every True Saint: who are often hid, as *orient Pearles* in *rough ſhels*, in great plainneſſe, lowlineſſe and ſimplicity; which makes ſuch as are *truly Saints* and ſpirituall, as aſhamed to challenge the name, as they are afraid to come ſhort of the grace: Studying not applauſe and admiration from men, but the approbation of a ſincere and *good conſcience*; Him they look upon as the father of every good and perfect gift; the ſender of the *bleſſed Spirit*, by the *due Miniſtry of the Word*, into mens hearts; The *ſearcher alſo of all hearts*, and *tryer of the ſpirits* of men; far beyond what is ſet out in *paints* and outward *appearances* of extraordinary gifts *of the Spirit*; under which mask and diſguiſes *Achitophel*, and *Jehu*, and *Judas*, and *Simon Magus*, and the ſons of *Sheva*, and *Demas*, and the ſelf-made Propheteſſe *Jezebel*; and *Diotrephes*, all falſe Chriſts, falſe Prophets, and falſe Apoſtles, all true Antichriſts, and true Miniſters of Satan, grievous Wolves, *ſtudied to appear*; and did ſo for a while, till the Lord ſtirred up the Spirit of *diſcerning* in his true Miniſters and true Saints.

2 Cor. 1. 12. Iam. 1. 17. Heb. 4 13.

Which Spirit of Wildome teacheth us to meaſure and judge of *ſpirituall gifts*, and true holineſſe, not by bare and barren forms, but by the *power and practiſe of godlineſſe*; not by ſoft expreſſions, and gentle *inſinuations*, or melancholy *ſowreneſſe*, and ſeverer brows: not by *Ahabs* ſackcloth, or *Jehus* triumphs; or *Phariſaick* frownes: Not by bold *aſſertions*, lowd clamours, confident calumnies, precipitant zeal, audacious adventures, ſucceſſefull inſolencies: Not by heaps of Teachers, popular Sermonings, long Prayers, wreſted Scriptures, crowds of Quotations, high Notions, *Origenick* Allegorizings: Not by admired Novelties, *vulgar ſatisfactions*, ſplendid *ſhews* of Religion; empty *noiſes of Reformation*: Nor yet by *arrogant boaſtings*, uncharitable deſpiſings, confident preſumptions, haſty *aſſurances*, proud *perſwaſions*, pretended *Revelations*, fanatick *confuſions*: All theſe, either in affected Liberties, or Monaſtick rigors, oft bear up mens *fancie of the Spirit*, and ſanctitie, (like bladders) meerly by their *emptineſſe*: Nothing being more prone to diſpoſe a *vain mind*, to *fancy ſtrongly*, that it hath *Gods Spirit*, than the *not having* it indeed: * To make men preſume they are Saints, than

6. *Reall power of the Spirit how diſcerned* 2 Tim. 3 5.

σκυθρωπον. *tetrico, aut triſti vultu. vultuoſi Phariſæi.*

Simpliciſſima eſt ſpiritus ſancti virtus; ſine fuco, ſine fraude omnia agit: multi gravis, piis ſuavis, omnibus utilis. Ber.

Nihil tam metuit quam ne dubitare de aliqua re videretur: de Velleio. *Quomodo certiſſimi eſſe poſſunt, quum nihil certius eſt quam certos illos non eſſe de ſalute?* Ber.

Certi non ſunt qui ſolliciti non ſunt. Cyp.

Sola integra fides ſecura eſſe poteſt. Tertul. de Ba.

* 2 Tim. 3. 13. Deceiving and being deceived.

than the not serious considering what *true holinesse* is, and the way of the Spirit of Christ is: In its infallible rule, the Scripture; in its noblest pattern, Jesus Christ; in its foundation, Humility; in its beauty, Order and Symmetry; in its perfection, Sincerity; in its glory, Love and Charity; in its transcendent excellency, the Divine Nature. The *Devils Piracies* are made as much by the *frauds* and *fallacies* of hanging out *Gods colours*, the flags of the Spirit, and shews of holinesse, as by the *open defiances of persecution*, and *batteries of profaneneſſe*; Delusions in Religion, as *Dalilahs charms* on *Samson*, are oft stronger, than the *Philistins* force *against the Church*; Else our blessed Saviour would not have so carefully fore-warned and fore-armed his little flock, against those grand *Impostors*; whose deceit is no lesse than this, * *Loe here is Christ, and there is Christ*: As if he were no where in *England*, or in all the former Catholick Church; but only in the corners and Conventicles of new *Donatists*.

Splendore magis quam fervore delectantur hypocritæ. Ber.

Dum fallunt maxime fallunt ur.

Hypocritæ sanctitatis tineæ: cui adhærere videntur ut stimu piter vicient; remedia in morbos, & sanctitatem in crimen vertunt. Chrysost.

* Luk. 17. 21.

Loe here is Christ! a most *potent* and *plausible pretention* indeed, able by its native force, and mans *credulous frailty* to *deceive* even the *very Elect*; whom would it not move and tempt strongly to hear of a new Christ, in *New lights*, and new Gospels, new Church wayes, new Manifestations, new Ministry, and new Ministers; Yea to heare of a *Christ* without means, above means, beyond the Scriptures deadnesse, the old Sacramentall forms, the Ministeriall Keyes and Authority: Christ in the Spirit risen from the *grave of dead duties*; of expired Ordinances; and from the *Carkases of ancient Churches*; A Christ, who is already *come to judgement*; with whom his Saints are now risen, and dayly rising; seeing him not *as in a glasse* of means *darkly*, but by immediate *Visions*, glorious *Manifestations*, speciall *Inspirations*, plenary *Inhabitations*; thus sitting on *Thrones* and *Reigning* with *Christ* in his *Kingdom*?

Mark. 13. 22.

Whom would *not these Trumpets awake*, and these alarms call forth? if we were not *forewarned by Christ*; and if we had not seen such follies formerly acted and *manifested to all the Christian world*; and sufficiently *confuted in all ages*; which never amounted to more than *Religious Tragedies*; for when the masks of *personated Prophets*, and *necessitous Saints*, and *hungry Enthusiasts*, and *idle Seraphicks*, were taken off, (which they put on either by the power or presumptions they had among the Vulgar) presently there appeared the *horns* of the *Beast*, in *pride, ambition, luxury, polygamy, cruelty, tyranny, confusion*; That those, who seemed to have come down from heaven in the *shews* of the *Spirit*, and *pretentions of Sanctity*, were but *Satans lightnings* falling down from heaven, and his most *abominable eructations* out of the bottomelesse pit.

Comica deformitas, at nocumentum tragicum miserorum religiosa delicta.

Cyp. Ep. 2. *Sleidan. Com. l. 4.*

If

If we other *poor Christians*, who still remain on the *other side of this Jordan*, (which those *Spiritofoes* pretend to have passed) if wee, who creep on the ground, as worms and no men; who have dayly cause to *abhor our selves in dust and ashes*, who are forced dayly to *strengthen our faith*, to *renew our repentance*; to poure forth our souls oft in sighs, tears, prayers, with *broken hearts* and *contrite spirits*, contending with corruptions, wrestling with temptations; having enough to doe to fortifie our selves with the compleat *armour of Gods Word*, in Precepts, and Promises; and of his Spirit, in gracious habits, excitations to, and assistances in duties: Thus giving all diligence to make *our calling and election sure*: not counting our selves to have *comprehended*, but *pressing on to the mark* of the price of the high calling in Christ Jesus: Glorying in nothing but *in the crosse of Jesus Christ*, by which we are crucified to the honours, riches, policies, successes, flatteries, and glories of this inglorious world; yea to the Liberties, Religions, Devotions, Sanctities, new Churches, new Reformations, and new Ministers of this world; who forsaking the wayes of Christ, and the holy Apostles, and the ancient Churches, and the *true succession* of Ministers, and all Power; have *turned grace into wantonnesse*, *liberty into licentiousnesse*, *godlinesse into gain*; and very much embraced the present world; falling *down before Mammon*, and worshipping *the false gods* of this world.

2 Per. 1. 10. Phil. 3. 14. Gal. 6. 14.

If we, who when we have *suffered much*, and *done something* in our endeavours and purposes of holinesse; yet find cause to cry out, *Wretched men that we are, who shall deliver us from this body of death*! if we could indeed *believe*, or find by *experience*, that the *exaltations*, and *Raptures* of these new pretenders to the Spirit, were more comfortable, than the *buffetings* of those good old Christians; That their *triumphs* in the world, were beyond the others *sufferings* from the world, that there were more of Christ in their *new Crowns of glory*, which they boast of, than in the others Crosses, which they patiently bare; If we could discern a more *self-denying Spirit*, a more *Christ-enjoying Sanctity*; That they were Saints, that is, Not *crucifiers of the world*; but *crucified to the world*: If we could see the *wounds of Christ* in these glorious apparitions; these *Christ-like phantasms*, (as *Antony* the Hermite required, when Satan appeared to him like Christ in glory) If that Purity, Chastity, Justice, Honesty, Contentednesse, Patience, Charity, Meeknesse, Humility, Peaceableness, Fidelity, Constancy and Orderlinesse, shined in them wherein those holy *men and women of old*, the Professors, Confessors and Martyrs, not getting but looking Saints, imitated the holy Lord Jesus, and the most holy God, according to the lively characters of true holinesse, set *down in the Scriptures*: If

Rom. 7. 24.

Non credam esse Christum nisi vulnera videam crucifixi. in vita Ant.

we saw such fruits of reall holinesse in their words, pens, and actions, in their Doctrines and duties, in their self-denials and Mortifications, in their meetings and Fraternities, in their Church Orders and Ministrations, as might convince us, that these pretenders to the Spirit, and despisers of the Ministers, have indeed more of that light, life and power of the holy Spirit of God, than either true Christians or godly Ministers formerly had, or now have in this, or *any other true Church of Christ*: How should we *envy* their *blessednesse* with an holy emulation? How should we, as Saint *John* to the Angell (whom it may be he *took for Jesus Christ*) be even ready *to fall at their feet*; to kisse their footsteps; to attend their directions; to imitate their examples; to partake of their raptures; to pry into their third heavens; to rise, ascend, reign and triumph, to enjoy the holy *Spirit* and *Christ*, and God with them, to all which they in word and fancy pretend?

Revel. 19 10.

7. *Fallacies in this kind frequent among Enthusiasts.*

But the triple Crown of *meer titular* and verball *holinesse* (which is but *copper* gilded over) moves us not, further than to pity the sinner; and to scorn the pride: The *Gnosticks*, *Montanists*, *Catharists* of old, the later rude, and cruell *phanaticks* in *Germany* cryed (τρισαγιον) *holy, holy, holy* to their parties and factions: As if there were *holy ambitions*, *holy seditions*, *holy covetousnesses*, *holy sacri edges*, *holy obscenities*, *holy cruelties*, *holy confusions* in the conversations of *true Christians* and spirituall men; Or *holy ignorances*, *holy errours*, *holy darknesses*, *holy hereses*, *holy schisms*, *holy hypocrisies* in their hearts and spirits: As if no duties, no Scriptures, no Sacraments, no Ministry, or Ministers, no Government, or Governours of the Church were heretofore holy, which were *primitively*, and universally, and constantly owned, and observed in the Church of Christ, as derived from him; As if *private fancies*, and *solitary dreams*, and single imaginations of weak and *silly men*, or women, were now holyer, or had more in them of the Spirit, than the publique *Oracles of the sure Word of God*; which the *Catholick Church* hath received from God by the hands of holy men; and by a constant succession of an holy Ministry hath delivered to us, with constancy and fidelity (as to the main:) however particular branches or members of this Church may have failed and withered. If these *Antiministeriall Novellists* have nothing whereby to set off their pretended gifts of the Spirit, and singular holinesse, but only novelty, fancy, and *uncertain* Inspirations, nothing to cry down all former holy ways of the Church, but this; that they are conform to all Antiquity and Scripture regulations; The least beam of whose glorious light alwayes either equalls, or far exceeds their new either superfluous, or dubious illuminations; Truly they

they muſt give all learned and godly Miniſters together with all judicious and ſober Chriſtians leave, to paſſe by the *Idoll of their new dreſſed Spiritualty and Sanctity*, without *any admiration*, devotion or the leaſt ſalutation: Nor can we at all conſider *private ſpirits*, warped from, and bent againſt the *publique Spirit of Chriſt*, in the Scripture, in the practiſe of the Catholick Church; and in the moſt *eminent Chriſtians*, both ancient and modern.

Poſſim vetera & tuta quam periculoſa & nova ſ.ſtemus. Tac.

We ſhall content our ſelves with that *plain* and *priſtine* holyneſſe, and manifeſtations of the Spirit, which are expreſſed in the Word; depoſited in the Church; preſerved in an *holy Miniſtry*; exemplified in all true Chriſtians: and moſt eminently in Jeſus Chriſt and his Apoſtles, the great and famous Founders, Teachers and Eſtabliſhers of holy Truths, holy Duties, holy Sacraments, holy Orders, and holy Miniſtry in the Church: And this with divine Power and Authority, not onely *perſonall*, but *ſucceſſionall*; without which the inſtituted Service and Worſhip of Chriſt had ere this failed. Theſe being even ſince Chriſts time in all the world, imployed in Teaching, Gathering, Baptizing, Governing, Feeding, Preſerving, and Perfecting the Body of Chriſt, which is his Church: We know not, and ſo we cannot deſire, *other holineſſe*, than that, by which we beleived the Truths, obeyed the Commands, feared the Threatnings, obſerved the Duties, preſerved the Inſtitutions, continued the Orders, reverenced the Embaſſadors, joyed in the Graces, hoped in the Promiſes; and were led conformably to Chriſt by that Spirit, which Jeſus Chriſt had given to his Church, long before theſe *new coyners* had graven the ſtamps, or ſet up their Mints: We are glad, and bleſſe God, when we attain unfaignedly to that Spirit of Holyneſſe, which hears the Word of God with *fear and trembling*, from the mouth of thoſe able and godly Miniſters, which are the *Meſſengers* or Angels ſent from Chriſt, by the Churches Ordination: Which teacheth us, to pray with *underſtanding*, conſtancy, fervently, and comelineſſe; to receive the pledges of Gods love in Chriſt from their hands (duly conſecrating the holy myſteries) with *reverence*, preparedneſſe, and thankfulneſſe; That *holineſſe*, which *loves* with ſincerity, *gives* with cheerfulneſſe, rejoyceth in well doing, ſuffers with patience, lives by Faith, acts by Charity; is holy with order, contentedneſſe and humility, without any fury, faction or confuſion.

True holineſſe and true Saints.

Sanctitas eſt ſcientia colendorum deorum. Tul. de Nat. D.

ἐπιστήμη τὸ εὐσεβὲς καὶ τὸ δύσεβες τοῖς θεοῖς ἢ ὁσιότης. *Plato in Eutyp.*

That holineſſe which hath nothing in it novell or præterſcripturall; nothing fancifull, verball, tumultuary, violent, ſchiſmaticall, diſorderly, partiall, pernicious, or injurious to any; which chuſeth to be a Martyr for Charity and Unity, as well as Verity, in the Church: rather ſuffering much than giving ſcandall or making a ſchiſm, according to the pious and excellent counſell of

ἔστιν τὸ πῖς θεῖς φίλες. τὸ δὲ μὴ, ἀνόσιον. *Plat. Eutyph. Sanctum eſt quod deo gratum.*

Δεῖ γὰρ καὶ πάν ὑπὲρ παθεῖν τὸν τῆς διαφυλάξαι τὴν ἐκκλησίαν τοῦ θεοῦ. καὶ ὅπως ἐν αὐτῷ ἀδόξητέρα τὴ ἕνεκεν τοῦ μὴ ἁμαρτεῖν τῆς ἕνεκεν τοῦ μὴ εἰδωλοθύτησαι γενομένης. ἐκεῖ μὲν γὰρ ὑπὲρ μιᾶς τῆς τῆς ἑαυτοῦ ψυχῆς, ἐνταῦθα δὲ ὑπὲρ ἁπάλης τῆς ἐκκλησίας μαχόμεθα. *Dionys. Epist. Ad. apud Euseb. l. 6. hist. c. 38.*

of *Dionysius* to *Novatus*. That holinesse which is old, as the *Ancient of dayes*, reall, rationall, *demonstrative* from the Word of God, and exemplified in the lives of former Saints: Which is meek, courteous, charitable, humble, just to all men, abounding with all righteousnesse, and the fruits of *righteousnesse*, *peace*, and *establishment*, both to private consciences, and publique Churches. That holinesse, which hath nothing in it supercilious, calumniating, defamatory, insolent, bitter or burthensome to any true Christians, true Churches, and true Ministers, which know how to reprove, what is amisse, without rejecting all that is well; to reform the crooked, without ruining what is right. That holinesse, which, as the Sun-beams is always like it self; like the *Father of spirituall light*; uniform and constant in all true Saints, in all ages, and in all administrations Divine, either immediate, or mediate; as to its rule, the Will and Word of God; as to its end, the glory of God, in Gods way; as to its Epitome, or sum, *the love of God*, and its neighbour; as to its *happy* fruits and effects, the good of mankinde, chiefly of the Church of Christ: These have ever been the same for kind, however differing in degrees, according to the measure which God hath given to his true Saints and servants; who never differed from God, or the Word, or one another, as they were holy and spirituall, however, as men and carnall in part, they had their *crookednesse*, unevennesses, and dissentings.

These are the fruits of Gods Spirit, this that *true Holinesse*, for which we pray, of which we dare not boast: These are the Saints, whose *shadows* we count *Soveraign*; whose presence a blessing; whose wayes unblameable; whose joyes unspeakable; whose works most imitable; whose conversation most amiable, heavenly and divine; who chuse rather to suffer, than any way to act in cases dubious, as to secular dissensions, which have much of the *Beast*, somewhat of the *Man*, and little of the *true Christian*: The worth of these Pearls is infinitely beyond some mens *counterfeit forgeries*, whose lustre is chiefly from worldly glory, and secular advantages; who out of *ashes* are melted up to the shining and brickleneſse of glasse, by the *fervour* of some spirits; who think it enough to *glister* with novelties, and to boast of *Inspirations*; fancying all is reformed, which is but changed, though much to the worse; who are forced to set off themselves by the foil of *severe censuring* of others; Fearing nothing so much as a true light; and those discoveries which are made of them by serious and judicious Christians; who judge not by mens *lips*, and *appearances*, but by their lives and practises, compared to the Word of God: For which, *true Ministers*, most eminently and impar-

mpartially holding forth to the diſcovery of all mens deformities, are of all men moſt abhorred by theſe pretenders; who at a true and full view will not onely not appear to other *ſuch gifted* men, and ſpirituall, as they pretend; but they will be aſhamed of their arrogance, and deſpite againſt thoſe good Chriſtians, and thoſe true Miniſters whom they have ſo much vilified and contemned.

8. *Vulgar miſtakes of ſpirituall influences.*

The common miſtake of proud, weak, or *fancifull* men, whoſe tongues are onely tipt with Sanctity, and the name of the Spirit, is this, That they know not indeed *of what Spirit* they are, as to Profeſſion; Nor conſider *of what Spirit* they ought to be, as to temper, if they will *be truly Chriſts Diſciples*; Contenting themſelves with light and *airy preſumptions*, in ſtead of *ſerious* and *ſearching* examinations of truth: *comparing themſelves with themſelves*, they fancy they grow holyer, as they grow *bolder* in their opinions, or actions: Hence they are eaſily flattered into *high Imaginations*, and cheated with *ſtrong Preſumptions*; as if ſome common *gifts of knowledge*, ſome *Scepticall quickneſſe*, ſome volubility of utterance, ſome Scripturall expreſſions, which they have attained beyond their former ſelves, or their equals, were rare, immediate, and ſpeciall gifts of the Spirit. Then, becauſe they ſhould ſeem no body, if they carry their *ſmall wares* in an *old pack*, * they *invent ſome* new faſhion of *Religion*; or ſome modell of a Church-way, which they *ſtrongly fancy*; after they have once brought forth their fancy to any *form and ſhape*, they are ſtrangely *inamored* with it, all old figures never ſo uniform, Catholick, and comely, *ſeem deformed*, ugly, *Antichriſtian*: Then follows thoſe quick emotions, and ſtirrings *upon their ſpirits*, which have the quicknings, only of *Self in them*; theſe are preſently cryed up for motions, and * *manifeſtations*, and excitations, and impulſes of Gods Spirit on them; then, they are eaſily moved to extraordinary heats, and irregular vehemencies, as counterfeit poſſeſſed are, by the looking on and *applauſes of others*, whoſe fillineſſe makes them gentle ſpectators, and *obſequious admirers* of any thing, that ſeems new to them, or is above them. Nothing troubles theſe *pretenders* ſo much, as if you look *too neer* and *too narrowly* on their practiſes. * Nothing angers them ſo much, as what they fear, may diſcover them: you muſt not ask them, where *are their miracles*, where their *Empire over Devils*; where their *languages*; where their *prophecies*; either as *predictions* of things to come, or as *interpretations* of obſcure Prophecies in the Scripture, referring to Jeſus Chriſt? Theſe queſtions (though they are but *juſt* to be put, where *extraordinary Inſpirations* are pretended)

Luk. 9.55. *Impudentiam pro pietate jactitant, quaſi eo ſanctiores eſſent quo verboſiores*, Bern.

Απαλαί πω-ρος τῆς πολλῆς ἡ ζήτησις τῆς ἀληθείας ἢ ἐπὶ τὸ ἕτοιμα μᾶλλον βέπουσι. *Thucid. hiſt. l. 1.*

Δυσμίεγητος ἡ ἀλήθεια. *Baſ. de Sp. s.*

* *Quos diabolus a veritatis via in veteri charitate detinere non potuit, novi itineris errore circumſcribit, & decipit.* Cyp.

* φανερώσεις, The *Marcionites* had private lectures, which they called Manifeſtations or Illuminations; from a Propheteſſe, *Philumena. Tertul. præ. ad Hæ. c. 44.*

* *Impoſtoribus nihil eſt lumine inimicitius.*

are too hard for them: these pose them, and afflict them, when they are thus urged by Ministers, or any sober Christians; who expect no satisfactory answer, in any of those particulars, (which are the *proper effects and demonstrations of the Spirit*, in its *extraordinary motions*,) when indeed they observe in these *pretenders*, so little of *ordinary*, sound and saving knowledge; so nothing of that *meekness of wisdome*, which every true Christian, in whom the Spirit of Christ dwels, injoyes in some measure; so *utter desolation* of any thing, that may argue *any thing extraordinary and excellent*, which may justly own the *Spirit of Christ*, for its speciall Author and *infuser*. But quite contrary; grosse ignorance in many things; yet puffed up with intolerable pride, poysoned with errors, kindled with passions, sharpned with violence, delighting in furies, boasting in discords, schisms and confusions, either begun, or increased, or continued by the *restlesse agitations* of their fierce and unquiet spirits: whose *impetuous temper* is impatient of nothing so much, as true Christian patience; of Peace, Order, and charitable harmony in any part *of the Church of Christ*; There is nothing they can lesse endure, than able, learned, godly and resolute Ministers, in whom dwels (indeed) a far more excellent Spirit of God; full of wisdome, of power, of courage, full of Christ; who can and dare detect the deceits and juglings of these *vain mindes*: manifesting their folly, discovering their nakednesse, emptinesse, and nothingnesse in respect of any extraordinary Illuminations, or Inspirations of Gods holy Spirit in any way of Religion: After all the cry, and noise, and glorying of these *mens inspirings*, at the best, all amounts to no more, than the same Gospell, the same Duties, the same Sacraments, the same Jesus, the same God, who was with far more knowledge, purity, peace, love, zeal and constancy *owned*, served and honoured in this and other Churches, in that *ancient way and holy Ministry* which the Church ever used; which Christ instituted, and with which God was so well pleased, that he blessed it, as the means, to preach the Gospell, to *plant Religion*, to settle and govern the Church in first and after times, amidst all the persecutions and heresies that opposed it. This is the best of their Inspirings; the setting of some new glosse and fashion on Christian Religion, whose purity and simplicity like gold, cares not be thus painted over.

Magi & Augures nihil suis actibus successurum Iuliano affirmabant, nisi Athanasium primo velut omnium obstaculum sustulisset. Ruff. l. 1. c. 32. Hist. Eccl. Gal. 1. 7.

But take these Inspired men in their *degenerations*, depravings and worstings of Religion, and you will easily see, how such *equivocall* generations and imperfect *mixtures*, and meer *monsters* of Religion, presently *putrifie* and pervert to error, faction, licentiousnesse, violence, rapine, civill oppressions, tyrannies, against all that applaud not, or approve not the *rarity* of their conceits and

and inventions; which firſt kindle with *modeſt ſparks*, as if they would enlighten, warm, and refine the Church, Religion, and Miniſtry; but after they have got to them *vulgar* fewell, they ariſe to ſuch *dreadfull flames* and conflagrations, as threaten to conſume all that was ever built before them: that ſo the goodly *Palaces* of ancient and true Religion being *demoliſhed*, they may have a clearer ground, where on to ſet up the feeble cottages of their new framing and erecting. Poor men! thus once * puffed up with their tympanies of *ſelf conceptions*, and getting into ſome *warmer Sun*, having once over-looked *their* firſt errors, they never after have leiſure, patience, or humility to diſcern the *groſſe* yet *ſecret diſtempers*, which are in their ſpirits; * the many diſtinctions, and diſguiſes, and windings, by which worldly luſts, paſſions, and intereſts *ſlily creep in*, and concealedly worke in their hearts, even then moſt *ſecurely*, (and ſo moſt dangerouſly) when under this *blind* of Gods Spirit; when the *Lord* ſhall be intitled to the whole plot and project of their follies and furies, both in its *ſofter beginnings* and its *rougher proceedings*.

Modeſtiora ſunt errorum initia; & blandientia venena; Lactant.

* *Omnes tument, omnes ſcientiam pollicentur: ante ſunt perfecti quam edocti.* Tertul. de Hæc. 41.

* Not raptures and gifts, but humility and charity give the greateſt evidences and ſureſt inſtances of Gods Spirit, and of ſalvation.

9. *Evidences of their folly.*

Of theſe fallacies in point of ſpeciall Inſpirings and motions of Gods Spirit, there are no ſurer detections than theſe: 1. That theſe ſo *moved and active ſpirits* do always finde leſſe content, and pleaſure in, have leſſe zeal and contention for the *great things of God*, (which are Faith, Righteouſneſſe, Peace, and Holineſſe) than they doe for their *little novelties* and *fancies*: 2. They finde leſſe comfort and joy in themſelves, to be kept within, and humbly to walk in thoſe *holy bounds* of religious Truth and Order; (which the Word of God hath *clearly ſet* before them, and all holy Chriſtians, and the pureſt Churches alwayes obſerved) than to be alwayes *buſily diſputing* for, and acting over thoſe *petty parts* of their *ſcruples*, *novelties*, and *extravagancies*; Which have nothing in them but a *verminly nimbleneſſe* and ſubtlety, being bred out of the *putrefactions* of mens Brains, and the *corruptions* of the times, in matters of Religion; and are rather *pernicious*, than any way *profitable*, in compariſon of the more ſober ſtrength, and uſefulneſſe of nobler creatures: Nor is it by gracious perſons diſputed, but that one *ſerious Chriſtian* of the old ſtamp, one *able and faithfull Miniſter of the Church of England*, whom theſe ſo contemne and hate, hath heretofore done, and ſtill doth more good, and gives greater *demonſtrations* of the Spirit of Chriſt dwelling in him, with wiſdom, gravity, learning, humility, diligence, peaceableneſſe and charity, (by which many have been reſtrained or converted from ſin: or eſtabliſhed and confirmed in the ways of God) than whole *heaps* of theſe *novell Teachers*, and ſwarms of Inſpired pretenders, who like *drones* do but ſeek to rob the *hives* and ſtarve

the Bees: who serve (in some fits) to *scratch itching* ears, to some tune of *pleasure, liberty, profit, novelty,* or *preferment*; but not to teach the ignorant, to settle the shaken, to compose the tossed, to heal the wounded, or to wound the ulcerated Consciences of any men to any *soundnesse of mind,* or true holinesse of manners.

Ædificantur in ruinam, illuminantur in cæciores tenebras.

Their Proselytes are rather *perverted*, than converted; made *theirs* by a *schismaticall* and *factious* adherence; rather than *Christs* by a *fiduciary* obedience; or the Churches by a charitable and humble communion; *Faction* and *confusion* and every *evill* work are the fruits of *pertinacious* and *pragmatick* ignorance, as *Union, Peace,* and *Charity,* are the *genuine effects* of sound knowledge and humble wisdome; In which wayes onely true Christians have ever judged the highest gifts and graces of Christs Spirit to be both derived and decerned. I am sure there is a vast difference between a wanton Fancy and a holy Spirit, between a glib Tongue and a gracious Heart. We may add to these discoveries of fallacious pretentions to the *Spirits speciall motions*; That, both in the first *broaching,* and after *drawings* forth of their new projects and inventions, the *authors* of them more *look to men, than to God*; how it may suit with *secular aimes,* and *politique interest*, *private* or *publique*, than how it sorts with *Gods Word,* or the rule of Christ, or the Churches practise in purest times; or its *present distresses*; whose frame as to the main both for *Doctrine, Ministry,* and *Government,* hath alwayes been the same, both in times of persecution and of peace; when favoured and disfavoured by men; And such it ever was in *England,* and possibly it will be if it *out-live this storm*; I am sure these *Novelties* so much opposing this Church, and *true Ministers* in it, would never have so quickned by any inward *heat of Spirit,* if they did not presume that the *Sun did shine warm* on them; which yet is no infallible *sign of Gods blessing*; If these Antiministeriall adversaries, these now so *Inspired men,* (who join in their plots, and power, and activity, by which they either secretly undermine, by evill speaking and separating from the *publique Ministry*; or openly invade and arrogate the Office; or wholly deride and oppose the Function;) if they expected nothing but Winter and persecution, and such *measure* as they *mete*; *I* believe it would damp their spirits very much: They would then think it a part of *prudence* in a *Christian Spirit,* to *sleep in a whole skin*; by keeping themselves in that station, wherein God, and the Lawes both of Church and State have set them: As they *did very warily,* in those times, when there was just power *restraining* them in those due bounds, which then they thought became them best; and they would no doubt have thought so still, (for all the fullnesse of their spirits and ebul-

Abominanda religionis ludibria colentia temporum rationes, non leges Dei. Naz. or. Lat. *Hypocritarum pietas est temporum aucupium.* Cyp.

ebullition of their rarer gifts) if *ſtrange indulgences* in matters of Religion, and Church Order, had not tempted them to *ſafe extravagancies*, and unpuniſhed inſolencies, chiefly againſt the Church, and Church men.

In other things, of *civill affairs*, where it is very likely their ſpirit prompts them, as much to be medling (becauſe more is got by thoſe activities:) they know how to *keep their ſpirits* in very good order; being over-awed with *evident danger*, attending any factious, ſeditious or tumultuary motions; None of theſe ſmall *ſpirited men* (who are ſeldome *little in their own eyes*) are powerfully moved to uſurp any place in the *Councell of State*; to arrogate the *office* and authority of an *Embaſſadour* or *publique Agent*; to ſet himſelf in the Seat of Juſtice *un-commiſſioned*; or to intrude into any place Military, or Civill, without a *Warrant* from other, than their own *forward ſpirits*; though their pride and ambition (**like Abſaloms*) *may fancy*, they could better diſpatch buſineſſe, doe exacter Juſtice, and ſpeedier, than any in Authority; yet here, the *danger and penalty of intruſion cowes* their zeal, curbs their heady ſpirits, and *cuts their combes*: Nor are they often either ſo *valiant*, or ſo *fool hardy*, as to act by their pretended *impulſes* in any way, but where they think there may be *ſafety*; which they now find (as *from many men*) in what ever they ſay, or doe, againſt the honour, order, and Miniſtry of this reformed Church of *England*: which they ſee hath not *many ſouldiers* to defend it; nor *advocates* to plead for it; nor *Patrons* to protect it. Wanton and petulant ſervants which were formerly but as the * *dogs of the flock*, will eaſily *inſult over* the children of the family, when they ſee *them Orphanes*, and *expoſed to injuries*: either wanting true * *Nurſing Fathers* and Mothers, or theſe wanting that *tenderneſſe* toward them, which is hardly to be expected in *ſtep-mothers*, and onely *titular* parents. It is no adventure for *timorous beaſts* to goe over, where they find the fence trodden down, and the gap made wide; So, much more prevalent with *vain* and *proud* men are the *impreſſions of fear from men*, than thoſe *from God*, whoſe commands and threatnings are attended with Omnipotent Juſtice, which is *ſlow paced*, but *ſure*; Nor doe I doubt, but thoſe ſubtle and *inſolent enemies* againſt this Reformed Church and the Miniſtry of it, doe already * find the firſt ſtrokes of Divine Vengeance in their own ingratefull breaſts.

* 2 Sam. 15.3. *Nunquam deſuit ambitioſo præclara ſui ipſius opinio, & ſumma de ſeipſo expectatio.* Sym.

* Iob 30.1. *Inſolentioris animi proprium eſt, calamitoſam virtutem indigne tractare, dicteriis appetere, injuriis afficere; & de iis quæ immerita patitur maxime exprobrare.* Plin.

* Iſa 49.23.

* *Prima eſt hæc ultio, quod ſe Judice nemo nocens abſolvitur.* Iuv. *Occultum quatienti animo tortore flagellum.* Id.

The further triall of theſe pretenders to the Spirit, I muſt leave to the *impartiality* of judicious Chriſtians, in that experience which they have of the fruits which they bring forth. What truths of God have theſe *Antiminiſteriall adverſaries* ever brought forth, or further cleared and illuſtrated, than was before?

What weighty controverſie or other queſtion in Divinity, polemicall or practicall, have they learnedly and ſolidly ſtated? What part of obſcurer Scripture have they well interpreted? What *body of Divinity* have they bleſt this Age withall, beyond what it formerly enjoyed in great variety and plenty? What caſes of Conſcience have they more cleared or better decided? Is either *Law* or *Goſpell* beholding to them? yea rather; how have ſome men ſtudied to make void the Law by immorall licentiouſneſſe? and the Goſpell too, by ſuch not *free* but rather profuſe and prodigall *grace*, as excludes thoſe holy conditions of repentance, and good workes, which the *Goſpell* requires as neceſſary *concommitants* and *fruits* of true and lively Faith? What Scripture have they handled which they have not tortured, mangled, and broken the very bones of it? What controverſie have they not more ſtudied to peſter and entangle? What *truth* have they not darkened with their cloudy *words* and ſenſeleſſe *notions*, which they call glorious heights? What hereſie have they not revived? What poyſonous Error have they not tampered with? What ſin and enormity have they not palliated, or excuſed, or applauded, as the effect, either of Chriſtian liberty or neceſſity? How many ſimplier Chriſtians Faith have they *ſubverted*? perſwading them they never had Chriſt *rightly preached* to them; nor were in any *ſaving Church-way*, till theſe Inſpired Teachers came to *direct them*, how to caſt off and deſpiſe *their Miniſters* and the whole Office *of the Miniſtry*.

Jam. 2. 17.

10. *How ſhort they come of that Spirit which ſhews it ſelf in true Miniſters.*

Neither then the Word of God, nor right Reaſon, nor ſober Senſe will give teſtimony of any *ſpeciall gifts of the Spirit* in theſe men, either in knowledge, or in wiſdome, or in utterance, or in any grace or vertue; In all which they are nothing in regard of many Miniſters and others, who as far excell them, as *gold* doth *braſſe*, and *ſilver lead*; Nor are their fruits to the publique and to others, any way proportionable to their boaſting againſt the Miniſters: which is as far from truth, as it is from humility; if theſe may be meaſured and eſteemed, not by *proud ſwelling words* of themſelves; or by high ſcorns, and rude contempts of others; but by the *exactneſſe* of holy walkings, and the fruitfulneſſe of publique labours on the hearts or lives of others.

Hanc habet invidia in ſeipſa panam, aut non videre, aut nolle videre, aut maligne videre virtutem alienam, quam neſcit imitari. Gerſon.

Herein no *ignorance*, or *envy*, or *calumny* can be ſo *wilfully* or reſolvedly blind, (but *onely in theſe men*) as not to ſee and acknowledge, That God hath *given witneſſe* from heaven, againſt the crooked and *perverſe* generation of theſe detractors from, and *deſtroyers of*, the honor of the *Miniſtry of England*; by the eminent Learning, Piety, Zeal, Induſtry, Fidelity, Charity, Patience, Conſtancy and vigilancy of many *centuries*, yea many *thouſands* of able, and godly

godly Miniſters, both in the *reſtauration*, and *preſervation* of Truth, Purity, and Power of the Chriſtian Reformed Religion in this Church; others have ſought the *goods* of this Church, but theſe the good of it. I could here fill many Volumes (as many Miniſters (both godly Biſhops and Presbyters) in this Church, have done, by their acute, ſolid, devout, and moſt profitably pleaſant writings) with the hiſtories of *many* of their *lives*, (ſome of which are regiſtred to poſterity by commendable pens: others by tolerable ones, whoſe grateſull deſign is good; but their hiſtorique faculty far ſhort of thoſe merits, which they ſeek to eternize. How eminent have they been, as *Moſes, in all good learning?* how indefatigable in their labours? how dear, uſefull, and deſireable to all good and excellent Chriſtians in their lives and deaths? What Trophies they have not gained *over the adverſaries* of our Chriſtian and reformed Religion, by their Prayers, Sermons, and moſt incomparable Writings? No leſſe have been their many and renowned Victories, which they have obtained over the very Devils; whom a long time they kept, as it *were in awe* and in a *chain*: How many ſinners have been redeemed from his ſnares, and converted from the evill and errours of their wayes by their powerfull Miniſtry? How many *fiery darts* of Satan have they quenched? How many *weak hands* and *feeble knees* have they ſtrengthened? How many *remorſeleſſe ſoules* have they wounded; piercing between the *ſcales of Leviathan* by the two-edged ſword of God in their mouths? How many *wounded Conſciences* have they (like good *Samaritans*) healed with the balm of *Gilead*? How many doubting and deſpairing ſpirits have they revived and eſtabliſhed? How many *mouthes* of *aliens* have they ſtopped, by the *unanſwerable pregnancy* of the truths, which they have cleared and mightily maintained? In fine; before ever the *croaking Frogs* of *Egypt* ſpread over the land, and filled every place with their importune and inſignificant noiſes, againſt the Miniſters and Miniſtry of this Church; (ſeeking by their muttering clamours to contend with the *Nightingales*; and to ſilence the ſweet ſingers of Iſrael;) how were the *excellent Miniſters* of this Church, and the famous Miniſtry hereof, eſteemed at home and abroad among the chiefeſt bleſſings, for uſe, and nobleſt beauties, for ornament, which this or any Nation and Church ever enjoyed? Being as the two *goodly pillars of Solomons Temple*, ſuſtaining the burthen, and adding to the beauty of Religion; being *ſacred Oracles* for holy direction, and great *examples* for vertuous imitation.

In what part of good learning have not ſome of the *Miniſters* of *England* excelled, and ſome of *them* in all? What divine or humane truth have they not handled, cleared, and aſſerted? What controverſie in Religion have they not rightly ſtated, fully diſputed

puted, and ſolidly determined? What part of *practicall piety*, and Devotion have they not illuſtrated, and adorned in their Writings, with moſt ſweet, ſuaſive, and pathetick flowers of holy Oratory, mixed with truths, gathered out of the gardens of God, the *Scriptures*, and their own pure Conſciences? What Scripture have they not commented upon, learnedly, methodically, clearly, and ſuccinctly? Yea what Text (almoſt) in the whole Bible, *Old* or *New*, Law or Goſpell, Hiſtory or Propheſie, Pſalmodicall, or Epiſtolicall, have not the Miniſters of *England* preached and printed upon with *accurateneſſe* and judgement? So that the *quinteſſence of the Sermons*, ſet forth by them in this Church, would in the judgement of the learned Lord *Verulam* make one of the moſt exact, and abſolute Commentaries on the Bible, that ever was. It were endleſſe to enumerate the *names*, the excellencies, the learned works, the holy fruits and bleſſed ſucceſſes, which have attended the Miniſters of this Church; whom one would have thought to have been ſet ſo above any ſuch envy, and malice, and ſacriledge, never any Reformed Chriſtians would ever have ſo *maligned* and deſpiſed, as to have ſought to deſtroy them and their function: Nor can I indeed in charity think, any doe ſo that are truly ſuch.

The excellencies of the Antiminiſterials.

As for their bitter enemies and rivalls, theſe Inſpirators, on the other ſide; I am aſhamed to ſhame them ſo much, as I *muſt needs doe*, if I ſhould ſhew the world their emptineſſe, ſhallowneſſe, penury, meanneſſe, nothingneſſe, as to Reaſon, Religion, Learning, common Senſe, *pack-ſtaffe* Oratory; How groſſe, confuſed, raw, flat, inſipid, affected they are in ſpeaking or writing; how dark in doctrine; how diſorderly in diſputes; how impotent in perſwaſion; how impertinent in reproof; how unauthorative in all they ſay, and doe, as *Teachers*; What perfect Battologiſts they are; what circles they make, and rounds they dance in their Prayings and Sermonings; ſtrong only in cavilling, and rayling, and calumniating againſt true and able *Miniſters*: And for their writings, with which they have lately ſo crammed and abuſed the world; how little have they ſet out to any other purpoſe, ſave onely to waſt a great deal of good paper; and to make the world beleive, they were *richly laden*, becauſe they ſpread ſo *large ſayles*? How doe their pamphlets cheat the well meaning buyers and readers with the *decoy of ſome very* ſpecious and ſpirituall title; as if all were *Manna, and Aarons rod*, which were in their Arks; when there is nothing but ſuch emblemes, for the moſt part, of *Mice* and *Emrods*, as the *Philiſtines* put into the Ark of God, as memorials of their ſin, their ſhame, and puniſhment? What Reader may not *tear their books*, with turning the leaves to and fro,

1 Sam. 6.4.

fro, before ever he findes *acuteneſſe*, or ſolidity; learning, or piety; Truth, or Charity; Divinity, or Humanity; Spirituals, or Rationals; but onely antick fancies and affected words, ſtrangely deforming *antient* and *true* Theology, in its morals, myſteries and holy ſpeculations; How much better had they wrote nothing, than ſo much, to ſo little good purpoſe, to ſo evill an intent; onely to amuſe the *ſimple reader*, with ſhews of rare notions; and by ſpiritleſſe Prefacings, to lead on their rader fleleticks and declaimings againſt the Order, Government, Religion, *Miniſters*, and *Miniſtry of the Church of England*; in which their ſcriblings they mixe ſo much *copperaſs* and *gall* with their ink, that they eat out all characters of Truth, Candor or Charity in their Papers, never affording them any word that may either ſavour of civility, as to ingenuous men; or of Juſtice, as to men of good learning and ſome merit; but all is written to deform them, their calling and Miniſtry, to expoſe them to vulgar ſcorns, to fit them for publique victims to the cruell malice of the enemies of the reformed Religion. Indeed againſt the Miniſtry and Miniſters of *England* they chuſe to write with *Aqua fortis* rather *than any ink*; and covet red ink rather than black, truſting more to their ſwords than their pens; nor doe they confide ſo much in their *Brains*, as their hands; their inſolency being far beyond their inventions; which tempts them rather to piſtoll Miniſters by deſperate Aſſaſination, than to diſpute with them in the *Schooles* or by the *Preſſe*.

II.

It is no detraction or injury to prefer the Miniſters of England before theſe pretenders to Inſpiration.

2 Cor. 12. 11.

Nor is this any envious or injurious diminution of theſe men, (who owe moſt of the good feathers they have to the preaching and writings of the Miniſters of *England*, and not to any Inſpirations;) but it's a juſt repreſentation of their *ungratefull* vanity, and the Miniſters reall worth, who have excelled, wherein ſoever theſe pretenders are moſt defective: And defective they are in all things, wherein able and true Miniſters have moſt excelled. If this ſtroak of my pen ſeems any thing of *uncomely boaſting*, they have compelled us to it, and ſo may the better excuſe, and bear with this our folly; which is not yet ſuch, by their provoking examples of vapouring and vanity, but that we know by Gods grace how to own, what ever is of God in any of them; and to aſcribe what ever is good in Miniſters, to the grace and bounty of God, who hath magnified his *power in their weakneſſe*; And, however *wee, now living, be Nothing*, yet our *excellent Predeceſſors*, by whom the honour of this holy function hath been rightly derived to us, have merited from us, and all good men this acknowledgement to the praiſe of Gods grace.

Pro defenſione famæ licita & honeſta eſt laus propria. Reg. Jur.

Defenſio eſt, non arrogantia. Amb. ſ. 118.

The blessings which have come to this Church and Nation by the true Ministers.

That the godly, able and faithfull Ministers in this Church of *England* have by Gods blessing been the great *restorers* and conservators *of good learning in this Nation*; the *liberall diffusers* of ingenuous education; the valiant *vindicators* of the reformed Religion; the *commendable* examples of piety and vertue, in all kinds restraining, and reforming all sin, error, excesse, profanenesse, and superstition, by their good lives and doctrine; Teaching and encouraging all manner of holyneſſe, civility, candour, meekneſſe, gravity, and charity, throughout the whole Nation; What noble, worshipfull, or ingenuous family hath not, or might not have, been bettered by them? (if they did not entertain them at illiberall rates, and ignoble distances: as too many used to doe, below the honour of their calling, and merit of their worth:) What City, or Country Village hath not been beautified, and blessed by them? Where ever such Ministers lived, as became the dignity of their place, and profession, there hath alwayes followed a *good sense* of piety, and a comely face both of Civility and Religion; And more might have been improved in every corner of the land, long ere this, if, what hath been oft vapoured and flourished, had been really performed; that is, the *setling* of a competent maintenance every *where* for a *competent* Minister. *Scandalous* livings *have been* no small cause of too *many* scandalous Ministers; whom *necessity* oft compelled to things uncomely, both for their society and support. Upon whose sores these *flesh-flyes*, the enemies of the Ministry, are alwayes lighting and biting; loth to see, or hear of, those *many incomparable Ministers*, who have been in many places of this Church, as Saint *Ambrose* was said to be in *Millain*, both the *ornament* of the City and *defence* of Religion: In stead of whom, some *new Jesuitick Modellers* would fain bring a company of *Locusts* and *Caterpillers* upon the face of the land, a sort of *illiterate* and unordained Teachers, who like *ambulatory Arabs*, or wandring *Scythians*, must every week or month change their quarters, as fast as they have *devoured silly widows houses*: These in a short time will not be much beyond *Cantors* and *Vagrants*; like rowling stones, neither getting mosse themselves, nor raising any building of piety, or sound knowledge in others; for the same small stock always serves their turn, in their severall gests and quarters: By this meanes (they hope) the *Church* and *State* in a short time will be spoiled of all those *fair flowers* of good Scholars and able *constant Ministers*, which were well rooted in learning, and plentifully watered with the *dew of heaven*, (the gifts and graces of Gods Spirit:) that so there may be *room enough*, for those *rank* and ill weeds to spread all over this *English* garden and field: under whose *specious covert* of spiritualty all sort of *venemous Ser-*

Cogit ad impia necessitas. Non habet virus inimicam præter paupertatem & invidiam. Eras. *Et ornamentum & munimentum urbis & Ecclesiæ*, Ambrosius.

As the old circumcelliones.

pents

pents and *hurtfull breasts* may be hidden, till they are so multiplied, that *through mutuall jealousies* and dissensions, they fall to tearing and devouring one another; for, however, like Serpents, wicked men may for a while twine together, yet their *different heads* will soon find, wherewith to exercise *their stings* and teeth against each other; Impious mens confederacies are not friendship but faction and conspiracy. Nothing being more inconsistent, than ignorance, error, and impiety; which having no principles of union or order in them, can have nothing of firmnesse or stability among them.

ἀνάλωτον ἡ πονηρία καὶ πανταχόθεν ἑαυτῇ περιπίπτουσα. Naz.

I doubt not, but there are, (notwithstanding so many *bitter spirits*, and *rebellious children*, have become ungratefull Apostates, against this Church and its worthy Ministery) thousands of excellent Christians, who have not bowed the *knee to these Baalims*: who have both cause and hearts to confesse, that the *feet of these messengers*, the true Ministers of *England*, have brought *light* and *peace* to their soules; That their pious and constant labors have not been either so weak or unfruitfull, as might in any sort deserve, or justifie such hard recompenses, as these now are, with which a *foolish* and *unthankefull generation* seeks *to requite the Lord*, and his faithfull servants, the true Ministers, whose names shall yet live among good Christians, with *durable honour*; and their memories shall be pretious as sweet Ointments, when these *dead* (yet buisie) *flies*, who seek to corrupt them, shall rot as dung on the face of the earth: Their *unsavory stench* is already come up, and hath greatly defiled many parts of this Church; being justly *offensive* to all wise, and good men in the present age; and for the future they will be memorable for nothing, but *illiterate impudence*, *ungratefull malice*, and *confused madnesse*, who like beasts were able to waste a fair field, and desolate a well reformed Church; but never to cultivate or plant any *thing like it*.

12. *The blessings which good Christians owe to good Ministers, under God.*

Deut. 32. 6.

Eccles. 7. 1.

Eccles. 10. 1.

The field of this Church in many places, by the *blessed labours* of true and able husbandmen, was heretofore full of good corn; *the valleys and hils did laugh and sing*; poore and rich were happy in the great increases, with which the *Lord of the harvest* crowned the *labours* of his faithfull Ministers; before the enemy had such liberty to sow his tares, even at noon day; yea in many places to rout the *true labourers*, to leave many places desolate, and only to scatter that *self-sowing corn*, which is like to that which springs *on the house top, whereof the Mower shall never fill his hand*, nor he that *bindeth up the sheaves his bosome*; Who sees not, that *one handfull* of that crop, which was formerly wont to be filled by the *skilfull* and diligent hand of *true and able Ministers*, was, for its weighty soundnesse in knowledge, and modest fulnesse in humility, far more worth, than many *sheaves* and *cartloads* of these

Psal. 129. 7.

burnt, and *blaſted ears*; whoſe pride pretends in one night to grow to ſuch eminent gifts of the Spirit, for preaching, as ſhall exceed all *the parts and ſtudies of Miniſters*; when it's evident to all, that will but *rub* them in their hands, that theſe *wild oats*, and *ſmutty ears*, by lifting up their heads ſo high, doe but proclaim their *emptineſſe* and *lightneſſe*.

And 'twere well, if they were onely ſuch cockle, ſuch *traſh and light gear*; they now grow to ſharp *thiſtles*, thornes mixed with true weed; which ſeeks to ſtarve, choak, and pull down to the earth, all the hopes and joy of the true labourers; that rich crop of truth, order, piety, charity, and ſincerity, which was *formerly* in great plenty, and ſtill is, in good meaſure, on the ground; Yea thouſands of Chriſtians, in many places of this Nation, doe already grievouſly complain, of the *ſad and deſolate* eſtate, to which they are reduced for want of able and true Miniſters, reſiding among them: crying out, that *a famine of the Word is* come upon them; and *leanneſſe is entred into their ſoules*: having none to ſow the *immortall ſeed* of the Word, or to diſpenſe the *bread of life* to them, but a *few ſtraglers* now and then: of whoſe *calling and authority* to miniſter holy things, no wiſe man hath any confidence; and of whoſe *inſufficiency* every way, all men have too much experience, where ever they obtrude themſelves: That moſt Chriſtians had rather (yea and better) want the Word and Sacraments, than receive them, *ſo defiled, ſo nullified*, by ſuch unwaſhen, and unwarranted hands. For it is hardly to be *beleeved*, that thoſe, who are ſo much *enemies to the ſpirit of Chriſt* in true Miniſters (of which there hath been ſo great and good demonſtrations, in gifts, lives, and ſucceſſes) ſhould either have, or come in the *power of the ſame Spirit*, which they ſo much *deſpiſe*, and blaſpheme. Sure the *Kingdome of Chriſt is not divided againſt it ſelf*; *but is uniform*, and conſtant; not depending on the various impulſes of mens humours, fancies, and worldly intereſts, but eſtabliſhed and governed by the moſt *ſure Word*, and thoſe holy rules, both for truth and order, therein contained: It is little ſign of Chriſts *Spirit* in men, to *ſow* thoſe ſeeds of *errors* and diviſions which holy men have been alwayes plucking up; or to build again that *Babell*, which ſo many godly *Miniſters* have pulled down. But it becomes us Miniſters not ſo much to diſpute with theſe men about the Spirit, to which they ſo highly pretend; as to continue *to outdoe them* in the fruits of the Spirit, as our famous and bleſſed *forefathers* have done, and to leave the deciſion to the *Conſciences* of true, and wiſe Chriſtians, and to the *great Searcher* of mens hearts, and tryer of *mens ſpirits* and *workes*; who hath the *Spirit of burning*

Amos 8. 11.
Pſal. 106. 15.

and

and refining; and who (if he hath not determined for the *ſuperfluity* of wickedneſſe, and *ungratefull* wontanneſſe of this Nation, to lay us quite waſt and deſolate) will in his due time (after theſe *days of triall*) throughly *purge his floore*, and *weed his field*; even this, ſo *ſadly havocked* and neglected Church; In which there are ſtill ſome fruit, that have a bleſſing in them; and which we hope he will not deſtroy, who knows how to ſeparate between *the pretious and the vile.* Iſa. 4. 4. Mal. 3. 12. Iſa. 65. 8.

Mean time Gods husbandmen, the *true and Ordained Miniſters*, muſt have patience, (but not *ſlacken their* diligence) after the holy example of thoſe *godly Biſhops*, and Presbyters of the Church in the times of the *Arrian*, *Novatian*, *Donatiſtick*, and others prevalencies and perſecutions; The fierce and *fiery ſpirit in the old hereticks* and ſchiſmaticks could leaſt of all endure with temper and moderation, *thoſe Biſhops* and Miniſters which were *ſoundeſt* in their judgements, faithfulleſt in their places, and holyeſt in their lives; * So that, not only they deſtroyed and drove away moſt of the orthodox Miniſters, both Biſhops and Presbyters, out of many Provinces in *Africa*, and ſo in *Aſia*, as in *Europe*; but they ſought with all fraud and force to deſtroy, that *great Coloſſe* of Chriſtian Religion, the moſt renowned Biſhop of *Alexandria*, * *Athanaſius*, who was the wonder and aſtoniſhment of all the world, for his learning, piety, and conſtancy: ſtanding like an unſhaken rock of *Truth* amidſt the troubled Sea of *Arrian* Errors.

13. *The patience and conſtancy of Miniſters will beſt confute theſe pretenders.*

* *Socrat. l. 1. c. 7. l. cap. 17. Can. African. Theod. l. 4. c. 12.*

* *Omnes quos factionis maculæ ſciavit in Athanaſium conſpirabant.* Ruff. hiſt. l. 1.

Toto orbe profugus M. Athanaſius ſex annos in ciſterna ſine ſole vixit. Id.

If the hand of *Secular power* will not maintain the antient order of the true *Miniſters of England*, in their Miniſtry, liberties, and lives, which we humbly crave and expect: * yet (we hope) the *Spirit of Chriſt*, and the power of *heaven*, will preſerve us with good Conſciences, amidſt the trialls, loſſes, contempts, and deaths, which we may encounter: And however the * *Tail of the Dragon*, with many *windings* and inſinuations, hath drawn after him *many ſtars from the heaven* of their formerly, (ſeemingly) ſober, orderly, and *godly profeſſion*, to the Earth of temporary ſucceſſes, *worldly applauſes*, *ſecular complyances*, and *irregular motions*, for vain glory, or for *filthy lucres* ſake; yet *Chriſt* will ſtill preſerve * *in his right hand thoſe ſtars*, which ſhine by his light, and are placed by his Name, Power, and Authority in the Firmament of his Church; * Although this may be the *houre of temptation*, which muſt come upon this Reformed Church, and the *power of darkneſſe*, which may for a time have leave, to deny, betray, ſet at naught, and *crucifie afreſh the Lord of Glory*, in his true Miniſters, and faithfull ſervants; yet good men may be confident, * that their bonds and ſcourges, their *revilings*, and *cruell mockings*, their being *ſawn aſunder* (between ignorance and error, ſchiſm and hereſie, profaneneſſe and hypocriſie, ſuperſtition and licentiouſneſſe;) The very indignities, re-

* *Ubicunque a perditis mala iſta commiſſa ſunt, ibi ferventius, atque perfectius Chriſtiana unitas profecit.* Auſt. Ep. 50. de perſe.

* Rev. 12 4. Rev. 2.

* *Brightman in Apoc.* Rev. 3 10

* Heb 11 37.

Perſecutio Chriſtiani nominis in crementum. Lact.

Quanto magis premitur magis augetur. Id.

straints, injuries, and ruines of the godly Ministers, shall tend to the *honour, propagation*, and more glorious *restauration of the Reformed Religion*; which of later times hath wanted, nothing so much, whereby to set forth its primitive lustre and power, as the *constancy* and *patience* of the Ministers and Professours of it in the point of comely suffering for the Truth. In which way the brightest beams *of the Spirit of Glory* are wont to appear: The base *cowardly* avoiding of sufferings, hath brought great reproaches upon many Ministers and other Christians; who (*Proteus-like*) by mean compliances, and palliations, suiting themselves to a *disorderly* and *variating world*, have much *eclipsed* and deformed the beauty and dignity of their holy Function, and Profession, both as Ministers, and as Christians.

Velut aurum, non verbis sed exiliis & carceribus probatur fides, & ad potionis metalli fulgorem resplendet. Ruff. Hist. l. 2. c. 6. *Crudelitas sectæ est illa celebra; & semen est sanguis Christianorum.* Tertul. Apol.

As it is far harder to *suffer persecution*, and to bear the *burning coales* of mens displeasure in *our bosomes*, than to make *long prayers*, or to preach soft and smooth Sermons; and to bandy *safe disputes* in the Sun shine of Peace, plenty, favour and prosperity: so more glory will then redound to God, and more honour to the Reformed Religion, from those sparkling rayes and effusions, of grace, which shall flow from *excellent Ministers*, when *they are red hot* in the forge of affliction, and hammered on the Anvile of the worlds malice, than ever did from those faint and weaker beams, by which they shined in the ease and ordinary formalities of Religion; Nor will any thing more assure them, and the uncharitable world, that they have *the Spirit of Christ in them of a Truth*, than when they shall find they have *holy and humble resolutions*, to suffer with Christ, and his Church, rather than *to reign with a wicked and irregular world*; whose Jesuitick *joys* will then be fulfilled, and crowned with garlands, when they shall see the learning, piety, order, government, and honour of that *Ministry*, (which sometime flourished to the great regret of all its enemies, in this reformed Church) utterly *prostrated*, vilified, impoverished and expulsed.

Pleum virtutes in Aromate, quo magis contenuntur, eo frangentius redolent. Ieron.

On the other side the spirituall joyes of *true and faithfull Ministers*, will be encreased by their being beaten, and evill intreated, and cast out of their Synagogues; by their being reproached, scorned, and wounded unjustly; not onely from their professed *enemies* of the *Romish* party; but even from those who were of *their own household*; who seemed to be their *familiar friends*: It is happier to have the least measure of Christs Spirit in *patience, truth*, and *power*; than to make the greatest boasts, and to enjoy the loudest vulgar applauses, which those *Chenaniahs* seem to affect and aim at; who dare now to *smite* every where the *true Prophets*, the plain dealing *Micaiahs*, on the mouth; designing to feed al the *true, able and faithfull Ministers* with the bread and *water of affliction*, because they will

1 King. 22.

will not comply with, or yeeld to that novel, lying, proud and diſorderly ſpirit, with which their hearts and mouths are ſo filled with malice not onely againſt the Miniſtry, but againſt the proſperity of this and all other reformed Churches: which folly or fury they would have ſtyled and eſteemed to be in them, the *ſpeciall gifts* and *inſpirations of the Spirit of God.*

Proud and preſumptuous men doe not conſider, what is moſt true; * That the greateſt *blaſphemies* againſt Gods Spirit, and his Truth, are *oft coloured over* with greateſt *oſtentation of the Spirit*; as is evidently ſhewed both in former and later times; Many have a name to * *live by the Spirit*, and covet to be called ſpirituall, who are *dead in their luſts*, and *walk after the fleſh*. * They ſeem pure in their *own eyes*, and yet are not *waſhed from their filthineſſe*; Yea there is a generation, (O how loſty are their eyes!) yet are their *teeth ſwords*, and *their jaw teeth as knives*; Nothing is *more cruell, than ſupercilious hypocriſie*; * They were forward to crucifie Chriſt, who were *ſhy* of being defiled by entring into the Judgement Hall: They are moſt zealous to deſtroy the true Miniſters, yea the very function and ſucceſſion, who ſeem moſt devoted to be *Teachers*, *Prophets*, and *Preachers* of a new Spirit and form; Many ſeem *rich* in gifts and increaſed in *ſpirituall endowments*, thinking they need nothing of Chriſts true Miniſtry, when they know not that they are poore, and naked, and blind, and miſerable. There are (πνευματικὰ πονηρία) ſpirituall wickednesſes uſurpant in the high places of mens ſoules, as well as (σαρκικὰ πνεύματα) more ſordid and *ſwiniſh ſpirits*, that dwell in the lower region of mens luſts; It is expreſly ſtigmatized on the foreheads of ſome *pretenders to the Spirit*, (which was the glory of thoſe firſt and pureſt times) that they *are ſenſuall not having the Spirit*: Vain and proud ignorance (as we ſee in primitive *times*) is not onely content to be without the true, wiſe, humble and orderly *Spirit of God*, but they muſt alſo ſtudy to cover their follies, diſorders, and hypocriſies with the *ſhews of it*: as if it were not enough to ſin againſt its maniſeſt *rules* and *examples* in the Word; which have alwayes been obſerved in the Church; unleſſe they impute alſo to it, their ſimplicities, fondneſſes, impudencies, filthy dreams, extravagancies, and confuſions: Counting it no ſhame to aſcribe thoſe unreaſonable and abſurd motions, ſpeeches and actions, to *Gods moſt wiſe and holy Spirit*; which any man of right reaſon and ſober ſenſe, or common ingenuity and modeſty, would be *aſhamed to owne.*

14. *Falſe pretentions to the Spirit.*

* *Nulla erroris ſecta jam contra Chriſti veritatem niſi nomine cooperta Chriſti ad pugnandum proſilire audet.* Auſt Ep. 56.

* Revel. 3. 1.

* Prov. 30 12.

* Ioh. 18. 28.

Revel. 3. 17.

Ephes. 6. 12.

Iude 19.

Irenæus: l. 3. c. 1. of the *Gnoſticks*, and *Valentinians. Gloriantur ſe emendatores eſſe Apoſtolorum: perfectam cognitionem non habuiſſe Apoſtolos. cap. 2. Dicunt ſe non tantum Presbyteris ſed & Apoſtolis ſapientiores, ſinceram invenuiſſe veritatem*: So the *Circumcelliones*, *Quæ non viderunt confingunt; opiniones ſuas habentes pro Deo: honores quos non habuerunt ſe habuiſſe proteſtantur.* Iſid. Hiſp. de off. Eccl. l. 3. c. 15.

Our

Our humble prayer is, that theſe new modellers, and pretenders to the Spirit may *learn not to blaſpheme*; not to grieve, reſiſt, and doe deſpite to *the Spirit of God*; which hath been, and ſtill is evidently manifeſt *in the true Miniſters of this Church*; and our earneſt ſtudy ſhall be, that we may be truly endued with ſuch gifts, graces, and fruits of the Spirit of Chriſt, that we may both ſpeak, and doe, and ſuffer, as becomes *good Chriſtians*, and true Miniſters, after the example of holy men, and of our great *Maſter, Biſhop*, and *Ordainer*, Jeſus Chriſt: That ſo the judicious Charity of thoſe, that *excell* in vertue, wiſdome, faith, and humility, may have cauſe to ſay the *Lord hath ſent us in the power*, as well as in the order and office of the *Miniſtry*, to which we were rightly ordained: On the other ſide we fear, that the *great earthquakes* in the Church and darkneſſe *over the Reformed Religion*, (which may follow the true Miniſters being ſet at naught and *crucified*, by the malice and wantonneſſe of men) may in after times, give too much cauſe
Mat. 27. 54. to thoſe, that now neglect us, or afflict us, to ſay, as the *Centurion did of Chriſt*, Doubtleſſe theſe were the meſſengers of the moſt high God; the true Miniſters of Jeſus Chriſt, and of his Goſpell to this Church.

While we have any *liberty* and leave to *live* as Miniſters, it will become us, not to be ſo diſcouraged by the impotent malice of any enemies, as to deſert this holy calling, whereto the Lord by a *right ordination* in this Church hath *duly called us*; Not to look back to the world having once put our *hands to this plough*; to conſider our *perſecutors* no further than to pity them, and *pray for them*: notwithſtanding all the injuries, and blaſphemies, not againſt us ſo much, as *againſt God*; while they fear not to aſcribe the great and good effects, which the Lord hath vouchſafed to work by his Miniſters upon the hearts of thouſands in *England*,
Mat. 12. 24. to *Beelzebub, to the ſpirit of Antichriſt*; or to any thing rather than to own the Spirit of Chriſt among us, which hee hath *promiſed* ſhould ever be with his true and faithfull Miniſters, in an holy ſucceſſion of *authority*, and power, to *the end of the world*.

Scandalous inconſtancy of Profeſſors.

Indeed the greateſt grief to the *Soules of all godly Miniſters*; and which hath brought the greateſt ſcandall and dehoneſtation on their Miniſtry, (next to ſome of their own groſſe failings) is this; when the world ſees ſo many of thoſe, who ſeemed *to be baptized* with water, and with the Spirit; to have been illuminated, and ſanctified by their teaching; to have *taſted of the*
Heb. 6. 5. *heavenly gift*, and the *powers of the world to come* (that is, of the authority and efficacy of the Evangelicall Miniſtry, which was to come after the *Levitticall* and *Aaronicall* order) Many who ſeemed to have rejoiced for many years, in thoſe *burning and ſhining lights* of this Churches

Churches Ministers; to have (by their Ministry) been *well instructed*, reformed, washed, and escaped from the *pollutions of this world*, That (I say) some of these like *Jesuruns*, should thus *lift up the heel*, and thus kick against the Ministers and Ministry; like *Demasses*, thus to forsake them; like *Judasses* thus to *betray them*, whom lately they kissed and followed as Disciples; like *Swine* that they should thus *turn and revile* those, that *cast pearl* before them; returning to the wallowing in the mire and dirt of unjust, covetous, ambitious, erroneous, seditious, licentious, perjurious, malicious, and sacrilegious courses; No more now ashamed of their lusts, then those unclean beasts are of their *filthinesse* in the midst of the *fairest Sun-shine day*; and when they are neerest to the most *pure and Crystall streams*; But the light which they will not see in this their day shining on them, and discovering the frauds and evill of their wayes, they may after see in that darkenesse, to which they are hastning, and to which they seem even of God to bee condemned.

15. *Conclusion and resignation of our Ministry, if, &c.*

But to conclude my answer in this particular, wherein the Antiministeriall adversaries pretend to such *spirituall gifts* and speciall calling, beyond the ordained and setled Ministry; if any *excellent Christians*, or any of those, that have either *wisdome* to discern, or power to dispose of things, to the advantage of this Church and State; if they doe in their *judgements* conceive, or in their *upright consciences*, laying aside all partialities, and obliquings to *worldly interest*, but meerly regarding the glory of God, the good of soules, and the honour of the reformed Religion, if they shall conclude that there is indeed more evidence, and power of Gods Spirit both in *gifts Ministeriall*, and in holy successes, in those men that stile themselves inspired men, *speciall Prophets*, and new *modelled Preachers*: if they be found to have more of *godly learning*, of sound wisdome, in the mysteries of Christ, of sincere piety, zeal and charity to the glory of God and mens soules good; if they are filled with *divine endowments*, for praying, preaching, duly exhibiting the holy Mysteries, for edifying the Church, for maintaining the truth of the reformed Religion, and the peace of this Church and Nation; if they have greater courage, constancy, industry, and conscience to carry on the *great worke of saving soules*; if they have more authority, from the word of Christ, from the Apostles practise, from the Catholick precedents of the Church of Christ, in all ages and places; by which to clear *their call* to the work of the Ministry, beyond what is produced for the ancient, and ordained Ministry of this *Church*; Truly we do not desire to be further injurious or hinderances to any mens soules: God forbid the *Ministers of the Church of England* should

be so *much lovers* or valuers of themselves, or envious to other mens excellencies, or enemies to your and the Churches welfare, as not *to be willing* to be *laid aside*, that these new mens more immediate and *greater sufficiencies*, *higher inspirations*, and *diviner authority*, may doe that work, to which we are found so *unsufficient*, defective and unworthy.

But if these pretenders to more spirituall prophecying, preaching and living, be by wise and godly men (who love not to mock God, or dally with matters of salvation and eternity, (which is the end of Religion) weighed *in the ballance of the sanctuary*; of the divine institution; of Christs mission; of the Apostles succession; of the primitive custome; and of the Catholick order in all ages and Churches; if the grounds of right reason, of good order, policy and government be duely considered, which require distinction in all societies, sacred and civill, and avoid confusion (most) in the things of God; if the judgement of the most learned, usefull, and holy men in all ages be pondered; if these new mens Spirits and gifts be throughly tryed by the *touchstone* of Gods Word; if their secular aims and warpings to the world be narrowly looked into; if the deformitie of their words and works be considered; if their simple or scandalous writings be duly examined; if the successes of their endeavours, and essays hitherto in many places, be seriously thought of, (which are evidently proved to be very sad and bad: little promoting either truth or peace; holinesse or comfort to any peoples souls; nor any prosperity and advancement to this Church, or any Christian reformed Religion;) if they be found in ignorance and weaknesse, or in factiousnesse and insolencies, or in pride and avarice, or in erroneousnesse, and licentiousnesse, so farre *too light*, that they are not so much, as *the dust of the ballance*, compared to the reall excellencies of those *true Ministers of this Church*, which have been, and still are, and may be in this Church, (if men be not all given over to lusts and strong delusions) God forbid any *excellent Christians* should be tempted by fear, or flattery, or any fallacy of *novelty*, *gain* or *liberty*, to desire or endeavour, or approve a change; which will be so shamefully and desperately pernicious both to themselves, and to their posterity.

But

BUt these *Antiministeriall adversaries*, who would fain impose upon the credulous world, with the pretentions of some speciall gifts and Inspirations of Gods Spirit (which are as yet no way discovered by them, in word or deed, as I have shewed) being conscious to themselves, that indeed they come short of those *common endowments*, by which the mindes of men, are oft much *improved*, through study and good learning: they seek to *oppose* and *decry* that in all Christians, and especially in Ministers, which they despair of themselves: So that not a dumb spirit, but a silly, prating, and illiterate one *possesses them*; which cryes out against all humane learning, and usefull Studies, as the divels did against Christ; *What have we to doe with thee?* Great calumnies and contempts are raised by these men, and their Disciples against all liberall Arts and Sciences, all skill in the tongues and histories; against all Books but the Bible, (and some of them can hardly dispense with that too, since they take all books to be of the same nature with those *conjuring Books* which were burnt, *Act.* 19. 19.) against the *Schooles* of the *Prophets*, and all *Vniversities*, as heathenish, Antichristian, marks of the *Beast*; as deformities, darknings, and impertinencies, where we have *Scripture light*; Also prejudiciall to that more *immediate divine* teaching, or Institution to which they pretend, and by which they say, they learn, and teach all *true Religion*; which they tell us is so sufficiently furnished, and fortified, as the *new Jeru'alem*, with its own walls, *made of pretious stones*, (the impregnable *strength of truth*, and the *splendour of the Spirits gifts*) that it needs none of these *mudwalls* and *bulwarks* of earth, which men have cast up; Beautified enough with its own *native innocency* and glory, it desires not any of these *raggs*, and *additionall tatters of humane learning*; which (they say) hath so tossed and torn Religion with *infinite*, and *intricate disputes*, that the solidnesse and simplicity of *true Divinity* is almost quite lost, and confounded. Christ is almost oppressed by the *crouds*, and throngs of such as are called Rabbies and learned men: who may well spare their pains in the Church of Christ; where the Lord hath promised that *all shall be taught of God*, that his *Spirit* shall teach *them all things*, and lead *them into all truth*.

4. *Calumny or Cavill.*

Against humane and secular learning in Ministers.

Matth. 8. 29.

Revel. 21.

Isai. 54. 13. Ioh. 14. 26. Ioh. 16. 13.

Answ. I see the *Devill* is never more *knave*, than when hee would seem to *turn fool*; How willing is he to have all men as ignorant, weak, and unlearned, as these *Objecters* are, that so none might discern his *snares*, and gins, of which *these Ignaro's* are to be his setters; fain would he have all *Christians*, yea, and *Preachers* too, such **silly birds without heart*; that they might easily be *circumvented* by *his stratagems*, and catched with *his devices*; The

Answ. 1. *The craft and folly of this cavill against humane learning.*

* Hos. 7. 11.

πολλοὶ καθάπερ οἱ παῖδες τὰ μορμολύκια, ὅπως δειλιάσωσι τὴν ἑλληνικὴν φιλοσοφίαν. Cl. Al. στρω. 6.

better to act *those Tragedies* which he intends against the *Reformed Churches*, he would have the windows shut up, and the light shut out; These are the *Fauxes* with dark lanthorns, to blow up all; and the *Judasses*, who are guides to them, that are to take Christ, with swords and staves; O how fain would some men, that the *Sun* were set, that their *glowormes* might shine; that the light of the house were extinguished; that so their sparkes might *appear*, which they have kindled to *themselves*, in their shining corners, and upon their *private hearths*.

In subversione fidei nullum ab ignorantia remedium est. Saresb.

Truly this calumny against good learning, hath as much surprized me and my brethren the *Ministers of this Church*, as the accusation of *Fimbria* did question *Scævola*; who was impleaded by the other, for not receiving that *poynard* deeper into his brest, wherewith hee stabbed him, and intended to have *dispatched him*; The learned, and godly Ministers in *England*, never *thought* this would be *laid to their charge*, as a fault, the want of which had been a *foul shame*, and a just reproach to them: As the enjoyment of it was a great honour and advantage, both to them and to the *Reformed Religion*; They little suspected, that among Christians, *Apollos* should be forced to excuse his *eloquent* and *potent demonstrations*; or S. *Paul* his sober and sanctified learning, in which hee excelled, worthy of that famous City and University *Tarsus*, of which he had the honour to be free, and pleaded it as a priviledge, *Act.* 21. 39. Which learning made him not *so mad*, as those were who suspected, and accused him, that *much learning had made him mad.* And if humane learning be such *old clouts* and *rotten rags*, as these men of most *beggerly elements* pretend, (and wee confesse it is so, compared to, and destitute of, those *soul-saving Truths*, which are divinely revealed) yet there may be good use of them; if it be but to help the *Jeremies*, (the *Prophets and Ministers of the Lord*) out of those dungeons and mire, where otherwayes their enemies would have them ever to be lodged, both *sordidly*, and shamefully, and obscurely.

Quærentibus quid in Scævola jam vulnerato esset accusaturus, respondit, quod totum corpore ferrum non recepérat. Tul. orat. pro Sex. Ros.

Vero deficiente crimine laudem ipsam in vituperium vertit invidia. Tul.

Act. 18. 24. & 28.

Act. 26. 24.

Ier. 38. 11.

Nothing (O *you excellent Christians*) is lesse necessary, than *to paint this Sun*, or polish this pearl, to set forth *to you* the use and necessity of good learning: of the benefit and blessing whereof in this Church *your selves* are so much partakers, and whereof you are so great *esteemers*, and *encouragers*; And nothing shews *good learning* more *necessary* to the *Church* and *true Religion*, both as Christian and reformed, than this; That the *Divel* by vain and fallacious instruments often hath, and still seeks to deprive them of that weapon, and defense, which he hath used with great strength, and cunning, for his chiefest arms; both offensive against the truths of religion; and defensive for his own most damnable doctrines and delusions.

Μίμησαι τῶν ὄντι κτῆμα καὶ πρωτεῖον τῷ θεῷ, τὴν ἐπιστήμην πρῶτον ἔργον ἡγεῖσθαι δεῖν, τὰ δὲ λοιπὰ δεύτερα καὶ τρίτα. *Just. in dissum Tryph.*

What.

What *havock* would he ſoon make of ſound doctrine, as in former ages he endevoured, by thoſe learned, and *ſubtill Sophiſters*, his inſtruments, and *emiſſaries* on every ſide, if there were none on the *Truths ſide* able to encounter him, and his *agitators* in that *poſt of learning*! No wonder if the *Woolf* would have the *Flock* without *Maſtives*, or theſe without *teeth*: it were much for his, little for the flocks eaſe and advantage. Although the *Divel (an old accuſer)* muſt needs be a *cunning Orator* too, and be furniſhed with all the *ſwaſive arts* of inſinuation, which he fits to the *ſeverall geniuſſes* of men and times; yet he never till of late in *Germany*, and now in *England* had confidence to make uſe of this place of Oratory, to perſwade Chriſtians to *burn all other Bookes*, that they might better ſtudy and underſtand the Bible; yea and the Bible too, that they might better underſtand the minde of God: Which is all one, as if the *Iſraelites* ſhould have beene perſwaded to have rid themſelves of the *cumber of their ſwords, ſpears*, and *ſhields*, that ſo they might better defend themſelves; or that they ſhould have neither *file* nor *grindſtone* to ſharpen the naturall bluntneſſe, or clear the *ruſtineſſe* of their weapons; while yet the *Philiſtims* were all *well armed*, and dayly *preparing* to battell; Againſt whom there was no ſuch warrant of a ſpeciall divine protection, as to make the people of God preſume, to neglect the uſe of thoſe armes which art had prepared, and uſe had taught, how to imply. We ſee that *Jonathans* heroick motion carries him not upon that *ſucceſſefull* and *great adventure*, without his *ſword* and *armour-bearer*. Nor did *Davids* confidence in Gods protection, of which he had former experiences, when he was without any arms, againſt the *Lion* and *Bears*; nor yet the aſſurance he had, of the goodneſſe of his cauſe; or of the pride and profaneneſſe of his enemy; none of theſe made him neglect to take, and uſe ſuch armes, as he thought moſt convenient. The blinde and the lame (men of feeble and confuſed ſpirits; unlearned and unſtable minds) which *are hated of Davids ſoule*, are ill aſſiſtants in *Davids* wars, againſt the *Jebuſites*, who ſtudy to defend againſt him, or to ſurpriſe from him the City of *David*, or rather the City of God; which is the Metropolis where grace and truth doe dwell.

Creſconius the heretick oft complained that *Saint Auſtin* was too full of his Logick and Syllogiſms, when he could not anſwer his reaſons. In the Emperour *Charls* 5. time: 1524.

1 Sam. 13.

1 Sam. 14. 13.

1 Sam. 17.

2 Sam. 5. 6. 2 Pet. 3.

It is certain, that next to the primitive gifts of *miracles*, the gifts of humane learning have ſtood the Church of Chriſt in *moſt ſtead*. For ever ſince the Apoſtles and Miniſters of Chriſt, aſſiſted with extraordinary endowments of the Spirit, had by the *fooliſhneſſe of preaching*, (as by *Davids* improbable weapons againſt *Goliahs compleat armature*) vanquiſhed that old Idolatrous power

2. *Humane learning ſucceeded miraculous and extraordinary gifts.*

* *Nec miracula illa in noſtra tempora durare permiſſa ſunt; ne animus ſemper viſibilia quæreret, & eorum conſuetudine frigeſceret quorum novitate flagravit.* Auſt. de ver. Rel. c. 15.

of *heatheniſme*, which prevailed in the world; and was long upheld by *ſhews of learning*, eloquence, and (in that way) *vaine philoſophy*; The Church of Chriſt hath, ever ſince the ceſſation of thoſe *Miraculous gifts*, (which attended onely the firſt conqueſts) made uſe of that very ſword of that proſtrated Gyant; *good learning*; both to *diſpatch* him, and to *defend* it ſelf; finding that both in humane and divine encounters, there is *none like to that*, if managed by a proportionate arm and ſtrength.

Quantum ratio dat homini, tantum lit eratura rationi, religio literaturæ, & religioni gratia. Caſaub.

For, hereby the *mind*, and all *intellectuall* faculties of mens ſouls (which are the *nobleſt* and *divineſt*) are more eaſily and fully *inſtructed*; more ſpeedily *improved* in all the riches of wiſdome and knowledge; which are part *of the glory*, and *Image of God* on mans nature. By this, which we call *good learning*, all *Truths*, both humane and divine, naturall, politick, morall and Theologicall; uſefull either for *ſpeculation*, or practiſe, are more clearly *extricated*, and unfolded out of the depths, darkneſſe, and *ambiguity* of words (which are but the *ſhadows of things*) by the * skill in Languages; which are the ſcabbards and ſhels, wherein wiſdome is ſhut up. The inſcription on Chriſts croſſe is in three languages, *Hebrew*, *Greek* & *Latin*, *Luk.* 23. 38. Intimating as the divulging of the Goſpel to many tongues and Nations; ſo that the myſterie of Chriſt crucified is not to be fully and exquiſitely underſtood, without the keys of theſe three learned and principall languages; with which the Church hath flouriſhed. Certainly it is not eaſie for unlearned men to conſider how great uſe there is even of *Grammar*, which is the firſt and rougheſt file that good learning applyes to poliſh the minde with all; for much of the true ſenſe even of the *holy Scriptures*, as well as of other Records, depends upon the true writing or Orthography, the exact derivation or etymology, and the regular Syntaxis or conjoining of words: yea that *Criticall* part of literature, which is the fineſt file or ſearſe of Truth (wherein ſome mens wit and curioſity onely vapour, and ſoar high, like birds of large feathers, and ſmall bodies) yet it is of excellent uſe, when by men of ſober learning it is applyed to the ſervice of religion; Many times much *Divinity* depends on ſmall *particles*, rightly underſtood, upon one letter; upon ſuch a mood, or tenſe, or caſe, and the like; many errors are engendred and nouriſhed by *falſe tranſlations*, and miſtakes of words or letters; many truths are reſtored and eſtabliſhed, by the true meaning of them, aſſerted upon good grounds, and juſt obſervations; which hath been done with great accurateneſſe, by * men of incomparable excellency in this kinde theſe laſt hundred years; equall to, if not for the moſt part, beyond the exactneſſe of the ancient Fathers or writers. Herein infinite obſervations of *humane writers* are happily made

Quantum a beſtiis diſtamus, eo magis ad Deum appropinquamus. Sen.

* Languages unlock and open Truth. Σκία μὲν πραγμάτων λόγοι. Phal. Ep.

* *Eraſmus. Druſius. Henſius. Grotius. Salmaſius. Fullerus. Lud. de Dieu,* and others.

made, and uſefully applyed, as to the propriety of words and phraſes uſed in the *ſacred originalls* of the Word of God, ſo as thereby to attain their *genuine* and *emphatick ſenſe*: alſo for the clearing of many paſſages and alluſions which are in the Scriptures: referring to things naturall and hiſtoricall, in the manners, and cuſtomes of the nations. This once done, all Truths are by the methods and reaſoning of Logick eaſily diſintangled, and fairly vindicated from the *ſnarlings*, *ſophiſms*, and *fallacies*, with which error, ignorance or calumniating malice ſeek to obſcure or diſguiſe them, or therein to wrap up and cover themſelves; *darkening wiſdome by words without underſtanding.* After this they are by the ſame art handſomely *diſtributed*, and methodically *wound up* in ſeverall clews and bottomes according to thoſe *various Truths* which that excellent art hath ſpun out; That thus digeſted, they may again be brought forth unfolded and preſented to others in that *order* and *beauty* of *eloquence* which * Rhetorick teacheth: By which truths have both an edge and luſtre ſet on them, doe moſt *adorn* them, and *enforce* to the *quickeſt prevalencies* on mens mindes, and the firmeſt impreſſions on their paſſions and affections; that ſo their rationall vigour may hold out to mens actions; and extend to the ethicks or *morality* of civill converſation, which is the politure of mens hearts and hands; The ſoftner and ſweetner of violent paſſions, and rougher manners, to the candor and equity of polity and ſociety: This civility was, and is the preface and forerunner of Religion, the great preparative to piety, the confines of Chriſtianity, which never thrives untill barbarity be rooted up, and ſome learning with morality be ſown and planted among men. Nor did Chriſtian Religion ever extend its pavilion much further, than the tents of Learning and Civility had been pitched by the conqueſts and colonies of the *Greeks* and *Romans*.

Logick diſpoſeth.
Qui logica carent materias lacerant, ut catuli panes: Melan.

Οἷον θρίγλος ἐστὶν ἡ διαλεκτικὴ, ὡς μὴ καταπατεῖσθαι ὑπὸ τῶν σοφιστῶν πρὸ τῆς ἀληθείας. Cl. Al. ϛρω. 6.

* Rhetorick communicates to others.
Ἀλλ' ὥσπερ φιλοσοφία τῶν παθῶν ἐστὶ νόσημα. Naz. or. 23.

Thus by this *golden circle*, and *cryſtall medium* of *true learning*, the ſhort, dim, and weaker ſight of our *reaſon*, (whoſe very light is become *dark* by ſin, *bleared* with its own fancies, and almoſt *put out* by its groſſer luſts and paſſions) may (as by the help of *perſpective* or *optick glaſſes*) be mightily ſtrengthened and extended, while it ſees, as with the *united vigor* of the *many thouſand* viſuall rayes and eyes of thoſe, who ſaw before us; That ſo thoſe few *conjectures*, thoſe dark and ambiguous *experiencies*, which any mans ſhort ſight and ſingle life can afford him, may be ampliated, cleared, and confirmed by thoſe many teſtimonies and hiſtoricall monuments, which others have left in their *learned writings*: which draw as it were, the leſſer rivulets of *various obſervations*, from ſeverall times, pens and places, to meet in one great and noble

Matth. 6. 23.

Hiſtory.
Ἡ δὲ φιλοσοφία πρὸς σκιαζειν τῷ ὁδεύτῃ βασιλικωτάτη διδασκαλία. Cl. Al. ϛρω. 1. παρασκευὴ ϗ ὁδοποιεῖ τῇ θεολογίᾳ. Id.

noble current of true Religion, which is the wiſeſt obſerver and devouteſt admirer of what true learning moſt ſets forth; the *providence*, juſtice, power, goodneſſe, patience, and mercy of the *wiſe, great*, and holy God: the Creator, ruler, and preſerver of all things, but chiefly the *regarder* of the ſons of men.

Pſal. 8.

God hath therefore bleſt his Church with *good learning*, that thoſe *ſmall ſtocks*, and portions of wiſdome, which any mans private *patrimony* affords him, either by innate parts, or acquired experiments, (which, for the moſt part, would amount to no more, than the *furniſhing* of a *portable pedlers pack*, with ſmall wares, toyes, and trinckets; fit to pleaſe children, idiots, and countrey people) may be improved by a *joint ſtock*, and united commerce of prudent obſervations; that ſo men might *drive* a great and publique *trade* of wiſdome, to the *infinite inriching*, and adorning both of Church and State, both of Polity and Religion: Theſe two being the *great luminaries* and *excellencies* of humane Nature; the one to *rule the day* wherein wee ſtand related to God, in piety; the other to *rule the night*, wherein we are related to each other, by humanity, equity, charity, and bonds of civill ſociety. Which *innate vertues and properties* of mans nature (*Reaſon*, and *Religion*) once neglected, and until'd, for want of that *culture*, which good learning, and that *ſoftening*, which ingenuous education brings to the mind and manners of men; who ſees not, by miſerable experience, how mankinde runs out to *weeds*? whole nations *degenerate* to brutiſh barbarity: as among the *Tartars*, *Negroes*, and *Indians*?

Humanus ſenſus cum ſarcitur alieno invento cito attenuatur de proprio. Caſſiod.

Barbarity ſucceeds the want of learning, as darkneſſe, the Suns abſence.

Yea even among people, where ſome are *civilized* by literature and the profeſſion of Chriſtian religion, we finde, by daily experience, that the *unlearned ſort* are either groſſe, dull, and very *indocible*; or elſe they are rough, impoliſhed and *inſolent*, prone to a *ruſtick impudence*, and clowniſh *untractableneſſe*; eſpecially when they imagine they have (or dare arrogate to themſelves) a power and liberty of ſpeaking, and doing what they liſt; Nothing is ſacred, nothing is civill among thoſe, that carry all by ignorant confidence and *brutiſh ſtrength*; we ſee in thoſe of the *Antiminiſteriall faction*, that by want of learning (whereof they are generally guilty) men onely learn this *Indian* or *Turkiſh* quality, to hate, contemne and ſeek to deſtroy all good learning, which is nothing elſe, but the good husbandry and great *improvement of the reaſonable ſoule* in it ſelf to God and to others: Therefore the ambition of theſe *Ignoramuſſes*, is like the magick cunning of *Jannes* and *Jambres*; chiefly vented, and exerciſed, by a moſt impotent *pride*, and malice, in deſpiſing, and reſiſting thoſe *Moſeſſes*, the true Miniſters

Stolide feroces. Tac.

Scientia non habet inimicum præter ignorantem.

2 Tim. 3. 8.

niſters of the Church: the *planters, preſervers, reformers,* and *vindicators* and deliverers (under God) of true Religion; who have been, and are, (many of them) *eminently learned*: moſt of them, *competently*; ſo as at leaſt to make a fair and ingenuous uſe of other mens more accurate and ſolid labours, who are their (συμμύσται) brethren of the ſame holy function and Miniſtry; who have generally been in all ages and places, the *magazines*, or *ſtorehouſes* of all *good learning*; which I may affirm without any *envy*, or diminution, to thoſe many *excellent Gentlemen* of this or other Nations, who have added to the honour of their birth, and other accompliſhments of breeding, this moſt *eminent crown* and beauty of all, *Good learning*.

3. *To cry downe good learning is only fit for Luciferians.*

It is a *work* then fit for *Lucifer*, (ſo to contradict his name by his deeds) to *pretend light*, and *intend darkneſſe*; to cry up the ſpirit, which is eaſily done; that he may cry *down learning*, which is hardlyer attained, than the other is ſaid: Who can wonder, if the *Philiſtines* would fain put out the *eyes* of our *Samſons*, (having once bound, and hampered them with poor and ſtraightned conditions) that ſo they may leſſe fear their ſtrength, and ſafely *mock* them, and their reformed Religion: which never ſo thrived (after *miraculous gifts* were ceaſed) as when the forces and *glory of the Gentiles* came in to Chriſt; when Chriſtianity was *graffed* on the old ſtock of heathen *learning* and philoſophy; which now brings forth fruit, not after the old *crabbed ſowrneſſe*, but after the ſweetneſſe of the new Olive-cion, with which it is *headed*; yea we ſee, when Chriſtian Religion ran out to much barbarity, illiterate ignorance, and ſuperſtition, for *many centuries*, till the laſt, (for want of the culture, and manuring of learning) it brought forth little *fair fruits*; but much of *Legendary fables*, lying wonders, religious *Romances*, ſtories of Chivalry in holy Warres and Errantries in Religion: The beſt effects were the Schoolemens cloiſtered curioſities and *intricate diſputes*; who rather hewed and cut the *pillars of Chriſtian Religion*, into ſmall *chips* and ſhavings; than added much to the poliſhing and eſtabliſhing of them; ſo intangling *Philoſophy* with *Divinity*, as confounded both, much advanced neither; all excellent things, worthy to be known, being wrapped up in obſcurity; or ſet forth in ſuch *barbarous* and *fulſome Latin*, that they were like fair *Iriſh* bodies in *courſe*, and *ragged mantles*; And this, for want of that method and texture of learning, which might ſo card and ſever each matter from other, as might give both *beauty* and diſtinctneſſe to them.

Iudg. 16. 21.

Iſa. 60. 11.

Rev. 21. 26.

Vid. Clem. Al. Strom. 6. Vult ſuam γνωσικὸν τὸ σύμφορον τῇ ἀληθείᾳ ἐκ πάντων λαμβάνειν.

Which we ſee hath been done this laſt *hundred years* and more; In which ſo many men of admirable learning and induſtry have

The advantages to religion by learning.

by the *help of printing* (with which the world is now rather surfeited than nourished) brought forth to their beauty, by an happy *regeneration*, so many of the *ancient writers*, both Christian and heathen; (which were formerly buried in obscure cloisters, and useless retirements, as in their graves; eaten with worms and covered with dust.) So that no *Sanhedrin* of the *Jews*; no *Senate* at *Athens*, or *Rome*; no Synod, or Councell of Christians were ever so, at once, compleated and furnished with *excellent men* in all kinds, as our Christian Libraries now every where are; In which there are attending on Christian Religion (which is as *the Kings daughter, all glorious within*) those *virgins*, which bee not *her fellows* so much, as her *handmaids*: who *clothe her* with *garments*, wrought with needle-work in *divers colours*; embroydered with the *sublimity* and *gravity* of *Plato*; with the *method* and *acuteneſſe* of *Aristotle*; with the morals and suavity of *Seneca* and *Plutarch* (who alone is a Library;) with the eloquence and oratory of *Demosthenes*, *Tully*, and *Quintilian*; with the florid language, and sober sense of *Xenophon*, *Cæsar*, *Livy*, *Tacitus*, and other excellent historians; with the various observations of the most learned *Varro* (whose life was spared in *civill dissensions* for his *incomparable learning*:) so of *Pliny*, *Ptolemy*, and other searchers into all curiosities of Nature and Art: Besides these, the very *goats hair*, and *badger skins* too, are made to serve the *Tabernacle* of the Lord; the *elegancies* of *Homer*, *Virgil*, and *other Poets*; (who are *magazines of fancy*, and *masters of wit*) are usefull: which way of expressing truth and religion in pathetick and poetick wayes of devotion the Spirit of God abhorreth not, as we see in some holy Poets who were writers of some part of the Scripture, as in *Job*, *Psalmes*, *Canticles*, *Lamentations*, and other places: where piety and poetry, truth and elegancy, Divinity and sacred curiosity, (in meeters and Acrostichs) meet together: Teaching us, *That God*, who is full of infinite varieties, and yet but one perfect simplicity, is to be seen, served, and praised, in *his severall gifts*, to any of which *Christian Religion* (which is of all religions the most *absolute*, perfect and comprehensive) can have no abhorrency; since they all *flow from God*, and return to him, through any wise and gracious heart; which as a *limbeck* or *hot still*, extracts somewhat *spirituall* out of every thing, of nature, art, experience, or history.

Psal. 45. 13.

Of *Plutarch* it is said: if all Authors were lost, he alone might supply.

Vivat Varro doctissimus Romanorum.

Exod. 37. 7.

Of *Virgil* it is said, if all Sciences were lost they might be found in him.

Grata de Deo fama in artibus sparsa.

From these *well stored quivers* of *humane learning* in all kindes, Christian Religion hath so furnished her self with excellent, and *sharp arrowes of all sorts*; that she easily makes *ready her bow*, and shoots against *the face of any adversaries* that dare provoke her; either in *Languages*, *Arts*, or *Sciences*; In Logick, Rhetorick, History

ſtory, Antiquity; in *Philoſophy*, naturall, morall, or politicall; In all which, by much converſing with, and contemplation of, thoſe *ancient goodly pieces*, the Church of Chriſt hath, (as *Jacobs ſheep* did by looking upon the *variegated rods*) brought forth anſwerable *parallels* of incomparable learning, in all kinds; So that *Pharaohs daughter*, matcht thus to *Solomon*, (the *learning* of the *heathens* joined to *Chriſtian Religion*) may very well forget her *fathers houſe*; in ſtead of which (ſince the *King* of the *Church* hath delighted in her *beauty*) ſhe hath brought forth children, which ſhee may make *Princes* in all the Provinces of good learning; which are become tributary to Chriſt, and ſubject to his Kingdome of righteouſneſſe and Scepter of truth.

Gen 30. 39.

Pſal. 45. 10.

Pſal. 45. 6.

But O how different, *many faced* and *croſſe grained* are the *Devils engines*, methods and temptations! His firſt was to perſwade by the ſpeciouſneſſe of *increaſed* and diviner *wiſdome*, * to eat of that *forbidden fruit* which the *tree of knowledge of good and evill* did bear; This was a pleaſant bait, but *pernicious*; a golden, but poiſonous and deadly arrow; Now the *duller devill* out of his almoſt exhauſted quiver, produceth this iron headed, blunt, and ruſty ſhaft; tempting Chriſtians to abandon all *good literature*, and humane means of attaining knowledge both Divine and humane: And ſince he ſped ſo well by this firſt temptation of *proud curioſity*, to be *like to Gods*, in eating what was forbidden; he deſpaires not to make us *now like beaſts*; by perſwading us to abſtain from that *tree of knowledge*, which the Lord allowes us; and which his providence hath cauſed to flouriſh in the garden of his Church; and which doth not onely bear fair and excellent fruits, which are deſirable to *make one wiſe to ſalvation*, but the very *leaves of good learning*, are for the healing of the Nations: Many *defects* are thereby ſupplyed in humane ſocieties; many immoralities reſtrained; many diſeaſes cured, as to the outward contagion, and covered as to the deformity; to all which, the nature of man is *other wayes* ſubject, and ſo expoſed, that wee ſee in all ages, the barbarity of any people, either at firſt, or in the relapſe, is chiefly imputable to the *want of good literature*; and that *civility*, which is as the *flowre* and *cream*, alwayes riſing from learning; which onely *ſupples* the roughneſſe, and brawny calouſneſſe, which grows by long ferity and rudeneſſe on mens mindes and manners; *Learning*, like the warmer beames of the approaching *Sun*, onely hath force to thaw, and melt that *frozen rigour of mens natures*; to adorn them with a ſweet and florid beauty; to enrich them to a ſummers fertility: which without this, are ever *ſqualid*, and *oppreſſed* with a winters form, and horrid barrenneſſe, ever accompanying mankinde in the abſence and deſtitution

4. *Devils deviſes againſt Religion and Learning.*

* Gen. 3. 5.

Revel. 22. 2.

Quod vomeres, raſtra, aratra glebæ, hoc diſciplinæ ſunt animo. Varro.

Animi cultus eſt quidam humanitatis cibus. Tul. de fin. l. 5.

tution of learning: which mightily prepares mens hearts and minds for the seed of the Gospell, and for the harvest of true religion, which affords the best fruites of wisdom and tranquillity to the souls of men.

There is no doubt but Satan hath found himselfe, for these last hundred and fifty yeares, (since the happy *restauration of learning* first, and then of Religion) much *chained*, hampered, and galled by those excellent gifts of all sorts of *good learning* (which are as the string to the bow, and as feathers to the *arrowes* of Truth) wherewith God hath mightily fenced and adorned his Church, as he did in the 3, 4, 5, and 6 Centuries, after that *miraculous gifts* were quite ceased, or much abated; in which times the *Lord* stirred up *mighty men* of incomparable learning, to fight the *battailes* of the Lord, of his Truth, and of his Church, against *heathenish* and *hereticall* adversaries. Drive away *good learning* out of any Church and Nation by *famine*, starving it: or by *military insolency*, banishing it; the devill (no doubt) would be much more at his ease and liberty, as among *Indians* in barbarous idolatry; or *Turks* in ridiculous Mahometry; or among the *sillier* sort of *Papists* in sapelesse superstitions; or among the wilder generation of *Enthusiasts* in their various fancies and most incongruous *dreams*; all which grossely erre, and covet to infect others through *ignorance* even in the matters of right Reason as well as Religion; and are destroyed for want of *sound* and *sober knowledge*; which is scarce attainable even in Religion (without a miracle) where either *people* despise, or *Teachers* are void of that assistance, which good learning affords.

Hos. 4. 6.

Which however thousands of good Christians, both men and women, have not had in the masse and bulk, yet they have enjoyed the spirits vertue and benefit of it (as it were more abstract and refined) by the studies, labours, instructions, and perswasions, which their *learned Ministers* have so prepared for them, and fitly derived to them; as they did in *England* both by preaching and by writing. The Devill would have lesse trouble to watch Christians in the Church, lest they should fly from his camp to Gods tents, if he could perswade them to put out their own eyes, and the eyes of their guides and Pastors too: or else, to shut up themselves into some blind corners; and confine the *Christian reformed Religion* to *obscure cels*, and filly *conventicles*; where, in stead of the *Suns fair light* of * true Reason, good Learning, and sound Religion; men should like Owls and Bats, and Mouls, onely howle, and chatter, and scratch one another in the dark. We know there are such kind of animals, which are ready to curse the day: and cannot abide the light, because their eyes are weak,

* *Suadeo ne vescentium dentibus edentulus invideat; nec oculos caprearum talpa contemnat.* Hieron. *ad Magnum, de indoctis Christianis.*

weak, their workes are dark, and both mindes and manners are deformed.

5. *Deſpiſers of learning are enemies to reaſon.*

The *deſpiſers of good learning* are not onely *ſpitefull enemies* to the Chriſtian reformed Religion (whoſe *perfection* diſdaineth not to uſe thoſe good *gifts*, which come from the * *Father of lights*, (any more than a *gracious ſoul* doth its eyes, and other ſenſes of the body:) but they are alſo *ſilly abuſers* and degraders even of *humane nature*; * whoſe *divine excellencie*, *Reaſon*, no man above the degree of *brutiſh ſtupidity*, *Bedlam madneſſe*, or *diveliſh envy*, ever ſought to deprave, or depreſſe: No doubt *ſuch apes* knowing their own uncomely want of tailes, would be glad, if they could bring it in faſhion, for all beaſts to have none: and perſwade them to cut off, (as burthens, and deformities) thoſe *poſtern ornaments* and helms of the body, wherewith nature hath furniſhed the nobler, comelyer, and ſtronger creatures: But this mutilating of reaſon and deforming of Religion, by putting out the eyes, and cropping off the ears of Chriſtians, and ſetting humanity it ſelf into the ſtocks or pillory, is a greater undertaking (I think and hope) than ever ſuch feeble, though nimble animals, with all their *apiſh tricks*, and mimicall grimaſſes, will be able to perſwade, either all, or any beaſts of the Foreſts, (unleſſe it be the *ſilly aſſes*) to gratifie them withall.

* Iam 1.17.

* Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει. *Ariſt. Met. c.* 1. λογικὸν τῆς ψυχῆς βρῶμα ἡ γνῶσις ἀληθὴς. *Cl. Al.* ſtr. 5.

The *Lord of all the world*, the munificent donor of all bleſſings, who *gives liberally without envy or reproach*, hath *withheld no good thing* from his Church and people; and not only allows, but requires *us Chriſtians*, devoutly to conſecrate *all to his glory*; ſo as thankfully to adorn, even his Tabernacle, and Temple, with *thoſe ſpoiles and tributes*, which we have taken from the *Egyptians*, and nations round about us: as *Moſes*, *David*, and *Solomon* did; all three eminent for *learning* and *piety*: The *learning of the heathen* is now become a *circumciſed Proſelyte* to the Chriſtian Religion; from *a captive alien*, it is *with ſhaved hair*, and pared nailes, (the pomp and peeviſhneſſe of it being laid aſide) admitted with *Hagar* into the holy family of the Church; as a pregnant handmaid to wait on Religion; though not as a *rivall* to be courted, and eſteemed equall with *Sarah*. The ſeverall parts of good learning, the Arts, and Sciences are, as thoſe * *valiant ones about Solomons bed, vigilant guards*, and potent defenders of true Chriſtian Religion.

Iam. 1. 5.

Ἐκ τῆς φιλοσοφίας ἀπαιτεῖν δεῖ τὸ χρυσωθῆναι εἰς τὸν βίον. *Cl. Al.* ſtr. 6.

Noſtra ſunt quæ in Philoſophorum ſcriptis præſtant: Deo vindicanda eſt omnis veritas. Amb. de Bon. M.

Decalva eam, illecebras crinium & ornamenta verborum eum emeruit unguibus feca. Hieron. ad Tam. *Spolia Ægyptiis onuſti & divites quamvis ſumus, tamen paſcha nobis celebranda.* Auſt. Doct. Chriſti. c. 39. * Cant. 3. 7. *So Naz. orat.* 19. Baſil. hom. 24. *Ut roſas colligimus & ſpinas evitamus, &c. Ut ſullones præparant pannum, & tinctores, &c. Quiſquis bonus veruſque eſt Chriſtianus, Domini ſui eſſe intelligat ubicunq; invenerit veritatem.* Auſt. do. Chriſt. l. 2. c. 18 & cap. 39. *Quæ vera, quæ fidei noſtræ accommoda dixerint philoſophi, non ſolum non formidanda, ſed ab iis tanquam injuſtis poſſeſſoribus vindicanda.* Id.

However it be true, That the *wisdome* of the world is folly, and all learning is barbarity, losse, and dung compared to, and separated from *the excellency of the knowledge of our Lord Jesus Christ*; yet nothing hinders, but that *Christian Ministers* may now (as *Christ* sometime did) ride upon *this Asses colt* to *Jerusalem*; Nothing is more comely than to see the wisest men offer their gold and frankincense and myrrh to Christ in his infancy: *Mat.* 3. We know, that, as an humble unbeleever cannot justly be counted either ignorant, or unlearned, if he be taught in all saving *necessary truths*; and * so, no man, never so much improved in secular knowledge, merits the name of learned, if he be ignorant of the *minde of God* in the mysteries of Jesus Christ; yet, *judicious beleevers*, can never be unthankfull despisers of those gifts of * good learning, in their *Teachers*, and *Ministers*, by whom they have received that benefit of instruction in true Religion; which, by their owne private industry, and simplicity, they could hardly, if ever, have attained: Although the *Mine of Scripture* be rich; yet unlearned men (as the most part of Christians are, in point of humane literature) cannot search it; nor work it; nor try, and refine it; unlesse they have the help of those, who have tooles and instruments, and vessels, and skill, fit for so rich and holy, yet hard and serious a work; wherein it is much easier for weake and * *unstable* mindes to fall into dark pits, and *damnable errors*; than of themselves, to attain and bring forth those saving truths, which onely can inrich the soul. Although the gifts of humane learning be not personally given to every Christian, yet they are so far necessary *for all*, as they are given to serve for the benefit of all; as every one in the flock enjoyes the blessings of those pastorall gifts and abilities, which are in the *Shepheard*; and every member of the body that light, which is in the *eye* for the use of all.

Dionysius dubitans, an legat hæreticorum libros, divinitus monebatur, ut omnes, qui ad manum venerint, legat; ut omnia melius expendere, refutare & magis abominari possit. Euseb. hi. Eccl. 7. c 6.

* *Sine Christo sophia ipsa ratio, insanici est. Sententia omnis literata stultitia; Grammatica nugæ seriæ; Rhetorica inanis loquacitas; Logica profundum jurgium; Historia omnis, facetiores fabulæ; tota denique philosophia, δοκησισοφία speciosa & negotiosa ignorantia.*

* *Sic adhibeantur scientiæ seculares tanquam machinæ quædam, per quas structura charitatis assurgat, quæ maneat in æternum.* Aust. Ep. 119, * 2 Pet. 3. ἐυσέβεια ἐστιν ὁσιότης γνωστική. *Cl. Al.*

6. *Learned defenders of Christian Religion necessary.*

There needs not much learning to make a man in love with it, and covetous of more; It is a certain sign of very little, or none at all, where any man despiseth, or decryeth it in others. It never indeed, received opposition, but either by the *Gothick* barbarity of soldiers and oppressions of warre: or by the finer *spun* malice of such, as * *Julian the Apostate* was: who being both very learned, and very wicked, knew well, how *great advantages* learning afforded to the Christian religion, which he sometime

Sozomen l 5. cap. 5.

Julian in his Persick expedition wrote 7 books against Christ and Christian Religion. *Jeron. Epi. ad Magnum.*

professed

professed; and afterward with most *cunning cruelty* persecuted; finding by experience, how potent, and irresistible the weapons of *Christian warfare* were, when skilfully managed by men of parts and learning: Such as those *Atlasses of Christian Religion* were before, and in, as also after his time; who equalled the most renowned heathens in all learning; (as well, as they exceeded them in true Religion) and in unspotted lifes. Such among others were *Justin*, a Philosopher and Martyr, *Tertullian*, *Irenæus*, *Cyprian*, *Origen*, (learned to a Miracle) So *Clemens* of *Alexandria*, *Eusebius*, *Epiphanius*; the three learned *Gregories*, *Naz.Niss. Thaumaturgus*: both the *Basils*, *Athanasius*, *Cyrill*, *Minutius Felix*, *Arnobius*, *Chrysostome*, *Jerome*, *Ambrose*, *Lactantius*, St. *Austin*, *Prosper*, *Hilarius*, *Prudentius*, and others, famous Bishops and Presbyters of most eminent learning, piety, and courage; who undertook the defence of Christian Religion, against the proud heathen, the pestilent hereticks, and the importune schismaticks of those dayes.

ὁ χθὲς θεολογικώτατος σήμερον ἀθεώτατος. *Naz. sil. de Juliano.* yesterday a professor, this day a blasphemer.

Josephus also a Iew, learned to a miracle, as *Jerom* saith, in the *Greek* monuments, defends against

Appion the *Jewish* Church, which was the old stock, out of which the Christians are swarmed. *Hieron. Ep. ad Mag.* So *Philo* the *Jew*, very learned and an eloquent assertor of the *Jewish* religion. *G. Nyssen in vita Thaum.* Διὰ ταύτης (φιλοσοφίας) ὁδηγήθη πρὸς τὸν τῶν χειρόνων καταγόησιν. *vit. Th.* *Miltiades, Hyppolitus, Apollonius, senator. Rom. doctiss. opuscula Christian. relig. contra Philosophos propugnabant. Titus Bostrensis, Amphilochius, Philosophorum sententiis suos libros refarciebant.* Id. Hieron Ep. ad Magnum. So *Dionysius* Bishop of *Corinth*, and *Tacianus* who refuted the errors of *Origen* Shewing *ex quibus fontibus philosophorum emanabant.* Hieron. So *Pantænus Stoicus doctiss. Christianus, in Indiam missus ut Brachmanis prædicaret.* Id.

Which made *Julian* the Apostate, elder brother to this *illiterate fraternity*. (the despisers and destroyers of good learning) to become the *Ravilliak*, the *Faux* of his times, the prime Assassinator, and grand conspirator, who sought to stab and blow up all Christian Religion, by overthrowing all the *nurseries of learning*, and suppressing the Schooles of the Church: forbidding any *Christians children* to be educated in humane and ingenuous studies; which he saw were become as the outworks to the citadell of Christian Religion: (which sometime indeed needed not these humane guards and defences while the terrible and *miraculous gifts of the Spirit* were like a *pillar of fire*, and cloud, round about Christian Religion, during its wandring in the wilderness of persecution, no more, than the * *Israelites* needed trenches for their *camp*, when the more immediate *presence of Gods salvation* was among them, beyond *all wals and bulwarks*; or then * *Elias* wanted a troop of souldiers, when he was armed with *fire from heaven*, against the ruder Captaines and their fifties). Those *extraordinary dispensations* ceasing, when the Lord brought his Church to the *land of Canaan*; to a condition of worldly peace and tranquillity, through

Theodoret l. 3. cap. 8. *Propriis pennis configimur a Galilæis, inquit Julianus.* πολλὰ τὰ τῶν Γαλιλαίων καὶ παντοδαπὰ βιβλία. *in Bibliotheca Georgii Episcopi Alexand. quam Julianus sibi exacte conquiri jubet.* Epist. ad Porphyrium. 36.

* Exod. 13. 21.

* 2 King. 1.

through the *Imperiall* favour and secular *protection*, under which *Halcyon dayes*, Christians had liberty to attend those improvements which are to be attained by study and learning in all manner of ingenuous, as well as religious, education.

But when the *Dragon* saw he could not by open *persecuting* power destroy the **woman and her child*; he then turned to other shifts; seeking by the floods of *corrupt doctrin*, to poison those *streams*, which he could not stop: And so to furnish out his *new modelled Militia*, with the better train and ammunition, he stirred up learned adversaries against the Churches true and ancient faith; not only without, as **Celsus*, *Porphyrie*, *Proclus*, *Symmachus*, and others; but even from within; as *Arius*, *Nestorius*, *Apollinaris*, *Macedonius*, *Eutyches*, *Pelagius*, *Donatus*, and others, very many: This *master-piece* he carryed on with most powerfull suggestions, and successes sometimes; knowing well, what force *Error* hath, as well as *Truth*; when it is charged, and discharged with skill and learning. In so much, that he not onely *overthrew the Faith* of many *ordinary Christians*; but robbed the true Church, in part, and turned at last upon the *Orthodox party*, those *whole Canons*, great and incomparable pieces of all learning both *divine humane*; *Tertullian* and **Origen*, (the converter of St. *Ambrose*) who formerly had by their accurate and learned labours, both in preaching and writing, bravely asserted Christianity; both by demolishing the *old remaining forts* of *heathenish Idolatry*, and prejudice; as also battering the new *rising works* of heresies and schisms.

So that our moderate, illiterate *factors* for an *old crafty Dæmon*, doe not, or will not, consider; that there ever hath been, still are, and ever may be, *learned adversaries* opposing or Apostatizing from the *true Christian Religion*, both in its *fundamentalls*, and its *reformations*. There are very *learned Jesuites*, and *other Papists*, of all orders; there are learned *Socinians*; renewed *Palagians*; revived *Arians*, and others, who want not learning; against whom the *learned Ministers* of this and other reformed Churches, are often put upon *necessary*, though *uncomfortable*, and unhappy contests; Not for any malice, envy, or displeasure against any of their persons: (for learned men cannot but love and esteem, whatever is good and excellent in others) but onely from *that Conscience of Truth*, which the Ministers of this and other reformed Churches doe conceive, upon *Scripture grounds*, and by the consent of the *primitive* and purest *Churches* of Christ, they ought in all duty to God, to their own and other soules, yet with charity to their Adversaries, to maintain; And, although the warre in Christian Religion ought to be managed by learned men on all sides, with all possible fairnesse, candor, and civility, such as the

* Revel. 12.

**Origen* answered *Celsus*, and *Methodius*: *Eusebius* and *Apollinaris* wrote with great strength and dexterity of learning against *Porphyrie*, who was one of the most eloquent in his time, and wrote against Christian religion, 15. books. *Suidas*, & St. *Jerom.* St. *Ambrose* and *Prudentius* answered *Symmachus* his Oratory against Christian Religion.

* *Vincent. Lyrin. lib.* 1. *Immortale Origenis ingenium. Jeron. in Ep. ad Tit. In Origene adeo præclara, adeo singularia, adeo mira extiterunt, ut omnes pene multum longéque superavit*, Vin. Lyr. c. 23. So of *Tertullian*, c. 24. *Quid illo doctius? quid in divinis atque humanis exercitatius? Apud Latinos nostrorum omnium facile princeps, ut Origenes apud Græcos.*

the honour of the Christian name and profession requires; (for the more illiterate men are, the more rudely they bray and rail against one another) if it were a great sin to be supine and negligent in so great an engagement, which we think to be for Gods cause, the truth of Christ, and the good of soules: for which we ought to be *prudently vigilant* and *honorably valiant*: It would ill become us while we see the adverse partie *daily arming* themselves, with all possible *compleatn sse*, in languages, arts, and sciences, in Fathers, councels, and histories, for us to sit still in our *lazy*, and *unlearned ignorance*: expecting either *miraculous illuminations* and *assistances*, (as idle, vain, and proud mindes do) or else, most *inevitable ruine*, and certain overthrow of that truth and reformed Religion, which we professe to maintain; which in honour and conscience, besides the bonds of nature, humanity, and charity, we are bound to transmit to posterity (if not much improved by our diligence and studies) yet, at least, not sottishly impaired, to a just *impeachment of waste* against us, in this age, from those, that in after times may succeed us; who will have no great honour or happinesse by being heirs to our estates, lands, and dignities, if they be disinherited of all *good learning*, and that true reformed *Religion* which we have received from our learned and pious predecessors.

7. *The sad effects which must follow these illiterate projects.*

● And this infallibly will be the *sad event*, and unhappy fate of the *succeeding generations* in *England*; if such *witlesse lack-latin Zelots* can prevail in their *absurd desires*, and most *fanatick endeavours*; who while they tell their *silly disciples*, (who are rather spectators than hearers of these mens *affected gesticulations*, and ill acted Oratory) That *Latin* and *Greek* are the *languages of the Beast*; that all books but the Bible, (and as much of that, as they take not to be for their turnes) are *Antichristian* and to be *destroyed*: Mean time the *common people* are not so much men and reasonable, as to consider the sad *metamorphosis* or change which already growes upon these *Ignorant Masters*, and their scholars; who like to *Lycaon*, *Io*, or *Actæon*, begin to thrust forth their hornes and hoofs; and to shew their teeth, in their grosse errors, their rude, and savage manners; which are tokens evident and dreadfull enough of their brutised soules: That if the wiser, learneder, and powerfuller world among us in *England*, should, through baseneise, cowardise, and negligence, suffer this *illiterate and ferine faction* to increase and multiply, they will soon finde, by their violence, craft and cruelty, that these Islands will be more pestered and infamous for *wolves*, than ever they were in ancient times.

Sleidan. com. l.10. An. 1524.

And what is it that these mens *brutish simplicity* would have?

Namely this: That the *purer Religion* among the *Proteſtant and Reformed Churches*, ſhould have no *learned Champions*, or able *defenders*; but onely ſuch ſilly *Aſinellos*, or *Maſſinellos*, who think it enough to truſt to their rude and irrationall confidences; to their *hard heels*, and *harſher brayings*, for the defence of true *Religion*, when as the *large and luculent* eares of theſe animals doe give ſo great advantage to any crafty error, or groſſer hereſie to get hold of them, that they will as eaſily be led to any *damnable opinion*, and deſperate faction, as an *Oxe is to the ſlaughter*, and a *foole to the ſtocks*. For no men are more eaſily led *into any temptation*, than thoſe, who preſume to tempt God, by neglecting to uſe ſuch due and proportionate means, as his wiſdome in ordinary providence hath appointed, to attain thoſe great and holy ends of *true Religion*.

Εὐάλωτον ἡ πανηγεὶς καὶ παντὸς ἑαυτῆ περιπλάσαι. Naz.
In ſtudiis tantum quiſque probat, quantum ſe aſſequi poſſe ſperat; de quibus deſperant, ea deſpiciunt. Caſaub. præf. in Ari.
In quantum ab ignorantia ſegregantur, in tantum contumaciæ agglutinantur. Tertul. de Pœn.

Yet we may ſee, how all *folly is ready to fall upon it ſelf*; to confute its own principles; By *a rude unskilfulneſſe* it ſometime bandies the *ball* of contention againſt its own face: For theſe *great ſticklers* againſt all good learning in Miniſters, doe ſufficiently ſhew, they have *fraud mixt with their follie*; like Foxes, they love not the grapes, while they cannot reach them; Their *deſpaire of learning* makes them deſpiſe it in others: Becauſe it's *hardly poſſible* to have any degree of true learning, and not to oppoſe them; But, O how doe they ſeriouſly triumph and *ſupercilioufly rejoice*, when any man, that is but a *ſmatterer in learning*, or ſmels a little of the pen and inkhorn, (for other than ſuch *novices*, *and dunces* never will ſo far ſhame themſelves) appears for them, or ſeemes to leane, and adhere to them! how much more if he begins to ſtickle for their party and faction, being deceived with their *ſhewes of zeal*, and inſpirations! O how doe they *prick up their ears*, and march then with greater courage and confidence, (as the Hares did, when they had got a *Fox* to lead them: in whom they thought was more ſtrength, and cunning, than their own *fearfull feebleneſſe* could be guilty of:) Even ſo theſe *bunglars in reaſon*, wreſters of Scriptures, and huckſters of religion doe find fault with thoſe *Tooles*, which they have no skil to uſe; and, like cowards, they quarrell with thoſe weapons, as unlawfull, which they moſt fear, and can leaſt reſiſt. Which yet, could they once get into their hands, and abuſe to their advantages, none would be more *imperiouſly cruell* and *inſolent*; * For what would not theſe *Illiterate Furies* give to have indeed, *ſuch an Inſpiration*, as might in one night make them every way as learned and able in all points, as thoſe *Miniſters* and other men have been and ſtill are, who dayly *pare* the ruder *nails*, and *muzzle* the *bolder jaws* of theſe degenerate and deſperate men; who like *horſe and mule*, being with-

* St. *Auſtin. de Doct. Chriſtia*: tels of a ſervant among the *Barbarians*, who by three dayes prayers (*triduanis precibus*) obtained full knowledge in all humane learning: *ut librum quemlibet percurreret omnibus ſtupentibus.*

without understanding, are ready to fall upon those, that are fit to be their *Masters and rulers*, both in Church and State; who in stead of sound and healthfull learning have only the three distempers which Sir * *Francis Bacon* observed to be in most men; Fantastickness, Contention, and Curiosity, by imagination, altercation, and affectation. Psal. 32 9. * Sir *Francis Bacon L. Ver.* in his advancement of learning.

8. *Objection against learning as injurious to true Religion; the parent or nurse of errors.*

But the enemies of *good learning* tell us; That they discern so *many spots* and *black patches* in the face of this *fair Lady*, that they cannot esteem her a *modest Virgin*, or a grave and sober *Matron*; or any way fit company for true Christian Religion; but rather some *prostitute* of Impudicity, which is easily *courted* by every wanton spirit, and oft *impregnated* with grosse errors, which it either conceives and brings forth, or nourisheth and brings up; yea they have heard (for these men read but little, and understand lesse) that *great hereticks*, and enemies to true Religion have beene great Scholars: And even in the *bosome of the Church*, these *vermine* of heresies and schisms, have *crawled* most, since she put on and adorned herself (as some thought) with this *patcht* and beggerly *garment* of humane learning, which she took up in the *high way* of the Gentiles: *Arius* and his crew *wanted not learning*; nor * *Pelagius* Sophistry; nor *Donatus* eloquence, as St. *Austin* tels us; Nor those others of former or later dayes, who made the Van, or bring up the Rear of those *forces*, which the divel hath mustered and trained up against the purity and simplicity of the Gospel; Which (impediment; rather than ornaments, as these men tell us, who presume to be better acquainted with the mind of religion, than any Ministers, or other able Christians) it doth now *utterly abhor*, and is ashamed of; yea and would fain quite cast away all those *glasses*, and *wimples*, and *crisping pins*, and *powders*, and *paints*, and *dressings*, and *curlings*, and strange *apparell*, which she had borrowed of humane learning; even as the *Jewish* women were weary of their *toyes* and *trinckets* which they had from the heathen; by which they provoked God against their vanity, pride, and folly. * Aust. de Hæres. *Pelagii viri, ut audio, sancti, & non parvo profectu Christiani.* Aust. c. 3. de pec. mer. *Bonum & prædicandum virum.* Id. *Pelagii & discipulorum libri propter acrimoniam & facundiam leguntur a plurimis.* Id. Ep. 144. Isai. 3.

Thus are these men ready with their *rude hands* to *undresse Divinity*; who, being *very blind and boisterous*, are not able to distinguish between pulling off the patches, or wiping away those spots and paints, which a fair face needs not; and the shaving off that *hair* which is given to Religion for an ornament and covering; Or the plucking out of those *eyes* indeed which it needs, not onely for beauty, but for direction. The learning of hereticks and schismaticks doth not so much deform the Church, and true Religion, as the learning of *Orthodox professors* adorns, and reformes it: which, as *fullers earth*, is the best means to take out those

Answ. Yet the benefit of learning is more than the danger.

kennel ſpots, which noiſome ſpirits, and *foul mouths* caſt upon true Religion; There is the more need of wiſe and able *Phyſitians* to make wholeſome Antidotes, and confections, by how much there are ſo many, whoſe malice is cunning (as the divels Empericks and empoiſoners) to mixe peſtilent drugs, and infuſions with Religion.

1. Cor. 11. 19. ...There *muſt be hereſies, and hereticks too*: not as neceſſary effects and conſequents of learning, and religion, but rather from the *defects of them* in mens hearts and mindes. When men are not, either able rightly to underſtand, or not accurately to divide, or not exactly to diſtinguiſh, or not rationally to conclude, from *Scripture grounds*, and principles of truth; Or elſe, when they are prone groſſely to miſtake, and eaſily to yeeld to any ſemblances of truth, and fallacies of error, which are incident to credulous incautions, unſtable, and unlearned ſoules, or to proud paſſionate and *heady men*, though never ſo learned. Hence follows their not onely *forſaking the right way*, and reſolute perſiſting in their dangerous and damnable *miſtakes* (as ſheep gone aſtray, ſeldome ever returning of themſelves to the *fold* and unity of the Church) but they would alſo draw others after them, that they may not ſeeme to erre alone; and by *numbers* at leaſt, and *force* at laſt, carry on the evill opinions, which always tend to evill practiſes; unleſſe the Lord had always furniſhed his Church with ſome learned and godly men; as able for *reduction*, as others were for *ſeduction*; as potent to *cure*, as others are to *infect*; whoſe learning defenſive was more mighty than any offenſive ever was: The flock of Chriſt was alwayes happily furniſhed with *Maſtives*, whoſe teeth were as ſharp, and ſtrong, as the *Wolves*; With *Davids*, whoſe valour was always as great, as the ravening ſtrength of *Bear* or *Lyon*; whom nothing elſe would have curbed and overawed; nor have (without miracle) been able to have preſerved the flock of Chriſt from dayly ſcatterings and tearings.

So then in all right reaſon, either wholly remove *theſe offenſive* enemies, aud ſuch weapons out of their heads and hands: or elſe give true Chriſtian Religion leave to keep her *defenſive Arms*, and thoſe worthy men, who are able to uſe them; namely, the learned and godly profeſſors, both Miniſters and others of this, and other Churches; both Chriſtian, and reformed: Whoſe learning, courage and honeſty together, makes them *impregnable*: Whom otherwayes, even theſe *pitiful pygmies*, who now thus oppoſe them, would hope to be too hard for, if once matters of religion were reduced onely to tongues, and hands: for Ignorance makes men violent, and for want of reaſon to flye to force. * Poſſibly theſe *profeſſors of ignorance, and ruſticity*, may be lowder ſpeakers, and bolder fighters, though

τῇ δὲ ἀμαθίᾳ ἀκρασία, ἀναισθησία, εὐμεταβολον, καὶ βιαστικὸν παρασκευάζει. Ariſt. Eth.

though they be *weaker diſputants*, and *flatter writers*: yea we commonly ſee, that *hereticall* pride, and *ſchiſmaticall* paſſion, (in men, that neither love the Truth, nor the peace of the Church) when worſted by arguments, fly to Arms; as the *Arians*, and *Donatiſts*, and *Novatians* did; when refuſing fair diſputations, which the Orthodox Biſhops and Presbyters deſired: offering (ἐπισκοπὴν καὶ ἀφρικὴν τάξιν) *orderly*, and *peaceable diſquiſitions*, for the determining of differences, ſo that Chriſtian union might follow; They preſently ran furiouſly to *meere brutiſh and tumultuary violences*: Invading *Churches* by force; driving away the Orthodox and holy *Biſhops and Presbyters*; who had not varied, nor would yeeld to change, that Faith, and holy order of Religion, and Miniſtry, which ſtill remained in all the Chriſtian Churches; as deſcended from the Apoſtles, and primitive Chriſtians, and which had lately been confirmed, and declared by the firſt famous Councell of *Nice*, which conſiſted of 318 Biſhops; beſides other many learned aſſiſtants, holy Presbyters, and Deacons, together with ſome chief men of the laity; who were ſo all of a minde, that there were but 17 *diſſenters* in the vote againſt *Arius*.

Vide Can. Afric. Concil. Carth. An. 410.

εἰς ἀποτόπους βίας; *ad immanes violentias.*

After the ſame *riotous faſhion* alſo was that *ignorant* and *abominable rable* (as it's called) of the *Circumcelliones*, (a *ſubſection of the Donatiſts*) who were wont to ramble idly up and down, like ſquibs with fire and force, among the plain, and *pagane Chriſtians* in the country; till (after great oſtentations of piety, devotion, and zeale for *Martyrdome*, calling themſelves * (*Duces Sanctorum*) *Captaines of the Saints*; and (ἀγωνιστὰς) contenders for the faith, they fell at length to *pilfering*, then to plundering, and waſting whole countreys, oppoſing in an hoſtile manner the Vicegerents *Pacelus* and *Macarius*; till at length they were by the Emperour himſelf * (*Honorius*) repreſſed and deſtroyed.

Βδελυκτὴ πλῆθος τῶν ἀεὶ συναναβάντων. *Can. Afri. Genus hominum agreſte & famoſiſſimæ audaciæ:* Auſt. cont. Creſco. l. 3. c. 42. *Leniora latronum & prædonum facta quam Circumcellionum.*

That many men abuſe *learning*, to abet errors; and religion, to colour *hypocriſie*; and the name *of the Spirit*, to indulge the *fleſh*; and heaven, to carry on earthly deſignes, I make no queſtion; nor will theſe *objecters*, I beleive; yet I doe not think their moroſeneſſe is ſuch, as preſently to conclude, they muſt part with what they can well uſe, becauſe they ſee others daily abuſe good things, as health, beauty, ſtrength, riches, preferment, meat, drink, cloathing, &c. all which oft nouriſh vanity, luſts, exceſſe; The aking of theſe mens heads, or teeth, makes them not willingly to loſe them; no more may the *abuſe of learning* take away the *uſe of it*; Wiſe men know, how to keep a mean between *ſtarving* and *ſurfeiting*; between *drunkenneſſe* and *cutting up all vines*; condemning all men to drink nothing, but ſuch *ſmall ſtuffe*, as theſe *Antiminiſteriall* Teachers intend to *brew*, whereby to keep all Chriſti-

* St. *Auſt. de Hæret.* | *Optatus.* * *An.* 348.

ans as they pretend in a *sober simplicity*, which project is among their other *weak and silly conceptions*; For the *fumes* and *ventosities*, arising from ignorance, emptinesse, and want of good *sustenance*, may more trouble the brain with *giddy whimseyes* and *dizinesse*, than can ever be feared from *competent repletions*, unlesse men have very foul stomachs, or hot Livers: Wise men know to keep the mean between the riot, and the want of learning; There are, saith *Plato*, two diseases of the Soul of man (μανία ϗ ἀμαθία) madnesse and ignorance; Madnesse is from the abounding with pride and passion; Ignorance from the want of knowledge and instruction: Ignorance is but a tamer madnesse: mad men have lost their wits; and ignorant men never had them. Learning and Religion cure both. The highest and most *incurable* madnesse is, an *ungracious hatred* of learning, and an irreligious love of ignorance.

Plato in Timæo.

...We see by sad experience, That true Religion is as subject to be drowned by *inundations of barbarity*, and *deluges* of unlettered people, (fit to be followers of *Goths* and *Vandales*; or listed with *Jack Cade*, and *Wat Tylar*; or subjects to the titular *King of Sion*, *John of Leyden*) as it is to be *scorched* by the hotter beams of those *Phaethons*, who unskilfully manage the *chariot of the Sun*; that is, make an ill *use of good learning*: Which is as the *light of the world*; wherein Christian Religion is most honourably and most usefully enthroned, when it is guided aright: neither depressing reason too low, by fanatick novelties; nor exalting it too high, by intricate *subtilties*; but keeping the *middle way*, of the necessary, *plain*, and most *demonstrable verities* of Religion, which the Compasse of *right Reason* measures exactly by the scale of Scriptures.

Media tutissimus ibis, Ovid.

9.

Object. Many unlearned have been holy, &c.

But these Objectors tell us, That many *holy and excellent Christians* of the common, and *unlettered* sort of men have been Worthies in grace and godlinesse; who never found any want of *Sauls* armour, those * great *incumqrances*, great *volumes*, nor those perplexed studies, in *pestred libraries*; That the * *poysons of opinions* are seldomer drunk, or pledged in these earthen vessels, than *in those of gold or silver*; That their simplicity was contented to enjoy, that one *book necessary*, *The Scriptures*: All other bookes they would have been contented, as these men now, to have them sacrificed to *Vulcan*, an heathen god, and meriting such heathenish oblations.

* Μέγα βιβλίον μέγα κακόν.

* *Nulla aconita bibuntur Fictilibus, tunc illa time, cum pocula sumas Gemmatas, &c.* Iuv.

Answ. No doubt, but many very *good Christians* have been happily instructed, setled and preserved in faith and holinesse, who never were learned in any book, but that of the Scripture. * S. *Austin* tels that *Anthony* the Hermite, who could not read, had all the

* *L. 1. de Doctr. Christian. S. Scripturas memoria tenuit & intellexit sine scientia literarum.*

Scrip-

Scriptures by heart, and understood them well; yea many, who never read any word in the Bible, yet have been blest, by the *Ministry of the Gospell*, to beleive and obey the truth of it; which is indeed the *life* of religion, and the *quintessence of all learning*. Yet it was the happinesse of those *honest Christians*, that they never met with such *pragmatick depravers* of all good order, piety and learning, and Ministry, as these now are; for certainly they had never learned from such, as these despisers of learning and Ministers are, either the *letter*, or the *true sense* of the Scriptures: which they attained by the learned labours of their *Ministers*, chiefly, both reading, translating, and interpreting and preaching the Scriptures to them. They were happily freed from such praters, whose pride and folly is *heavier than any lead*, or the sand of the Sea; whose *ungratefull humour* would have taught them first to have cast off all their *true Ministers* and Teachers; next, to despise them; and lastly, to destroy them, by a *most pious madnesse* and *spirituall ingratitude*. They are not only blind, but mad men, who wanting eyes themselves, would have all their guides see no more than they do, that so both might fall into the ditch. Whereas the humility of all sober Christians was ever such, as equalled their piety, exceeded their knowledge, and compensated their illiterateness: so as to be farre enough from thinking themselves equall to, or above the *first three*, their *lawfull Pastors and learned Ministers*, by whose faithfull endeavours, and studies, those saving truths, and holy mysteries, were prepared for them, and set before them: So that however they did indeed eat *clean food*; the *finest* of the *bread of life*; yet they could not, *but consider*, whose plowing, and sowing, and gathering; whose thrashing, and winnowing, and grinding; whose kneading, & *baking* had provided and prepared those *savory* and *wholesome victuals* for them, which their own blindnesse and feebleness, (like *Isaacks*) could never have *provided*, or catered for themselves: That they did alwayes *blesse those Ministers, and that God*, who sent such *Josephs* to provide, and distribute the food of heaven to his *otherwayes destitute*, and famished Church, which alwayes consisted for the most part of *that plebs*, or community of faithfull and poor Christians; who were alwayes happy in this; that, although they *had not provision of learning* in their own *storehouses* and cisternes; yet still they might have recourse to, and make use of their *Ministers fulnesse*, and store: whose lips ought to preserve knowledge, and to dispense it without envy or grudging: who rejoyced most, when their fountaines were most *flowing* forth to the *refreshing of poor soules*; The abilities of learned *Ministers* have alwayes been, like *Jacobs* and *Moses his strength*, a means to *rowl away the great stones*, which lie on the wels mouth (the Scriptures) which

Pro. 27. 3.

Gen. 29. 10. Exod. 2. 17.

which are too heavy for ordinary *ſhoulders*, and to protect feebler Chriſtians from inſolent oppoſers. So that as the Eunuch asked, Act. 8. 31. how he ſhould underſtand, without an *Interpreter* to guide him. Miniſters are therefore ſet by Chriſt in his Church for *lights*, that each might enjoy them, as much as if *each had* their *ſufficiencies*: As the *meaneſt part* of the body hath as *much uſe* of the Exod. 16. 18. eye, as if it were an *eye in ſelfe*. That as it was in the *Iſraelites gathering Manna*, ſo it is in the Church of Chriſt, when ſetled and flouriſhing; He that *gathered much* had no *overplus*, and hee that gathered little, had no lack. So thoſe honeſt Ideots, and Lay-Chriſtians, (who have little or no learning, beyond that faith and plain knowledge of the *myſteries* of Chriſt and the *holy duties* belonging to a Chriſtian) yet have no want of learning; And learned Miniſters who have attained moſt eminent skill in all ſorts of good learning, by Gods bleſſing on their ſtudies, have no more than is needfull for their place and the Churches edification, or ſafety and preſervation.

10. *Wherein learning is neceſſary to Miniſters.*

And much, I think, is needfull, to give a *right ſenſe* of Scripture, from the originall proprieties or emphaſis of words: To open the many *alluſions* referring to *Judaick* rites and *Ethnick* cuſtomes in ſeverall ages: To clear and unfold the Scriptures by *ſhort paraphraſes*, or larger Commentaries: To analyſe ſeverall paſſages ſo, as to reduce them to their proper place and order of reaſoning wherein their force conſiſts, (as the parts and joints of the body ſet in their due poſture:) For the *method* of the reaſoning, and the ſtrength of the *argument*, or main ſcope in Scripture, is oft very different from the ſeries, and order of the words in the Text; Many times the ambiguity of the words, the variety of ſtops, the incoherence and independence of the ſenſe as to the letter, makes the method more obſcure, and the meaning very intricate; yea the very text of Scriptures were in many copies of Bibles anciently (as in St. *Jeromes* time; and before him in *Origens*) *much altered*, by addition to, or detraction from the pure and anthentick Scripture, untill thoſe and other learned men, the Biſhops and Miniſters of the Church, with more accurate diligence reduced the Bible to its *purity*, and *integrity*; as much as is attainable by humane induſtry, or neceſſary to mans ſalvation; In theſe and the like caſes I ſuppoſe, theſe objectors, who are very *ſimple* (but not with a dove-like *ſimplicity*) muſt needs confeſſe (unleſſe they wholly truſt to the *reed* of their *Enthuſiaſms*, which they have very little cauſe to doe) that there is a great need of *learned Criticks*: of *good Linguiſts*; of *methodicall Analyſts*; *judicious Commentators*; *accurate diſtinguiſhers*; and *harmonious reconcilers*; that the truth, purity, and unity of the *ſacred Oracles* may be preſerved and vindicated, againſt

Si ad humana perdiſcenda ista hominis vita brevis eſt, quid temporis ſufficere poteſt ad intelligentiam divinam? Chryſol.

Jeronymus. In libru Jobi, & Danielis, & alius.

Εὐσὺς ἐξ ἀ χρὴ ἐπισκοπεῖν ἕκαστον τῶν μαθημάτων, ἢ συναρμόζειν τῷ τέλει προσήκει. Baſil. hom. 24. de Leg. Ethn.

against Jews, Heathens, Atheists, Heretics, and *capricious Enthusiasts*; who are ready to strike with contempt and passion, any part of Scripture, as useless, or corrupted; if it flow not as the *rock* with an easie sense and obvious interpretation to their weak and sudden capacities: They are instantly prone with an high *disdain* and *choler*, to prefer their most *impertinent imaginations*, sudden fancies and addle raptures.

Or, if they be ashamed of those, being too weak, grosse, and impudent to be vended at noon day, and in so faithfull a light as yet shines in this Church; then they are crying up the *book of the creatures*; and *God in them*; or they *applaud* some easier *morall heathens*; And I should think nothing should fit their fancies so well, as the *Turkish Alcoran*, or *Jewish Talmuds*, and *Cabals*; for these (if any thing can) have already out done them in toyes and *incredible fables*; which may save them the labour of further inventions. Swine will prefer the *filthiest puddle*, before the *fairest springs*: so will wanton proud and vain men take any light exception *against the Scripture*; which they hate the more perfectly, by how much they see it is a *most perfect rule*, and fully contrary to their proud, unjust and unruly passions: And however the *shell* of those holy and unparelleld writings, *the blessed Scriptures*, be in many places rugged and hard, so that every one cannot handle or break it; yet (blessed be God) others can; nor is the *kernell of saving Truth* lesse sweet and smooth, because it is not easily explained, but by the help of other mens better gifts; whom the Lord raiseth up, and fitteth for this very end, with variety of gifts, even in humane learning: Who (for the most part) have been of the *order of the Clergy*: although, in these later times (especially,) divers others, both *Nobility*, *Gentry*, and *Commoners*, have been as *excellent pioners*, who have by their private studies very chearfully, and industriously assisted, and helped the Churches chiefest Champions, and Leaders, *the Ministers*; who have not indeed, every one, those sharp *tools of steel*, which can work at the hardest places of this rock, and holy Mine, *the Scriptures*; yet have they generally such skill, and leisure, beyond the Vulgar, as enables them to try the *Ore*, to gather and refine the grains, to cast them into fit wedges or ingots of Gold: Truths reduced to some body, method or common place of Divinity. Thus assisted by their own and other studies, method, and industry, they are well able to make plain, yet learned and judicious Sermons; with pathetick homilies, fitted to the common peoples capacity, memory, and disposition: whom neither leisure, nor necessities of life, and the *hard labours* under the Sun, nor abilities of minde, would suffer or serve (*one of a thousand*) to attain to any competent measure of religious know-

2 Tim. 3. 16.

ledge; if holy and learned men, (Ministers of the Church) were not enabled by God, approved by the Church, and ordained by both, to that *constant service of the Ministry*, for the good of the *plainer Christians*; who enjoy, in every point of true doctrine, or solid Divinity, (which is as a *weighty* piece of gold stamped with the *clear testimony* of the Scripture, (as people doe in every piece of current money) the extract of the labour, and the result of the art of many mens *heads* and hands, who have thus fitted it for their ordinary use.

Besides this, when *common people* are once well stored, and inriched in their *honest plainnesse*, with competent and sound knowledge in Religion by the care and faithfulnesse of their able and honest Ministers; yet how easily would the *cheats of Religion*, delude and impose on these *poore Souls*, (these plain and single hearted Christians) abasing, or changing *counterfeit*, with truths; *crept opinions*, and *round-headed tenets*, for full weight of Christian doctrines: Still *cogging* with *religious* * *dice*, and *cheating* with plausible fallacies, seemingly brought out of the Scripture; untill those *poore beleevers*, like the * bewitched *Galatians*, had lost all, or their most *part* of their *sound Religion*; yea, some of *these Impostors* doe not leave poore Christians, whom they have cousened with fair shews of the *Spirits revelations*, and new Gospels, so much faith, as to beleive the main *Articles of the Christian Faith*; or the Scriptures to be the Word of God; or, that there is any *true Church*, or any order and authority of *true Ministry*: And whither would not this *cousenage* and deceit of these hucksters proceed, even to overthrow *whole houses*, Parishes, and Churches, if there were not some learned and able Ministers in the Church; who are as Gods and the Churches publique Officers, to detect these jugglers, to discover these *deceitfull workers*, to set these cheats in the *pillory* of *publique* infamy; that they may *loose their Ears*; that is, their * *hearing* well; that credit and fame of gifts which they cover and *captate* among the Vulgar; and which they would enjoy, by reason of their many wiles, and artifices, by which they *ly in wait to deceive* with good words and fair speeches, (as the *Divels* setting Dogs) the well affected and *plain hearted* Christians, if they were not every *where routed*, and confounded by the Ministers of the Church, who are both *far abler* and *honester* men, and to whose charge the *flock of Christ*, in its severall divisions and places is committed; that they may take care it *suffer* no detriment either in truth, or in peace; in faith, or manners; in Doctrine, or in holy order. Thus then, although the soules, and faith of the meanest true Christians be *alike pretious* and dear to God, as the *most learned men's*, yet they are not *pieces* of the *same weight* for *gifts*; of the same *extension*

for

* ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. Ephes. 4. 14.
* Gal. 3. 1.

2 Cor. 2. 17. καπηλεύοντες τὸν λόγον.

2 Cor. 2. 17. ἐργάται δόλιοι.
* *ut tandem male audiant, qui male & dicunt & agunt.*

Rom. 16. 18.

2 Pet. 1. 1.

for endowments; of the same *polishings* for studies; nor of the same *stamp* and *authority* for their calling and office; All which, as they are not to the essence of true grace, and religion; so they are much, to the lustre, power, beauty, order, usefulnesse and communicativenesse of those gifts, which goe with true Religion; and are by the *Lords munificence* bestowed on the Church and faithfull, for their well being, safety, and comfort, even in this world; besides their happinesse in another, which ought to be the grand design of all true Christians, both *Laymen* and *Churchmen*, both learned and unlearned, both Governours and governed.

But these Illiterato's further object with open mouth; That they are sure neither Christ nor his Apostles, had themselves, or commended to the Churches use, *humane learning*. 11. *Object. Christ and his Apostles had no humane Learning.*

Answ. My answer is; They *needed none*, *as humane*; that is acquired by ordinary education, or industry; being far above it, by those glorious and miraculous endowments of the *Spirit of wisedome*, which can easily shine in a moment through the *darkest lanterns*; (*men of the meanest parts* and *grossest capacities*.) So that those might as well dispense with the absence of all acquired humane learning, as he that hath the Suns light, needs not the Moon or Stars, or Candles; or he that had *Angels wings* and swiftnesse, would not want the legge of man, or beast to carry him: or he that is neer a *living* and *inexhaustible* spring, needs not labour to dig wels, as *Isaac* did: and so must we too, in the barren and dry land, where we live; which none but inhumane *Philistims* would stop up. This therefore of *Christ* and his *Apostles* is not more *peevishly*, than impertinently alledged by these men, in these times, against the use of *good learning* in the *Churches Ministers*; unlesse the reall experiences of these men *pretended Apostolicall gifts*, extraordinary *endowments*, and *immediate sufficiencies* from the Spirit of God, could justifie these allegations; either as fitted to them, as to the present *dispensations* of Christ to his Church; Although the Lord sometime gave his Church *water out of a rock*, and refreshed wearied *Samson* by a miraculous fountain, which suddenly sprung up in *Lehi* (not in the Jaw-bone, but in the place so called, from *Lehi*, (*i.e.*) the *Jaw-bone*, by which instrument he had obtained so great a victory; there where it continued afterward:) yet, I beleeve, these men will think it no argument to expect every day such *wonderfull emanations*; and neglecting all ordinary means, to expect from the *Jaw-bones* of Asses water, or drink to quench their thirst: I am sure this Church hath not yet found any such *flowings* forth, or refreshing from the mouths of these Objecters; whose lips never yet dropped like *Hermon*, so much as a *Dew* of sweet and wholesome

Gen. 26. 18.

Iudg. 15. 19.

knowledge upon any place; and how should they? whose tongues are for *the most part set on fire*; and breathe out, with much terrour, nothing but ashes and cinders; like *Vesuvius* or *Etna*; whose eruptions are vastatious to all neere them.

Col. 2. 3. Matth. 12. 42. *Unus verus & magnus est magister Christus, qui solus non didicit quod omnes docerent.* Amb. off. l. 1.

As for our *blessed Lord Christ*; we know he was *filled with all the treasures of wisedome*, both divine and humane; for, being *greater than Solomon*, he could not come short of *Solomons wisdome* in any thing; who was in all his glory but a *Type* and *shadow* of Christ, and no way comparable to him: Our Saviours design, indeed, was, not as *Platos*, or *Aristotles*, to advance *naturall Philosophy*, meer morality, humane learning, and eloquence; (the beams of *which Sun*, by common providence, God had already made to shine by other wayes, on *the bad, as well as the good*; on the heathens as well as the Jews and Christians;) but *Christs intent* was, by word and deed, to set forth the *beams of the Sunne of righteousnesse*, the wisdome of the Father; the saving *mysteries of his Crosse*, and sufferings in order to mans improvement; not by humane learning, but by divine grace: And however our Blessed Saviour hath *crucified*, as it were, *the flesh*, and *pride* of humane learning, (as well as of riches, honour, and all worldly excellencies; which are infinitely short of the *knowledge and love of God in Christ*) yet he quickned and raised them all *by the Spirit*; which teacheth a *sanctified* and *gracious* use of them all *to his Church*, and true beleevers. Our Lord Jesus did not disdain to converse with the *learned Doctors*, and *Rabbies of his time*; among whom he *was found* after his parents had sought *him sorrowing*; because in vain, otherwhere; yet our *wanderers* and *seekers* are loth to *seek*; afraid to find, and disdain to *own Jesus Christ*, when they have found him among the *learned men*, and Ministers of this Church; lest in so doing, they should seem to confesse they had lost Christ, and true Religion, in their *illiterate Conventicles* and *ignorant presumptions*.

Mal. 4. 1 Cor. 1. 26. Luk. 2. 48.

12. *The objecters may not argue from the Apostles gifts against learning now, since they have neither of them.*

As for the *blessed Apostles*, who were (θεοδίδακτοι) immediately taught of God, by conversing with the Son of God the Lord Jesus Christ, the Christian world well knowes their miraculous and extraordinary *fulnesse* of all gifts, and powers of the *Spirit*, both *habituall* and *occasionall*; so that they wanted neither any *language* nor *learning*, which was then necessary, to carry on the great work of preaching, and planting the Gospell: And no lesse doth the *wiser world* know the *emptinesse* and *ridiculous penury* of these (disputers against good learning) even as to the *common gifts* of sober reason, and judicious understanding; wherewith the blessing of heaven is now wont to crown onely the *prayers*, and *studies* of those, that attend on *Wisedoms gates* with all *humble industry*: whose great proficiencies these *poor men* envying, (as they

Δύσκολος ἡ τῆς ἀληθείας κτῆσις. Cl. Al. Strom. 1.

they have great cause) would fain perswade them to be as *much sluggards*, as themselves are; (who have neither *hunted*, nor *caught* any thing) by * *not roasting* what they have *taken in hunting*; that is, not to use those gifts of *learning* in all kindes, which Ministers have attained unto, by Gods blessing on their studies.

Contra bonas literas blaterant, εἰς φαυμίας καὶ ὄκνον σχήμα. Chrysost. περὶ εἰς ἀπολογίαν ἀμαθείας. Naz. or. 27.

As for that Primitive gift of Tongues, by which the Apostles at once *suddenly thawed*, and brake *that Ice*, which now *locks* and *seals* up to us the face of the *great deep* of Learning and Wisdome; so that they were instantly *Masters*, not onely to understand, but also to utter, the *mysteries* of Christ, (whereof they had partly an acquired, by Christs teaching, but for the most part, an *inspired knowledge*:) These *pitifull praters*, who would be counted Apostolicall, are so far from any *such gifts* of wisdome, or utterance, that they are scarse masters of their own *mother tongue*, neither knowing, for the most part, *what they say*, nor *whereof they affirm*; nor able with modesty, gravity, humility, or charity, either to use, or bridle *their tongues*: (which is an *Apostolicall* brand on them; shewing *that their Religion is but vain*;) And how can it be otherwayes, where sober speech, sound reason, common sense, and ordinary ingenuity, are as much wanting; as pride, contempt of others, intractable fierceness, and indocible ignorance doe abound? When their *great art* is, to *set off* to some popular shew and acceptance, their gifts and persons, by *proud swelling* words: sometimes *soring* in the height of *raptures*, and rare *speculations*, beyond *sobriety*; as if they were from sudden *inspirations*; when indeed they are nothing else but some odde ends of *metaphysicall* questions, and *devotionary contemplations*; which are every where found among the *Schoolmen*, and Monasticks; or in the *Platonists*, *Plotinus*, *Pimander*, and the like; to which Authours these men being strangers, yet drunk with their *own fancies*, sometimes they reel, and stumble upon such notions; which vainly *puffe them up in their fleshly minds*; while they are still but *clouds without water*, carryed *with the tempests of passions*, and high *presumptions* above the plain, practicall and usefull truths of Religion; and indeed above the proportion and sphear of their own *gifts and parts*: Other whiles they seem as *Wels without water*, deep, but *dark* and dry, in their *profound follies* and profane niceties; as the *Manichees*, *Valentinians*, and others of old; by which they seek to confound, God *with the creatures*; good with *evill*; *Nature* with *Grace*; *Vice* with *Vertue*; *Law* with the *Gospell*; *Christ* with *Divels*; By all which rarities, *amazing* their *silly auditors*, they are no other but cunning Agitators for ignorance, atheism, profaneness, hypocrisie, and superstition; that the life and power of the *Christian reformed Religion* may be wholly *baffled*, and despised

* Pro. 12 27.

1 Tim. 1. 1.7.

Iames 1. 26.

2 Pet. 2. 18.

Col. 2. 18.

Iud. 12.

together with the Miniſtry of this Church: What can theſe *wretched men* expect, but the *blackneſſe of darkneſſe for ever to be reſerved for them* (without repentance) who ſtudy to cry downe all good ſtudies, and learning; that they may the better eclipſe all true and reformed Religion?

2 Pet. 2. 17.

Such *Phariſees* (for few of them *are good Scribes*) are like indeed to make excellent *Teachers of the Kingdome of heaven*, who are not able to bring forth any things, either *old or new*, having no *Treaſure* of well digeſted knowledge, either divine or humane; but onely ſome of the *rubbidge* of that *learning*, which they ſeeke to deſtroy; *pitifull rapſodies* of ſuch *confuſed ſtuffe*, as they have ſcraped together; which becomes none but *babblers* and *pamphleters*; Which, whoever conſiders ſeriouſly, how much they have been a *ſhame*, and *bane* to true Religion, to the honour of this reformed Church, and to thoſe *holy manners* which become ſober, wiſe, and modeſt Chriſtians, he would ever after love learning and learned *Miniſters* the *better*, by how much he ſees infinite cauſe to abhor the ſordid and ſhamefull effects of *impudent ignorance*; which loves to *batten in its own ſoyl*; and refuſeth to be cleanſed: Such mouths full of errors, and foul with evill *ſpeakings*, however the *Timothies* and *Tituſſes* of this Church cannot *now ſtop*, (as they ought to doe; if the exerciſe of that *juſt power* in the Church were not *obſtructed*) yet they ought to *rebuke them ſharply, and with all authority*.

Mat. 12. 35.

Tit. 1. 11. 2. 15.

And untill theſe *Seraphick deſpiſers* of true, uſefull and *ſanctified learning* can (not boaſt and clamour among their Diſciples, who are now grown *giddy* with too high notions and airy ſpeculations, but till they can) evidently demonſtrate to the wiſer and ſoberer world; that they can *indeed perform*, what they pretend; that is, by immediate gifts, and unſtudied enablings they can *ſolidly comprehend, ſoberly preach, methodically explain, clearly demonſtrate*, the ſacred myſteries of our Religion: alſo *reſolve the difficulties*, *reconcile* the differences, and determine the doubts, or controverſies ariſing out of the Word of God, or the points of Religion; ſo, as in ſome meaſure may tend to ſatisfie mens judgements, together with the ſcruples, and caſes of their conſciences: Till I ſay, theſe men can doe theſe in ſome *competent meaſure*, equall at leaſt, if not beyond, what the *learned Miniſters* of this Church have done, and dayly doe, by the bleſſing of God on their labors; they muſt give us leave ſtill to follow our *ſtudies*, with *humble prayers* and *diligent pains*; That ſo in ſtead of the *huſks*, and *chaffe* of theſe mens *ſpecious words*, and popular *inſinuations*, (ſadly deploring, and proudly deſpiſing thoſe *excellent abilities*, which are in true Miniſters, far above them) we may help to feed

poor

poor *hungry ſoules*; not with frothy vanity (wherewith theſe *proud Maſters* ſend *their ſcholars* away, as puffed up and as empty as themſelves) but with *good corn*, and that wholeſome proviſion of ſound knowledge and ſaving doctrine, wherewith the Lord is pleaſed to furniſh us, in the honeſt, and ordinary way of his providence and bleſſing upon our induſtry: for we have now no *Manna* or *Quails* about our tents; which, while theſe men dream of, mean time exceeding *leanneſſe* is entred into their ſouls: And how can it otherwiſe be, than, that *ſowing vanity*, and *viſions of their own hearts*, they ſhould *reap* other, than *wind*: and be ſatisfied, as they are extremely, (but moſt unhappily) with their *owne deluſions?* Pſal. 106. 15. Hoſ. 8. 7.

13. *Inſpired holy men yet uſed their learned gifts.*

We doe not read that either *Moſes*, or *Solomon*, or *Daniel*, or St. *Paul*, (firſt educated at **Tarſis* a famous Univerſity; and after at the feet of *Gamaliel*) or Attick *Luke*, or eloquent *Apollos*, ever deſpiſed, or decryed, or diſuſed thoſe *acquired gifts* of humane learning; wherewith they were endued in the ordinary wayes of education; no not, when they were *extraordinarily inſpired*: Their common gifts ſerved them ſtill in their *ordinary Miniſtry*; as to underſtanding, memory, utterance, or writing; by which they endevoured to ſet forth, *that Jeſus was the Chriſt*, the promiſed *Meſſias*; So that in their arguments, diſputes, reaſonings, and allegations out of humane Authours; alſo in the ſtyle, phraſe, and manner of their ſpeaking, and writing, it might and may eaſily bee that the difference of Prophets, Evangeliſts, and Apoſtles naturall, acquired, or ſtudied gifts, did ſtill remain; when their *extraordinary* and infuſed might be *equall*; yet theſe did not equall them in their either more ſtrict and *Logicall reaſonings*, or their more *Oratorious expreſſions*; or more *elegant phraſe* and proper language; which appear very different in thoſe holy Writers and Penmen of the Scriptures, which had the ſame Spirit *directing* or *dictating*, as to the matter revealed to them; but they uſed their own ordinary abilities to expreſſe them by word, or pen, to others.

**Tarſis celebris Ciliciæ Urbs, & Academia; ipſis Athenis, & Alexandriæ comparanda*, Strabo.

St. *Jeromes Epiſt. ad Magn.* anſwers that queſtion, *Cur Candorem Eccleſiæ Ethnicis ſordibus polluamus*: and ſhews by the examples in holy Scripture and other holy writers, what holy uſe is to be made of the learning of heathens by Chriſtians. See *Tom.* 2. *pag.* 331. *St. Paul* cites three teſtimonies out of heathen Poets, *Epimenides*, Κρῆτες ἀεὶ, &c. *Menander*, φθείρουσιν ἤθη, &c. *Aratus*, τοῦ μὲν γὰρ καὶ γένος ἐσμὲν, &c. So *Jannes* and *Jambres* out of *Jewiſh* Records and Talmuds. *Plures ſine dubio legerat*: B. Paulus *poetas, quam quos recitavit; & recitando aliquos, laudavit omnes, in quantum divinoris veritatis ſcintillas ſæpius produnt*, Eraſm.

And certainly when the Apoſtle *Paul* bids *Timothy* (as a grand and laſting pattern for all *Biſhops* and Miniſters of the Church, to *ſtudy*, to *meditate*, to give *himſelfe wholly to thoſe things*, that his *profiting may appear*, to ſtir up the *gift* that is in him, 1 Tim. 4. 13, 14. 15.

ſtill.

ſtill more fitting himſelfe to the work of the Miniſtry, (notwithſtanding he had ſome ſpeciall and extraordinary gifts) Sure the ſame Apoſtle gave *Timothy* no *example* of idleneſſe in himſelf; but both ſtudied and prayed; yea deſires the *prayers of others* for him, that he might (as an able Miniſter, and as a Maſter builder) *finiſh the courſe of his Miniſtry with joy*; This bleſſed Apoſtle needed not have been ſo ſolicitous for *the parchments*, which he left at *Troas*, if his memory had been alwayes ſupplyed with *miraculous aſſiſtance*; he needed not to have *committed any thing* to writing for his owne uſe. It is very probable that *thoſe parchments* were no *deeds*, for conveying any land or temporall eſtate; but rather ſome *Scheme* or draught of divine *Truths* and myſteries, *methodically digeſted*; which he had fitted for his own, and transferred to *the uſe of others*, as *Apollos*, or *Timothy*, or *Titus*: So little doth the *ſpeciall gifts* of the Spirit, in the Apoſtles or other holy men, juſtifie or plead for thoſe odde and *miſ-shapen figures* of thoſe *mens Divinity*, whether diſcovered by their tongues or hands; of whoſe deformity, and unpoliteneſſe, compared to the faſhion of all learned mens judicious, methodicall, and comely *writings*, and diſcourſes, theſe crafty men being conſcious, would have no *Sun*, or light of arts and learning ſhining among Chriſtians, by which their *ridiculous monſtroſity* might appear.

Ephes. 6. 18.

2 Tim. 4. 13.

1 Cor. 4. 6.

2 Col. 1. 8.
1 Tim. 6. 20.
In tantum vana eſt quantum perverſæ felicitatis eſt doctrina, gentium Philoſophia. Tertul. l. de Anima.

The ſame Apoſtle who bids us beware of *vain Philoſophy, and wiſdom falſly ſo called* (while it *oppoſed* the divine; or was preferred before the word and truth of God in Chriſt, which onely can attaine the end of all true wiſdome, to make a man happy to eternity) yet he could be no enemy to any part of true and uſefull Philoſophy; which is but the *knowledge of God in the creature*, of which he gives ſeverall touches, in his moſt divine writings; He commands us, no leſſe, to beware of * *falſe Teachers*, of *heaps of Teachers*; of *deceitfull workers*; of *unruly walkers*; of *unſtable and unlearned ſpirits*, who by *vaine bablings*, endleſſe janglings, high preſumptions, and *private interpretations*, wreſt the Scriptures, corrupt both religious Doctrine, ſound ſpeech, and *Chriſtian communication*: Such who are * *vainly puffed up in their fleſhly minde*; whoſe glory is to lead *Diſciples* after them; deſirous *to be* * *Teachers*, when they know not *what they ſay*, nor whereof *they affirme*; *Comparing themſelves with themſelves*; and abhorring all higher patterns, they can * *never be wiſe*, but in their own conceits, and there is * *little hope of them.*

* Rom. 1. 21.
2 Tim. 4. 3.
Imperitiſſima eſt ſcientia ſcire quid ſenſerint Philoſophi, & neſcire quid Chriſtus docuit. Auſt. Ep. 56.
Cum Philoſophiæ nidore purum veritatis aerem infuſcant. Tertul.

* Col. 2. 18. * 1 Tim. 1. 7. * 1 Cor. 10. 12. * Prov. 26. 9.

But

But O you, that *excell in learning or humility, or both*; I should fear to write too much for good learning, if I did not consider, that I write to those chiefly who can never think too much said, or wrote for it; because they know the many beauties and excellencies of it, both in reference to the glory of God, and the good of mankind, both for souls and bodies, their religious and secular concernments, their temporall and eternall interest. 16. *Monuments of learning how excellent and usefull.*

Indeed, no minde is able to conceive, but such as enjoy them, nor can any tongue expresse them, (since they *exceed the greatest eloquence* of those that most enjoy them) those bright, heavenly, and divine *beams of Reason and Religion*; which, with severall preparatory glories, shine from the daily reading of those *excellent writings*, and durable monuments of learned men in former ages; as rayes of light, falling from the *Sun*, on this inferiour world; breaking in upon all the *regions* of the soul: dissipating its *darknesse*; discovering its *disorders*, supplying its *defects*; filling it with the sweet and silent * pleasure of daily knowing something more excellent in the creature, or the Creator, which before it knew not: This secret and unspeakable contentment is more welcome to the *now improving soul*, than the beauty of a fair morning, which shows a *safe haven* to one, that hath suffered the *horrour* of blind and midnight tempests; more rejoicing the heart of a *true man*, than *liberty* and *light* doe him, that is redeemed from a *dungeon*.

Ægrescit ingenium, nisi fugæ actione reparetur. Cito expenduntur horrea, quæ assidua non fuerint adjectione fulcita: Thesaurus ipse facile profunditur, si nullis iterum pecuniis compleatur. Cassiod.

* *Jucundissima est vita indies sentire se fieri doctiorem.*

I should but *profane*, if I should too much unfold the *sacred and sweet mysteries of learning*, to an age that begins to *learn their letters backward*; to *love* onely the *hatred*, and *despising* of learning; that will not be able in the next generation to *read their Neck-verse*, as loth to have the benefit of their Book or Clergy. I know it is lost labour to read Lectures (if they were as splendid for their eloquence, as their subject) upon *Pearls* or *Pretious stones* to *Swine*, who had rather finde out one *corn* on a dunghil, and mousle up one *root* out of the earth, than have the *Gems* of both the *Indies*. These have deserved to be condemned to that illiterate folly, which they have chosen; to the ragges and *sordes*, which they affect to wear; to the blear eyes, which they so abhor to cure, that they rather covet to infect all others.

Illos suis moribus ulciscendos relinquamus.

But to men of more liberall, ingenuous and noble spirits, I know it cannot be unwelcome, to tell them, what *pure and refined contentment*, what *sweetnesse* and *honey* there is to be gathered, from those fair and never fading *flowers of learning*, which God hath made to grow in the field or garden of his Church; what

Vide Synesium de voluptate studiorum & præmio. τίς ἡδονὴ καθαρωτέρα; τίς ἀπτερέστερα προσπάθεια; τίς ἥπιον ἐν ὕλῃ; τίς μᾶλλον ἀμώλυντος, τῇ ἐν λόγοις καὶ θεῷ λόγῳ διαιτήσῃ; *Synes.*

Τῷ ἀλλοτρίῳ δεοφορήτως πνεύματι ἐκπρεόμενοι, ὡς οἱ φοιβασκοὶ τῶν ἐτέρων μεγέθει συνεξυπνῶσι. *Longin. S. 11. de viris Doctiss.*

life, what *joyes*, what *raptures*, what noble and holy *emulations* are oft raised up in that soul which dayly and seriously converses with *learned men* either a live or dead? How when all other *narrow Seas*, *Inland Meers*, or Mechanick *Lakes*, (wherein the soules of many men weary themselves with rowing to and fro, tossing up and down; seeking in them riches, strength, beauty, honor, liberty, applause, victory, *enlarged Empire*, &c. all which have their *envious bounds*, and presently discover their *dangerous shores*; (beset with losses, defeats, disgraces, poverty, weaknesse, deformities and a 1000 *deaths*:) Onely this *vast Ocean* of learning and Sea of knowledge is unlimited; always discovering *interminate extensions*, abounding in *varieties* of knowledge; *novelties* of wisdome, infinities of inventions; multitudes of wise sayings and sentences, (morall, politick, and divine;) which like stars are every where scattered & shining in that *Firmament*: Besides many noble *constellations* of excellent examples, provoking patterns, every where set forth, to excite the soul to some impatience of *emulation*: as the history of *Alexander the Great* did *Cæsar*; or the victories of *Miltiades* did *Themistocles*, which would not suffer *him to sleep*; All these, *embellished* with gallant resolutions, generous actions, rare events, sublime contemplations, soveraign comforts, and unflattering counsells; all which, are still *enriching* the unsatisfied soul with *treasures* and pleasures that never satiate, never perish: are ever * out of *envies*, *force*, or *fortunes* reach; as unseparable from us, as we are from our selves; For there are in this *Pacifique Sea* of Learning no *rocks*, but those of *error*; no *shelfes*, but those of *ignorance*; no *quick sands*, but those of our own fancies; no *pirates*, but those aboard us and within us; our own vitious lusts and passions; which onely doe threaten us, and onely can wrack us, or rob and hurt us; yea, and these are onely upon the *shores* and *keyes* of learning, where men first embarque; and where some lazy, or timorous, or proud, and sensuall spirits stay all their lives; but they are not in the *full Sea*, and vast extension of *Learnings boundlesse and bottomlesse Empire*; In which the humble, devout, and industrious soul once fully engaged, is every day more removed, and out of sight of the world: far from those fears, hopes, hazards, disorders, and discontents, which attend those, whose covetousnesse, or ambition, or passion, or lust still keepes them either on the shore of ignorance, or but on the borders of knowledge: who rather court Learning for a *Mistresse*, than wed her for a *Wife*.

Sueton. Iul. Cæs. *Conspecta Alexan. imagine ingemuit quasi suam pertæsus ignaviam.*

Solæ sunt sinceræ & tutæ studiorum & bonæ conscientiæ voluptates.

* ἔξω βέλος.

Liberaliora studia incipientibus aspera, progredientibus uberosa, proficientibus jucunda, perficientibus beata. Quintil.

From all which dangerous *remora's*, and shallower coasts, those onely are removed, as it were to another world, which is intellectuall, and divine, (having little common with beasts, nothing with

with vain and wicked men) who being well advanced in all *good learning*, both divine and humane, begin at length to finde themselves differ from, and exceed themselves, (and all others who rest in their *illiterate simplicity and sordidnesse*) as much, *as light doth darknesse*; or the *Stars* in the Firmament do the *clods* and *molehils* in their fields: *Holy learning* always carrying that improvement, and contentment, which loves, and admires, and imitates, and so enjoyes all that virtuous prudence, and heavenly wisdom, which it sees to have been in those its *incomparable predecessors*, the *remaines* of whose soules are still extant; which otherwise would have seemed to have been of no nobler metall, than their bodies; and these, but levell to the dust of beasts, unlesse their *learned labours* had testified to the world, how they had lived as much above the *ordinary rate* of men, as these doe above the beasts; which most of men either serve; or, which is worse, *love more*, than their own souls. To these *Patrons* and *professours* of learning *we owe* our ingenuity, our courtesie, our civility: (for *morose* and *rustick learning*, which hath onely *rough-hewen* a *meere Scholar*, or moulded up a rude and rugged *Philosopher*, is as gold yet in the oar, or a jewell neither polished nor well set; having innate *worth*, but not that lustre it merits, and might well bear.) To *them* we owe our gratitude, our humanity, our rationall, and religious liberties, which redeem us from *being beasts, or divels*; Their care and labours have absolved us from the chains and bondage of blindenesse, barbarity, atheism, vulgar admirations, sensualitie, and irreligion; Gods providence having so tempered the various ingredients, and severall *doses*, which make up, from divers excellent hands, this admirable *Confection of good learning*; that it is a *Catholicon*, a soveraign for all distempers of minde, and disorders of the outward man: for misfortunes in estate; errours in understanding; pravities in will; violences of passions; corruptednesse in affections; troubles in conscience; immoralities of life; dejections of spirit; terrors, and encounters of death: And where *learned abilities* are rightly ordered, they apply, and communicate their virtues, with such *soft and oily insinuations*, seasonably and wisely fitted to every genius, capacity and occasion with gentlenesse, humility, charity, and discretion; that they heal any Patient that is willing without *hurting*, and cure without afflicting: Giving no cause of complaint to any, but such as are unwilling to be healed of their * *shamefull* and *dangerous diseases*; who love *ignorant* and *flattering Mountebankes*, more than the most learned and *faithfull Physitians* of soules, which are the ablest and best Ministers; who cannot bee lesse necessary for the inward health of the minde, than these are for

Eccles. 2. 13.

Βιβλίων ἄφθαρτα τῶν τόκων ἐντάφια, ἡ ἐπιτάφια αἰώνια. *Stobæ.* *Æterna sunt animorum monumenta Libri.*

Enormis studiorum intentio solet plerumq; nec prædibus prospicere. Tertul. de An.

φυλακτικὸν σώματος ὑγεία, τῆς δὲ ψυχῆς παιδεία. *Arist. Rhet. ad Alex. cap. 2.*

* *In morbis animi, velle mederi, & medicinæ & valetudinis pars est non minima.* Paris.

* τῆς ἀγνοίας ἐπίσασις τὸ πρωτόγονον μίασμα τῷ κατὰ λόγον βαδίζοντι. *Cl. Al.* στρ. 5.

for the body, who are one sort of those, whom learning hath fitted for the common good. For I doe not think *Learning* and true study to be onely a *couch* to rest a soft and wearied minde upon; or a *tarasse* to please a wandering spirit, with some variable and pretty prospects; or as a *Tower* for a proud soul to raise and magnifie it self upon, as *Nebuchadnezzar* on his *Babel*; or as a *Fort* for a *contentious Sophister* to keep, in a disputative war, and Logicall defiance against all the world; Nor is it as a *shop* for a covetous man to drive his trade, and get gain by the *brokage* of some ancient pieces: But it is as a *grand Magazine*, and Catholick *Storehouse* of all divine and intellectuall excellencies, affording to all men, upon all occasions, happy advantages, by which to glorifie the wise and *admirable Creator*, and also to furnish both a mans self & others with what may most conduce to his temporall and eternall felicity: Good learning is neither a *wanton Courtisan*, onely for dalliance and pleasure; nor yet a slave and drudge, entertained meerly for a sordid and illiberall profit; but as a chast and *nobly spirited Wife*, for sweet society and legitimate productions, worthy of such parents, a reasonable Soul and good Literature, happily espoused and married together. We oft see, that moderate mindes, with but a small stock of learning well managed, attain to be masters of great affaires, and become as usefull, so very desirable in humane societies in practicall wayes: others of more speculative retired and sublime learning are not lesse in * *magnitude*, but farther remote from sublunary things, having that in their height, and neighbourhood to heaven, which they seem to want in their light and eradiations downward; In both, besides the private contents they enjoy in the contemplations of reasons, and Religions beauty (both which fair faces are best represented in the glasse of learning) they have a *kinde of Empire* and *Soveraignty* over all things, and all men, in all times, who appear at the tribunall of their judgements, fall under their cognizance, and stand to that censure they passe upon them, both in present and after ages, either for vice or vertue, honour or baseness, gallantry or villany; How ever Arms and Military power have carryed the * Kingdom and swayed the Scepter, which rules mens bodies; yet learning hath ever carried the Priestly service, and in that a kinde of *soveraignty* over mens soules and consciences; None being ever thought so fit by the light of nature, and all * Nations to teach the service or dispense the *Mysteries* of the most wise God, but those that were esteemed the *wisest men*; lest the folly and meanness of the Priest or Minister should prove the reproach of that Divinity which he serves.

* *In animis speculativis obscuritatem sublimitas compensat.* L. Ver.

* *Bonarum literarum potentes verè sunt αὐτοκράτορες, nec in se ipsos tantum, sed & in universum naturæ regnum jus quoddam ac dominium exercent, rerum hominumque omnium Imperatores augustissimi,* Pro. 18. 1. *Rex sacrorum. Pontifex apud* Rom. *dictator.*

* *Celebrandis Deorum mysteriis & optimi & sapientissimi sunt adhibendi viri, ne sacrorum sint opprobria ipsi sacerdotes.* Tull.

I might adde, if any *colours* could expresse, or adde to this *intellectuall*

intellectuall beauty, (Learning;) what had we not loſt of Reaſon and Religion; or what had we enjoyed (as men) of our *fore-fathers*, more than beaſts doe of their *ſires* and *dams*; if thoſe had not left us the benefit of their piety and experience; the inheritance of their *wiſe obſervations*; the *iſſues* of their braines and pens? which farre exceed thoſe of their *goods*, *lands*, and bodies; Since the *immortall remaines* of their mindes in piety, wiſedome, honour, and vertue, teach us to *enjoy*, what otherwayes we, onely, ſhould *have had* or *uſed*: and to *live*, where, elſe, wee ſhould have *onely had a being*, and bare exiſtence in the world, not many degrees above the *beaſts*, who have all that is needfull for the body; but neither conſider what they have, nor from whoſe bounty, nor to what end, nor within what bounds of *vertue*, all things are to be uſed.

Aliud eſt uti, aliud frui quæ habeas bona: cujuſlibet illud eſt; hoc prudentis tantum. Amb.

Multum diſtat intereſſe, & vivere; valere, & ſapere; paſcere, & diſcere; Priora cum brutis communia; viris bonis propria ſunt hæc poſteriora. Sen.

Theſe *excellencies* peculiar to *mankind*, above all creatures, we owe (beyond all diſpute) to *thoſe records of learning*, and piety left us, in all kindes, by our *famous predeceſſours*; and to the ſtudious induſtry of thoſe *ſublimer ſpirits*, who have been impatient to ſuffer thoſe ineſtimable *reliques* of our foreſathers *Souls* to be devoured by *time and moths*, to be buried in duſt and forgetfulneſſe; who never thought it enough, for a *rationall and immortall ſoul* to fill its belly, to clothe its back, to ſatifie its luſts, * to idolize an horſe, to *dote* upon a *Dog*, or to court a *wanton Miſtreſſe*? But diſdaining all theſe low, ſenſuall, and momentary enjoyments, or debaſements rather, (when exceſſive, chief or ſole) of *their ſoules*; dayly are raiſed up by *generous*, *virtuous* and *religious excitations*, to advance their own and other mens both *mindes* and *manners*; And this, not onely during this tranſient, ſhort and uncertain life among mortals; but further by erecting *living monuments* in *learned bookes*; they fortifie againſt *oblivion*; arm themſelves againſt *mortality*; and counterruine the underminings of time; which is the *grave of all* * *Pyramides*, *Mauſoles*, and thoſe other like *monſtrous ſtructures* of groſſer ſpirited men.

Δι' ὑπομνημάτων λαλῶν τοῖς ὕστερον ἀνθρώποις ὁ καλῶς συγγεγραφώς. *Cl. Al.*

* *Vita enervis & luxata nimis otio; quo non recreatur, ſed evaneſcit virtus.* Val. Max.

Illud quam degener, & generoſo viro indignum? Homo cum ſis, brutis animalculis inſervire, bruta colere, bruta deperire, bruti officiis omnibus & amore proſequi? mentem interea negligere, animam ſempiternam & longè pretioſiſſimam prodigere, & inhumaniter perdere? Bern. *Ego me ex eorum eſſe numero profiteor, qui proficiendo ſcribunt, & ſcribendo proficiunt,* Auſt. Ep. 7. *Qui voluptatibus dediti quaſi in diem vivunt, vivendi cauſas quotidie finiunt; illis mors nunquam non acerba & immatura; Qui verò poſteros cogitant, & immortale aliquid profecturum, memoriam ſui ſcriptis extendentes: illis nulla mors repentina, niſi præclarum aliquod opus inchoatum abrumpat.* Plin. l. 5. Ep. 5. *Maxima pars ejus in memoriam & poſteritatem proditur.* Liv. l. 28. *Non poteſt quicquam humile & abjectum cogitare, qui ſcit de ſe ſemper loquendum.* Mamer. Paneg. τὸ χάρεν, πίκπτν ἐστν ἐν Δέλτοις ἀθανάτοις, ἑαυτὸν τῷ χρόνῳ παραδοῦναι. *Synes. de Inſom.*

* *Inſanæ ſubſtructiones.*

So that when the ages of learned men are undiſtinguiſhable in the *grave* from vulgar and plebeian duſt, yet they ſtill inſtruct and doe good to mankinde, and glorifie the Creator by their ſoules and ſpirits, which are partly in heaven, and partly in their bookes; which have ſo much of *heaven* too, as they have more of ſublimity, ſplendor, permanency and influence on the inferiour world, than any other things, whereon men uſually leave the impreſſions of their fading skill and momentary power.

Præclari ſcriptores non modo proximum tempus lucémque præſentem intueri ſatis credunt, ſed omnem poſteritatis memoriam ſpacium vitæ honeſtæ, & curriculum laudis exiſtimant. Quintil.

Τὰ γεγραμμένα ἀτονία. *Plato.*

Βίος ἀγράμματος βαθὺς ὕπνος. *Cl. Al. p. l. 2.*

πῶλος ἄλογα μεμιγμένον. *Sen. de Nerone.*

Βιβλίον λάθης φάρμακον. *Cl. Al.*

So that theſe groſſer *clods of earth, and lumps of mortality*, the *deſpiſers of Learning*, are ſure to dye and periſh, as much as they merit, and deſire; who neither uſe, nor leave, nor deſerve any token or memoriall of *literate* induſtry; by which it may appeare, that either they or others ever lived more than their *Oxe* and their *Aſſes* doe: who by how much leſſe they are intellectuall, and not *improvers of their mindes*; by ſo much more they *degenerate* to *brutiſh ſenſualities*, and become wholly devoted to the beaſt of the man, the Body; which hath nothing on it remarkable, but this; that it is *married* to a rationall and immortall Soul; not to debaſe and oppreſſe it, but to ſerve it: Of thoſe (*Borboritæ and Polyſarkiſts*) *groveling, and indocible ſenſualiſts*, there can be no better account given at their death, then *may be of an hog*; That being moſt indocible, he wallowed at his eaſe, fed well, dyed very fat, and very unwillingly; worthy of the Epitaph on the Epicures Tomb, *That onely I injoyed which I did eat.*

In illiteratis & indoctis maximam partem hominis brutum occupat. Sen.

A pecudibus non ſententia ſed lingua diſcernit. Lact. de Epicu.

ὁ τὸ ζῆν οὐκ ἀεὶ πλείω ποιητέον, ἀλλὰ τὸ εὖ ζῆν. *Plat. Crito.*

Tanquam pœniteret non pecudes natos. Sen.

Habui quod edi.

17. *Illiterateneſſe no reproach or diſcouragement to humble Chriſtians.*

Not that here I doe any way deſpiſe, or degrade thoſe ſober *good Chriſtians* of either ſex, whoſe education, parts, and way of life hath, and doth deny them the advantages of perſonall learning; ſuch as is immediately acquired by the ſtudy of *excellent bookes*: For, firſt; true wiſdome is the ſame *in all languages*, and may be obtained in converſation in part, as well as by reading; Next, they have by Gods providence, and indulgence to them, the bleſſing of many *learned mens directions*, (both Miniſters and others) and the benefit of their *good example*; whom they have the more cauſe to love and value, by how much they ſee their own *defects*; which while they humbly and diligently ſupply by the *helps* which learned men afford them, they teſtifie, not onely to others

Others, the *gratefull* ſenſe, and high eſteem they have of the labours of learned men, imparted to them; but alſo hereby they doe, as it were, *admit themſelves* into the *company* of learned men, and are *adopted* into the family, and fraternity of Learning; mutuall love, and charity ingrafting theſe *lovers* of learned men, into the ſame ſtock, of whoſe ſap, and virtue they are daily partakers; being diligent attenders upon thoſe whom God hath ſet over them, for this purpoſe; that they may be happily taught by them, as *children by their Fathers*: while the *ignorant pride* of others keeping them at a *ſurly*, and to themſelves moſt injurious, diſtance, they not onely injoy nothing of *learning in themſelves*, but by the neglect and diſeſteem of it in their *Miniſters*, are for ever condemned to their *ſilly beggery* and *ſupercilious folly*.

Μικρὸς ἀρετῆς ἐστιν ὁ τιμάζων αὐτήν. *Plato. de rep. dial.* 10.

The *wiſdome of God*, as in civill, ſo in Church *ſocieties* hath ſo tempered the different parts, as in the *naturall body*: where all members are uſefull in their kinde, but not all of *equall honour*, for the excellencie of their faculties and functions; yet the *diamonds of the eyes* cannot well want the *clay and pebles of the toes*: Nor are the nobler Organs of the *Senſes* ſo excellent or commendable in any thing, as in this, that they are uſefull and ſervient not to themſelves ſo much, as to thoſe leſſe beautifull, but not leſſe *neceſſary* parts of the body, for whoſe direction and good, Nature intended them: Neither *charitable learning*, nor *humble ignorance* will make any ſcornfull, or *envious ſchiſm* in a well formed body: whoſe beauty is the *variety* and *Symmetry* of parts. It were an *unnaturall barbarity* for the *eyes* to deny their light and guidance to the body, or for the lightleſſe parts to deſpiſe, envy, and ſeek to deſtroy thoſe *two great lights*, which the wiſe Creator hath ſet up in the *little world* of mans body. Such is the diſtemper and madneſſe of thoſe, who ſeek to *hoodwink with poverty*; to blind with contempt; to put out with *violence* the great *Luminaries*, both of Church and State, *Learned men* and *Miniſters*, who are the ordinary means by which true (both humane and divine, morall and myſterious) *knowledge* is imparted to the *common people*; without which neither hearts nor lives of men cannot be good; *Blinde affections* are no more acceptable to God, than *blind ſacrifices*, which were onely fit for *fooles*; However God workes grace by a more immediate, *divine influence* of his Spirit; yet it is by ſuch meanes rationally preparing, and diſpoſing, as he hath appointed in the Church; without the diligent and conſcientious uſe of which, it is as in vain to *boaſt of grace*, and the Spirit, as it is to expect the *heat* of the *Sun*, without its light; or to hope for *harveſt* without preceding ſummer.

1 Cor. 12.

Mal. 1. 16.

The

A plea for the nurseries of learning: the two famous Universities.

The *ignorant weaknesse* and *fiercer rudeneſſe* of thoſe men, with whom I have chiefly in this *Apology*, and in this part of it to contend, may juſtifie this my ſo *large vindication* of learning; as neceſſary in other perſons of publique influence, ſo *chiefly* in Miniſters, whoſe *errors* or *rectitudes* are of the *higheſt concernment*, as converſant in *matters of God*, of *Soules*, and of *Eternity*. I ſhould otherwiſe, be very jealous, that I had ſaid too much in ſo clear a ſubject; (which needs as little, and deſerves as much commendation, as the Sun in the Firmament) when I remember to how many men of *learned abilities* I make my addreſſe; of whoſe perſon all ſufficiencies in this *kind of excellency*, as I have no cauſe to doubt, for I ſee ſome of them have undertaken the *publique honour* and protection of theſe (*Kiriath-ſephers*) the ſometime *famous and flouriſhing Univerſities of this Engliſh Nation*; The two *fair eyes* of this Church and State; and the *two greateſt eye-ſores* of theſe Antiminiſterial Levellers; which above all things as Ravens they aim to pluck out, or ſo to blind, that they ſhall not be of any uſe, either to Learning, or to the reformed Religion.

Ioſh. 15. 16. *Kiriath-ſepher: Civitas librorum & literarum.*

But I preſume, that *perſons* of any true *worth*, Learning, Honour, Valour, or Religion, will never ſuffer theſe *goodly Garriſons*, citadels and magazines of all *good literature* to be plundered, ſlighted, or disbanded, either by military, or mechanick rudeneſſe: For beſides the ſhame and infinite diſhonour, which it would be before all *civilized Nations* under heaven, to doe, or ſuffer ſo great *inſolence* and injury to be done, againſt them, and in them againſt the *publique good* and honour both of Church and State: It cannot but alſo be a *moſt crying ſin before God*; if either we conſider, that *ſacrilegious barbarity*, which muſt in this be committed againſt (not the living onely in their rights, but even *againſt*) *the Dead*; the Monuments of *whoſe devout piety* and charity are there depoſited; and by many learned men enjoyed, as in *unviolable Sanctuaries*; Or, if we duly weigh, in order to Gods glory, the many *great and publique bleſſings*, which by the bounty and providence of God have, from the benign light and influence of thoſe *two great Conſtellations*, conſtantly and liberally flowed upon this Nation, to its unſpeakable honour and advantages, both in Church and State: Which are ſo eminent, and ſo neceſſary, both to the well being of ſouls and bodies of men, in all degrees and eſtates; that no tongue, or pen can with gratitude enough to God acknowledge them: For take it from the higheſt, who ſit upon *Thrones, judging the Tribes*, to the loweſt, who *grind at the mill*: Neither Connſellours, nor Judges, nor Juſtices, nor *Commanders*, nor Lawyers, nor Phyſitians, nor Embaſſadors, nor publique Agents, nor any ingenuous imployment; nor the

Specimen eſt florentis reipub. ut diſciplinæ profeſſoribus præmia opulenta pendantur. Sym. 1. 73. *Literatura inſtrumentum eſt ad omnem humanam vitam neceſſarium.* Tertul. de Idol.

the meaneſt honeſt *mechanicks*, can diſpenſe with the want of thoſe *bleſſings*, of truth, order, peace, health, good laws and Religion, which from thoſe Seminaries of *good learning* are derived to, and enjoyed by all ſorts of men in this Nation.

Scipio liberalium ſtudiorum autor & admirator, & belli & pacis artibus ſervit. Semper inter arma, aut ſtudia verſatus; & corpus periculis & animum diſciplinis exercuit, Vel. Pater. l. 1. *Non poteſt aliqua in mundo eſſe fortuna quam non augeat literarum gloriosa notitia,* Caſſiod. lo. 3.

It concerns no men to have *good learning* decryed, and the *Universities demoliſhed*, but only *juglers*, cheaters, and impoſtors, whoſe gaines are like to be *greateſt*, when their deceits are leaſt diſcernible for want of true light; * So *prodigious tongues* and pens were thoſe heretofore, and now, which by an unnaturall envy, brutiſh ignorance, barbarous malice, or ſordid covetouſneſſe, ſeek to deprive the *children of this Nation*, of ſuch full and fair breaſts, as theſe *Nurſes* afford; as if we were all deſigned to turn *Amazons*, and that fitting our ſelves for Arms onely, and not Arts, we muſt cut off, not onely one, but both our breaſts: Or as if the after generations were to ſuck not milk, but onely bloud; like the child which *Ariſtides* painted ſo lively, which ſearching for the breaſt, applyed it ſelf to the wound of its dying mother; which ſhee now dying ſeems to remove from the wound to the Breaſt.

Veritas luce & mora; falſa feſtinatione & tenebris valeſcunt, Tacit. An. 2.

* *Greenewood* and *Barrow* petitioned Q. *Elizabeth* (of *B. M.*) to diſſolve the Univerſities that their factious ignorance might bee gratified with ſo great a diſ-

honour to this Nation, *Camden.* * *Plin. Nat. hiſt. l.* 35. lo.

But, O you *nobler*, and better *educated Souls*, who therefore love *good learning*, becauſe you either have it, or enjoy the *bleſſings* of it, your *own*, and the publique honour are ſo intereſſed in this point, that no *ſober man* can ſuſpect, that any of you are of your ſelves ſo inclined, or can be brought by others *Turkiſh importunities* and *Barbarities*, to the leaſt thought of neglecting the preſervation of theſe two *incomparable Seminaries* of all good Learning, which have in former ages furniſhed both Church and State with ſo many excellent, both Magiſtrates, and Miniſters; which places for liberall *alimony*, for ſweet, and quiet *accommodations*, for copious, and rare *Libraries*, for ſtately *buildings*; and (which is the ſoule of Univerſities) for men of *eminent learning*, and piety, were not to be exceeded, *ſcarce paralleld* in all the world. To whoſe compleat felicity nothing can be wanting that either *friends* would moſt deſire, or *enemies* moſt *malign*, if ſuch *order*, *government*, and *good diſcipline* in point of moralls, and practiques be added, as beſt becomes learned and ingenuous men: whoſe greateſt honour is, to have *learning*, like gold, enamel'd with all the *beauties* of virtue, and embelliſhed with all the *ornaments* of true Religion;

Plato in Men. Παῖδας ἀνδρῶν ἀγαθῶν ἐγὼ μὲν νῦν τε παρακαλέσομαι ἀεὶ καὶ ἐν λοιπῷ χρόνῳ ἀναμνήσω ὑμᾶς περὶ ὅτου ἂν ὑμεῖς δοκῆτε εἶναι φρονιμώτατοι, καὶ ἀρίστους. I ſhall alwayes exhort the ſons of worthy men to be both very learned and very good.

* *Bonarum artium profeſſionem malis moribus corrumpunt Graeci.* Curt. l. 8.

That the *sacred solitudes*, the *sweet vacancies*, the *happy leisures*, the *pleasant retirements*, the plenteous enjoyments, which by the *indulgence* of God, and the *munificence* of worthy men and women, they enjoy as Students, beyond the *most of mortals*; (whom either hard labour exhausts, or solicitous care distracts, or penurious servitude oppresseth) may not be abused, to the softer dalliances and idle entertainments of vicious *intemperancies* and disorders; when *those places* were intended by the *pious founders*, as *hives for Bees*, not as * *nests* for wasps and drones; receptacles and incouragements for virtuous industry, religious modesty, prudent integrity, and not for *Cretian Lazy-bellies*, cunning sophisters, and pragmatick wits, (which serve only to set a fairer glosse, and sharper edge on the basest errours, and the most debauched manners;) which ought, as ever in *conscience*, to be avoided, so then also in *policy*; when there are, as *many enemies* against the *Universities*, as there are evill eyes upon the *revenews*. Any plea will serve the design of *covetous and unlearned malice*; which seeks by pretending the dissolution of manners, laxation of government, and the shipracks of many ingenuous young men, sent to the *Universities*, to *justifie* those dayly and desperate calumnies used against them: That they are not onely *superfluous*, but also *noxious*; as useless, so hurtfull to the *Church and State*: Both which, some men will never thinke sufficiently blest, till they have made them, as *blinde as Beetles*, both in good learning, and true reformed Religion; that so the *English Nobility*, *Gentry*, and *ingenuous youth*, may either run out to utter *barbarity* in a short time, or else fall under the *culture* of those, who affect to be the *grand Masters*, and Catholick *Teachers* of all good learning, the *Jesuites*. The gravity of whose manners, and exactnesse, both of their *Literature*, and *Discipline* (wherewith they adorn that side, and party, which they are *listed* to maintain) is not to be so much imitated, as exceeded by our *Universities*; which are of the reformed party the most *Illustrious*; That so they may redeem themselves from those *jealousies* and reproaches, which either just severity or injurious calumnie, is prone to fasten upon them; and so merit both love, honour, and protection from all, that have any *true excellency* in this Nation.

19. *All worthy mindes subscribe to this plea and petition for the Universities.*

To this humble request, not onely *Divines*, and *Ministers* of *religious Mysteries*, which tend highly to the temporall and eternall welfare of mens soules; but all other *liberall faculties* (which exercise the man more than the beast; the head and minde, more than the hands and body) will (I presume) most *readily subscribe*; Since, neither the learned Students, and honest practisers of the *Common Law*, (by which the boundaries of our estates, liberties, honours,

Sancta & fœcunda otio, Ber. ad Eug.

Nemo pictorum tam a ratione alienus fuit, ut armatas Musas unquam exhibere ausus fuerit. Certissimo argumento, vitam quæ Musis tribuitur placidam, facilem, tranquillinq; esse oportere. Ælian. hist. var.

* Δυό μὲν ἤμιν ἐγνωρίζοντο ὁδοὶ, ὡς ἰερὰς ὄιτως μόνον. *Naz. de Bas. m. & se ipso Athenis commorantibus; omnium semitarum præter quæ ad templa et scholas ducebant, nescii.* Orat. 20.

honours and lives are set and preserved *under God*) Nor those of the *Civill Law*; (in which are the *suffrages of all Nations*; the common sense, the generall Rules and rationall Maximes of mankinde; whereby all forain *treaties*, correspondencies, traffiques, and negotiations in war and peace, with enemies and friends, are *regulated* and *transacted*) Nor yet the *conscientious Physitians*, who study to preserve the *health*, strength, beauty and life of our bodies: None of these, any more, than the *Ministers* of the *Gospell*, can move or practise rationally, wisely, and conscientiously, in their *severall callings*, without those principles and foundations of humane learning, which are either generally preparatory, or peculiarly necessary to their *respective faculties*; upon whose stock, first planted, and watered in the *Universities*, those *scions* are commonly graffed, which either come to any flourishing, or good fruit in Church or State.

And certainly, if we generally dislike, and despise *pettifoggers* in the Common Law; meer *pragmatiques* in the Civil; and *quack-salvers* in Physick; there is no *reason* any sober Christians should desire or like *Theologasters*, meer praters and dunces in the *great science of Divinity*: *Ministers of the Gospell* should of all men be least *deprived* of, or defective in *good learning*, in as much as their work is of the *highest concernment*; nor is it without those *difficulties*, which may whet and exercise the most improved abilities, the most cautious studies, and the most conscientious diligence; All which are necessary ingredients to make up an able, and *worthy Minister*: What wise and sober Christian can think it fit to commit the *care of his soules welfare*, the *publique service* of his God, the *honour* of his Saviour, the *celebration* of holy mysteries, the *means* of grace, the comfort of his *conscience*, and the *conservation* of true Religion, together with the peace, order, and honour of the *Church* of Christ, while he lives, and when he dies; to commit (I say) all these to the custody, care, inspection, and managing of such men, whom he could not with reason, or without great shame in himself, and some from others, entrust with any publique commerce, trade, and negotiation; or with his private welfare in health, honour, estate, liberty, or life?

Ventosa loquacitas ut malignus imber sterilitatem magis quam fertilitatem terris infert. Bern.

Since all *divine and humane perfections* are in our *Lord Jesus Christ*; and from him every *good and perfect gift* is derived to the Church; nothing is more just and gratefull, than for Christians to use, improve, and return all those gifts, and indowments which our humane nature is capable of in this world, to the *glory of God*, and the *good of mankinde*; which, when they are *sanctified* both in the habit and use, are but *preventive* of, and *preparatory* to, those *eternall accomplishments*, which our soules expect in heaven;

which is that higheſt degree of happineſſe which holy and humble learning ſtudies to attain.

Nor can any wiſe man conceive, how either the *higheſt ſcience*, which we call *Divinity*, or thoſe other excellent ones, in *Humanity*, can ever be levelled to *vulgar* practiſes, and a *parity* of uſe among men; (which will prove an *Epidemicall diſeaſe*, like the ſcabs and botches of *Egypt*, when the *aſhes* were ſcattered over the land) unleſſe withall there could be a *levelling of mens reaſons*, wits, capacities, and induſtries, as well as of their callings; or ſome law of *Oſtraciſme* made, by which it ſhall be forbidden for any man, to be *richer* and *healthfuller*, wiſer, and learneder, more *holy*, or more *religious* than another.

Exod. 9. 10.

But theſe are *Cacotopian fancies*, which not the *profoundneſſe of Plato*, but the *ſhallowneſſe* of *Therſites*, or *Dametas*, hath laid out to ſo vile, *wicked*, monſtrous, and *ridiculous* formes; that no *good Chriſtian*, who reſolves not to baniſh all reaſon, and true Religion from himſelf and his poſterity, can ever approve or follow, ſo, as to *wiſh to be of*, or ever to ſee ſuch a *Commonwealth* of *Coxcombes* and Ideots, who by the want of all good learning both in *Magiſtrates*, and Miniſters will ſoon learn, like *wild Arabs*, and *Scythians*, to rob, plunder, poyſon, kill, deceive, and *damn* one another, growing as Maſtive dogs, fiercer by dark keeping: Being *juſtly puniſhed* by being given up to their *own hearts luſts*, to commit *all wickedneſſe with greedineſſe*, for not *glorifying God* in the high eſteem, and holy uſe of thoſe *excellent* gifts, which by *good learning*, he confers upon humane Nature and ſocieties; of all which in reference to the good both of *Church and State*, a gracious heart is never to ſeek, how to make a *gracious*, and thankful uſe either in himſelf or others.

Rom. 1. 24.

The 5. Cavil. Againſt Miniſters incroachment upon the liberty of mens judgments and conſciences.

But there are ſome, who ashamed to be reckoned among the *Illiterate* crue (who deſpiſe and decry all good learning) and deſirous to ſeeme *more moderate* and well *tempered* men, plead; That however *Learning* well uſed, may be very beneficiall both to Church and State, both in civill and religious regards; yet with God there is no * *acceptation of perſons*: and in Chriſt Jeſus *Greek and Barbarian*, the *learned* and the *Ideots* are all one; That God may diſpenſe the beams of his Spirit in the light of Truth as well as in the heat of Love, how, and where, and to whom he will, yea, and oft *doth reveale his ſecret and hidden things*, not to the wiſe and *learned*, but to the babes and fooliſh: Therefore a *publique*

* Col. 3. 11.
Mat. 11. 25.

liberty,

liberty at least, and fair *toleration* ought to be granted to any men, to opine, to teach, and accordingly to act, as they are inwardly perswaded and moved: And this without any such *tyrannous restraints*, as commonly *learned* men and Scholars, Ministers especially, have sought themselves and taught *Magistrates*, to lay upon both the judgement, conscience and practise of people, both in their first education, and after profession; studying to make all things in Religion, or manners, as *bastards*, and illegitimate, which have not their Certificate for their *legitimation*; whereas the Spirit of God ought not to be so *strict laced*, stinted, and restrained; least of all *curbed*, and constrained, by any *prohibitions*, or impositions on mens judgements and consciences, which in matters of Religion are onely to be drawn with the *cords of a man*, such as mens reasons, or Scriptures, or the Spirits perswasion, may afford to every ones *capacity*, and not to tye them up by any *Creeds*, *Articles*, *Catechismes*, or *Injunctions* of Religion, much lesse by *penall* and *coercive Statutes*, which (like *Persian* sheep) carry tailes of injurious mulcts and penalties after them, that are heavier, then their bodies.

Answ. There is no *Jewell* which Swine delight more to *weare in their Snouts*, than this of *Liberty*; which how well it becomes such sordid and indocible cattel, those *excellent Christians* can best judge, who are worthy to enjoy so pretious a *token of Christs love* to his Church; as knowing best how to value it, and use it: I know well, that *true Christian Religion* ought not *to be made a snare*, or an *harrow*, or a *rack*, or an heavy yoak, or an *Egyptian bondage* to mens mindes and Consciences; this were to turn the *sweetest vine* into a *sharp bramble*, and the *figtree* into a *thorn*: Nor is there any thing which Christians should be more tender of (as the * *Ephesine* Fathers most piously admonish) than their own, and others *true liberties*, which Christ hath purchased with his *pretious bloud*; of which both Christian Magistrates, and chiefly Ministers, should be most exact keepers, and conscientious defenders; lest *piety* prove an *oppression*; and the *bracelets* or *ornaments* of Religion, become the *chains* of hypocrisie and *manacles* of *superstition*; binding such *heavy burthens* on mens consciences, which God hath not imposed

Answ. Of Christian Liberty.

Nil tam voluntarium quam religio; cogi non potest; longè diversa sunt carnificina est charitas, nec potest veritas cum vi, aut justitia cum crudelitate conjungi.

Defendenda est religio non occidendo, sed moriendo; non sævitia, sed sapientia; non scelere, sed fide. Si animus aversus sit, jam sublata est, jam nulla religio, Lactant. li. Just. 5. c. 20. *Religionis non est cogere religionem, quæ sponte suscipi debet, non vi.* Tertul. l. ad Scap. So *Constantine the Great* would have no man compeld but perswaded to Religion. *Aliud est certamen pro religione sponte suscipere, aliud supplicii metu cogi*, Euseb. Eccl. l. 10. cap. 5.

* 1. *Concil. Eph. cap.* 8. ἵνα μὴ ἐν λατρείᾳ θεοῦ δῶμεν ἐξουσίας κοσμικῆς τύφος παρεισδύηται, μὴ δὲ λάθρου ἤτοι ἐλευθερίαν, καὶ μᾶλλον ἀπολέσαντες ἣν ἡμῖν ἐδωρήσατο τῷ ἰδίῳ αἵματι ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ὁ πάντων ἐλευθερωτής.

wherein the *severer heights* and tyrannies of men are prone to usurp upon the ingenuous kingdome and gracious *dominion* of Christ, where none is a *subject*, but he that enjoyes that *free Spirit*, which *David* prayes to be established with; and none *is free* but he that willingly takes up *Christs yoak* and *burthen*, which are *light* and *easie*; but yet not loose or slack. For Jesus Christ having redeemed us from the greatest slavery, and spirituall bondage, hath indeed invested his Church with the *noblest immunities*, and governs it by the *divinest liberties*; which drawing is by the cords of *Gods love* to us, set forth in his Word; and binding us *with love* to God, and for his sake to one another, by so much includes all *true liberty*, as it wholly consists of love; whose very *life* and *essence* is *liberty*; It being impossible to command, consent, or to *compell love*; which is (αὐτοκράτως) the most *absolute Soveraigne* of it selfe, and under no Empire but that of God, who is *love*, and perfect *liberty*: And our *Liberty* is then truly Christian and divine (which onely is desirable, because onely true) when it is such, as Christ hath purchased for, and God hath revealed to his Church in his Word; with which men must seriously advise, and not with their own wanton and extravagant fancies; if they would bee informed what that *liberty* is, which onely becomes true Christians, who of all men have the least sinfull *licentiousnesse* indulged to them.

Psal. 51. 12. Matth. 11. 30.

Libera est apud Deum servitus, cum non necessitas sed charitas servit. Aust. *Quo sanctior quisq; eo solutior.* Gibe. *Beata servitus quæ dominationem generat sempiternam.* Chrys. l. 114.

I finde there are no people more vehement *boasters* of, and stickelers for this, which they call *Christian liberty*, than those, who least understand it; most abuse it themselves, and are most impatient to allow it to others; if once they get such power as makes them able to oppresse, none are more *insolent*, or lesse tolerating those things, even in Religion, to others, for which they plead more of conscience, both as to Gods and mans Laws, than these objectors themselves can doe. Nor can any, the most modest plea, for *Christian liberty* be heard by those who were formerly so lowdly clamorous for the name, when indeed they did not either intend, or rightly understand what the thing is. It will be then a *work of Charity*; and an effect of that love, which I owe to these men for Christs sake, (in whom alone our liberties are founded, and conserved) to free them from that *captivity* of errors, and *bondage* of extravagant passions, wherewith they are oppressed and abused even in this great point of *Christian Liberty*; Then which as there is nothing, which sinfull men could lesse deserve, so nor is there any thing they can naturally lesse

Tertullian tels of the *Gnosticks* promiscuous lusts in their *Agapæ*: *Extincta lucerna in promiscuos amplexus ruunt. Hinc in Christianos ista infamia.* Scorpia: so Clem. Alex. *spo.* 3. So S. *Austin* of the *Gnosticks*, *Manichees* and others who held *nisi iniquissima quæq; operentur, Diaboli vim se non posse effugere*: *Hanc esse redemptionem, hanc vitam sine tremore.* So *Irenæus* of the *Carpocratians* and others, that held nothing morally good or evill; all actions lawfull; onely they must beleive in Christ. *Sela humana opinione negotia mala & bona esse dicunt.* Lib. 1. c. 24.

rightly

rightly uſe, or more groſſely miſtake, and abuſe. There is no Jewell, with which Chriſt hath endowed his Spouſe the Church, and every true beleever, for which the Divel hath not ſome *counterfeit*; nor is there any, by which he *cheats* men more eaſily, and more to his advantage and the Churches detriment, than in the falſe figures and reſemblances of *Chriſtian liberty*. For as no man naturally is willing to be curbed or reſtrained from any impulſes of his luſts; ſo neither can hee eaſily learn that Paradox of true *Chriſtian liberty*; which conſiſts in the *ſevereſt reſtraints* from ſin; and the exacteſt *conformities* to the will of God.

* *Liber eſt quiſquis probus. Servire deo eſt bonis operibus & juſtitiam & libertatem conſervare.* Lact.

You then, O *excellent Chriſtians*, well underſtand with me; That as no *creatures*, Angels, or men, have that (ἀυτουσία) ſelf-ſubſiſtence; nor that (ἀυτάρκεια) ſelf-ſufficiency, in and of themſelves, which is peculiar to *God*; ſo neither have that (ἀυτεξουσία) *unreſponſibleneſſe* to any other; nor that (ἀυτεξούσιον) independence or abſolute liberty in their will, which ownes no rule or meaſure of its motions, but its (ἐυδοκία) own good pleaſure. For as Angels and men depend wholly upon God for our nature and being: ſo we muſt needs be ſubordinate to him, as our Authour, and reſponſible to him, as one *wiſer*, *better*, *juſter*, and ſtronger than our ſelves: Alſo *our will* (wherein our rationall, and religious liberties are planted, and whence they ſpread or diffuſe to all the motions and faculties under its Empire and command) hath its holy *limits* and bounds ſet to it by God, both as to the *Supream* end and higheſt good, which the wiſe God hath *propoſed* in himſelf; and alſo as to thoſe means, by which he hath revealed that end to us as attainable, either in piety, or charity; in private, or publique relations.

* ἐυγενέσατε δεσμὸς ἐυσεβεια. Niſſen. *Religio eſt generoſiſſimum animæ vinculum quo ad Deum arctiſſime ligatur.* Auſt.

This conſtant *tendency*, or intention to the Supream end, and thoſe holy *regulations* (which in due and lawfull means, the wiſdom of God hath preſcribed) the more any creature, *Man* or *Angell* attaines, the more rationall, morall and *divine liberty* he enjoyes; and he is ſo much the more *freed* from thoſe *ſhackles*, and impediments, which the chaines of darkneſſe and corruption, through ignorance of minde, and errour of underſtanding, or perverſeneſſe of will, or exceſſe of paſſion, or violence of temptations, or depravedneſſe of cuſtomes, or deluſion of examples, hamper and binde the ſoul withall, as the *wings of a bird* with birdlime; hindering its regard to the *Supream God*, which is the *glory of God*; and its exact applying to thoſe means, which are proper for the attaining and enjoying of it. In the *fruition* of which the *true and eternall liberty* of the ſoul conſiſts, (as the eyes in ſeeing moſt fully, and perfectly, its moſt deſired object) and which it then enjoyes

Βούλησίς ἐστιν ὄρεξις μετὰ λόγου. ὄρεξις ἔυλογος. *Plat.* The will is a rationall deſire or appetite of good.

joyes, when by the wisdome of the Word, and power of ot Christ, being every way freed from sordid, sensuall, and sinfull intanglements, we onely *will* that which we know God would have us; and doe most willingly, what ever we so will, and know, as most conformable to his will.

Servire deo, est servitus, propter præcepti obedientiam; & libertas, propter recti licentiam. Aust. Ench. ad Lauren.

The will of God in his Word, the onely rule and measure of mans liberty.

Whose wise, blessed and unerring will, *revealed in his holy Word*, being rightly understood, is (now) the onely certaine and infallible rule; the sole *authentick Patent*, which any good Christian *will* regard, and follow, or alledge and plead in this point of *Christian Liberty*; either internall, or externall; private, or publique; solitary, or sociall; in thoughts, opinions, judgement, conscience, speech, action, or operation in any kind. Which the further it is from any error, transport, or licentiousnesse in a mans self, and from *any cloak of maliciousnesse* against others, the more it deserves to be counted and called *Christian freedom*.

1 Pet. 2. 16.

Ἀπὸ τῶν παθῶν ὥσπερ ἀπὸ πολλῶν δεσποτῶν καὶ ἀπανθρώπων ἐλεύθερος. *Plato. de rep. 1.*

As a man freed from the distemper of *madnesse*, and rid of his *chains*, and got out of *Bedlam*, hath indeed, now, his *true liberty*, as a man; not to rave and speak, or doe such mad things, as he formerly did in his distraction; but to doe all things, as a *sober* man, who is master of his *wits* and understanding; and consequently under the most strict, yet *ingenuous restraints* of reason and religion; the *lawes* of modesty, humanity, honour, civility, charity, and society; from all which the *captivity* of his lunacy and madness unhappily freed him: But now the recovery of his right senses happily restores him to those duties and observances which become a man and a Christian: It is mercy, which redeems us from our native bondage to sin and wrath; and which sets us into the *gracious and glorious liberty of the sons of God*; which is to know, and love, and serve him, as he would have us: It is a *madnesse* for Christians, to think of, covet, or enjoy other *Liberty*, than such as the Saints in all ages attained, and such as the blessed *Angels* ever enjoyed; which the *Lord Jesus himself*, our great Liberator, both observed himself, and purchased for his Church; yea such as *God himselfe* is eternally blest with all; which is to be good, and to doe good without any *impediment*.

Rom. 8 21.

Ἐλευθερία καὶ πλέπος ἡ τῆς ἐντολῆς τήρησις, πονία δὲ ἀλυσὶς καὶ δουλεία ἡ τῆς ἐντολῆς παράβασις. *Naz. or. 16.*

Id liberrimum est quod minimè à summo bono impeditur, Cib.

2. *Of false liberty and true.*

It is the heavyest *chain* of the *Divels Tyranny*, and that in full bondage, which hath entered into mans soul; to imagine, that *our liberty* consists in thinking, or speaking, or doing, or omitting, what we list; without any regard to God or man, as if men were

were their own Masters, and had no Lord over them: To fancy, that all restraints *internall*, of modesty, fear, sense of honour, science of truth, or conscience of duty, in purity, piety or charity; also *externall*, of established order, good laws, just power, and government either in things civill, or sacred, are encroachments upon, and diminutions of *Christian Liberty*: The want of neglect of which limitens doth infallibly subject us to the basest, and most *infamous servitude*.

Ἀρετὴ ἀδέσποτον. Plat. de Rep. dia. 10. *Quo liberior eo miserior.* Ber. Ἐλευθερία ἐστιν ἡγεμονία βίου. Plat. Liberty is the right governing of our life.

Whereas, no doubt, the true *liberty* of any man is to be such, in his inward habits and propensities; also to doe such things most constantly, chearfully, and without sinfull impediments, which are most proper and advantagious to the nature and excellency of men: considered both in it self, and its relations; as it stands in reference to God its Creator, and its neighbour; when a Christian is free, to know, consider, meditate of, understand, remember, and beleeve what ever truths God hath revealed to him; yea, further when he is free to declare, and utter them in such an holy way, which charity, sobriety, order and gravity allow. It is no freedome for a man to think what he lists, in vain, erroneous or blasphemous thoughts; or to bolt out and vent all his raw, undigested, rash and rotten fancies, or irreligious opinions to others; He should set a **watch* over his thoughts, and lips with prayer, modesty, and humility; Trying and weighing all things, first with himself, by the Word, and the Spirit of God; or conferring so with others, as may have some *favour* of reason, and religion; an holy desire to learn, or teach in a regular, not a rude, insolent, and imperious way: the next liberty is, to doe those duties of piety and charity, publique and private, which God hath commanded every one, not onely in generall, but in such *restrictions* of place and calling wherein God hath set them.

ἡ κακία βιαιοπραγὲς τι, ἡ δὲ ἀρετὴ ἐλευθεροπρεπές. Plat. Theæt. Δικαιοσύνη ἐστὶν ἕξις ἐν ᾗ νόμιμος ὑπήκοος. Plato. *Christiani vivere est non ad placitum sed ad libitum.*

* Psal. 141. 3.

It is also true liberty for a Christian upon good grounds to hope for, and expect that *reward* and crown, which God the *righteous Judge* hath promised to those that persevere in well doing; who in that way are free to enjoy all the comforts, priviledges, and Ordinances, which Christ hath instituted in an holy order and most regular way, for our private, or publique good; a Christian is free from the fears, terrours, judgements, curses and wrath of God; and from the *Laws rigour* or *condemnation*, upon his true faith, and unfaigned repentance: By which graces the beleiver being ingraffed into Christ, is free from the *observations of the ceremoniall law*, (which tended to Christ, and ended in him;) Also from the *politicall* or *civill* Law among the *Jews*, so far, as variation of times, and necessities of affairs require for the good of mankinde; yet without violating the principles of equity or charity in them;

Rev. 2. 10. Rom. 2. 7. Θεὸν θεραπεύων ἑαυτὸν θεραπεύει. *Clem. Al.*

Rom. 8. 1.

which are *perpetually obligatories* upon morall grounds to all men: From the *morall law* also a Christian is so far free, as to its rigour and exactnesse of personall actuall obedience; the want of which in the least kinde is condemnative, in it self; but not so, as we are by *faith in Christ*; yet are we *not freed* from the approbation, and love of the morall law, as it is just and good; nor are we from a constant endevour to conform to its holinesse, not now as a *requisite* to the *justification* of a sinner, but as a fruit of that in our *sanctification*, which from faith and repentance brings forth love; and from love of God a stedfast purpose, and reall endevour to obey his holy *commands* in all things; which is our Evangelicall perfection, and highest *freedom* in this world; which is not wholly from sinning, but from a *wilfull sinning*. Also we *are free*, as to our purpose and new principle, from that *malice*, uncharitablenesse, from those envies, discontents, and worldly disorders in any kinde, as they have dominion over meer naturall and sinfull men: Being further free (that is willing, and content) to suffer what ever God is pleased to inflict upon us, for punishment, triall, or honor, in the way of testifying to his truth: we are also *free* from a *principle of love*, to yeeld ready obedience, as to God, so to man, for the *Lords sake*; what ever man in the name of God, and in Christs stead requires of us, in order to Gods glory, the peace, good example, and benefit of others, in any society, either as men or Christians.

Rom. 7. 16.

Rom. 7. 23. Joh. 8. 39. If the Son make you free, then shall you be free indeed. Rom. 6. 7.

Rom. 13. 5. Heb. 13. 17.

3. *The liberty of Superiours and Inferiours.*

The grounds and rules of which externall *obedientiall freedome in civill and Church societies*, the Lord hath by *generall precepts* and directions expressed in his Word: leaving the particular circumstantiating, enacting, and applying of those *generals* to that *liberty* of wisdome, piety, and charity, which ought to be owned by *inferiors*, and exercised by *superiors*, as *governours* in *Church* or *State*; This Politick liberty admits of divers variations according to severall states, times, emergencies and occasions, to which Christians, as men, are subject in this world, wherein honest freedom may be used by such laws and restraints, as shall seem best for the publique welfare, to those in whom the power of giving laws to others doth reside; even in that just power and authority which God hath given to some over others, to rule them: to allow no such gubernative liberty to any men, is to deny that *indulgence* and authority which God hath granted, both to *Christian Magistrates*, and to Ministers, even to restrain in many things the private liberty of others, for the publique *good* and *order* of the community; nor may any man seditiously and factiously plead, or contend *for his private liberty* of speeches, or actions, further than consists with the peace, order, safety, and welfare of the publique; according to what is by *due authority* permitted, or forbidden: and however private thoughts

of

of discontent, mutiny, rebellion, and *cursing others*, fall not under humane cognizance and *judicature*; yet they as not *free*, as to the *tribunall of God* in a mans own *conscience*. Neither may publique *Authority*, (which hath freedome to rule; that is, to command, enjoin and exact externall obedience of others;) Nor may private liberty, (which is free to *obey in the Lord* the commands of Superiours, or else patiently *to abide* their censure;) neither the one, nor the other may turn this *liberty* to a cloak of *maliciousnesse* or *licentiousnesse*; Not the *one* to *tyranny* and oppression; beyond what piety, equity, order, and charity require; nor the other to make it any ground or occasion for factious and seditious perturbings of the publique order and peace: Nor may any party of men (though never so godly, and well affected) being in no place or authority, in Church or State, enabling them, carry on any design (though in its abstract consideration it be better, than what at present may be) by any violent, irregular and disorderly wayes, which are utterly *unwarrantable* in themselves, and no fruit of that Christian liberty, which Christ hath purchased for us; either inwardly, as to God and our consciences; or outwardly, as to Society and publique *relations* of men and Christians to one another; where every *relation imports a duty*; and every duty hath its bounds; beyond which, is not true and vertuous *liberty*, but inordinateness and excesse.

Eccles. 10.20. *Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet.* Juv.

1 Pet. 2. 13. 20.

1 Pet. 2. 16.

Rom. 13. 5. Ἀναγκη ὑποτασσεσθαι, You must needes be subject, not only for wrath, but also for conscience sake.

Christian liberty and divine necessity may stand together; yea they are inseparable.

* *Relationes civiles mutuis officiis ligantur.* Reg. Iur.

Illud dcitum quod legibus definitum, Reg. jur.

Yea and in some cases of *severer restraints*, by which Governors doe indeed trench upon those rationall or religious liberties, which God hath allowed to men and Christians; yet in these cases a true Christian onely wraps himself up in that *liberty of patience*, which knowes, when and how to suffer without injury to the publique tranquillity, or to his private peace of conscience: still keeping a * *meek and quiet spirit*, with the love, zeal, and profession of that, which he conceives to be the truth of God; these are the fruits of that * *free Spirit of Christ*, in Christians: which appeared most eminently in Christ; which makes us free to all things, but not to sin in thought, word, or deed: Looking upon sin as the great * *tyrant, usurper*, and *waster* of the true liberty of every man and Christian.

Prudenter aliquando & licita prohibentur, ne si permitterentur, eorum occasione ad illicita perveniatur. Reg. Iur.

Ioh. 8. 30. Free indeed.

Libertas verè Christiana auferri aut extrinsecus spoliari nescit: quum non minus patiendo quam agendo exerceatur. Aust. * 1 Pet. 3. 4. * 2 Cor. 3. 17. * *Eo sumus liberiores quo a peccato immuniores.* Gibeuf.

It is then as farre from Christian liberty, as *sickneſſe* is from health, *madneſſe* or *drunkenneſſe* from sobriety; rottennesse from beauty,

4. *Divels Liberty.*

beauty, or *putrefaction* from perfection, for any Christian to beleeve what he lists, though it *be a lye*; or to *disbeleeve* and deny it, though it be a truth of God; to take up what opinions and wayes of religion he most fancies; and to refuse, what ever he please to disaffect, upon light, popular and untryed grounds; or openly to speak and dispute what ever he lists, and publiquely to act, according as his private perswasions, passions, lusts, or interests, or other mens, tempt and carry him; wherein neither right reason, nor common order, nor publique peace, nor conscience of duty, nor * *reverence of men*, nor *fear of God*, have any such serious, and holy ties upon men, as are necessary for the common good; In which regard *private Christians* are never so free, as to have *no yoake of Christ* upon them; no exercise of patience, self-denyall, mortification, meekness, charity, modesty, and sobriety, together with that comelinesse and decorum, which beseemes Religion and a Christian spirit; beyond which the most *transporting zeal* may not expatiate: For that is no other than such freedome, as *water* enjoyes, when it *overbears* and overflowes all its banks and bounds; or as *fire* seising on the *whole house*; Such as *drunken* men in their *roarings*, and *mad men* in their *ravings* contend for; such as *wild beasts*, and untamed Monsters struggle for; yea such, as the envious and malicious *divels* affect, and are most impatient not to enjoy: In whose *nostrils and jawes* the mighty * *wisdom* and goodnesse of God (who is *Potentissimum & liberrimum agens* the fountain of all true rationall, morall, religious and divine freedome) hath his *hooke* of *power*, and *bridle* of *terror*: not of love; Such are *those liberties*, which those (* *primogeniti Diaboli*) prime *birds of the Divels brood*, some *impudent Libertines* and *dissolute wretches* now (as of old) aim at, who have cast off all sense of justice, order, shame, and humanity, while they clamour and act for *liberty*; that is, that their blasphemies, profaneneses, impudicities, scurrilities, impudencies, and violences against all publique civill peace, as well as against all religion, order, and Ministry of the Church of *England*, may be *tolerated* if not *countenanced*; notwithstanding they professe to hold with us some common grounds of *Christian Religion*, and stand responsible to civill duties and relations.

Libertas omni servitute servilior. Ber. Ep. 47.

Ψποπεσεῖν ἡ φθορὰ χαρίσασθαι τοῖς πάθεσιν ἐξάπτη δουλεία, τὸ δὲ κρατεῖν ἐλευθερία μόνη. Cl. Al. Strom. 2.

* 1 Pet. 2. 17.

Haretica conversatio quam futilis, quam terrena, quam humana? sine gravitate, sine auctoritate, sine disciplina; cujus penes nos curam lenocinium vocant: pacem cum omnibus miscent, dum ad unius veritatis expugnationem conspirant. Tertul. de præs. ad Hæ. c. 41.

Δεσπότης ἀγγέλων ἡ λυτρωτὴς τὸ ἀκάλαστον πάθος τῷ ἀνθρωποπαθεῖ λογισμῷ ὅσῳ πρὸ μείζονος τῶν ἰδιωτῶν δικαιζόμενος. Gr. Nis. v. M.

* Ezek. 38. 4. Esa. 37. 29.

* As St. John called *Cerinthus*, who was of this sect of Libertines, *Irenæ. l. 1. Congredere mecum ut te ad principem deducam: vox lascivientium Gnosticorum, Nicolaitarum & aliorum Hæret.* Iren. l. 1.

True Christians should be as fearfull to enjoy the *divels freedome*, (not which he hath, but which he *desires*; that is, to *will*, and to doe whatever he lists;) And as they should be zealous for their own

own true, holy, and humble liberties, which lead them quietly to doe or suffer Gods will, in Gods way; so they should bee tender of encroaching upon those *publique liberties*, which are by right reason, order and Scripture granted to some men, as Magistrates and Ministers for the generall good of Christians. Men must not so please themselves in any thing they fancy of liberty, as to injure others; since no mans right can consist in the detriment, or damage of anothers rights or dues. As then no man rationally can think it a *liberty* denyed him, when he is forbid upon idle visits, to goe *to infected houses*; or being *infected* with the plague, to goe among others that are sound; or to drink poison and propine it to others; no more can any Christian religiously plead for a *liberty* to broach, and publish to others any *opinion* he pleaseth; or to *invade* any place and office, he hath a minde to; or to disturb others in their duties and power; or to contemne with publique insolence; or violently to innovate against established laws and orders in Church or State: much lesse hath he any freedome openly to blaspheme or disturb that religion, and way of devotion, wherein sober and good Christians worship God by that authority and order, which is setled in publique, according to their consciences and best judgements.

No mans liberty may be anothers injury. *Nullius emolumentum jure nescitur exalterius damno & injuria.* Reg. Iur.

Here, neither Christian *Magistrates*, nor *Ministers* are to regard such pleas for *private Liberties*, as overthrow the publique order and peace; nor are they to regard those clamours against them and the Laws, as *persecuting*, when they doe but oppose and restrain such pernicious *exorbitancies*; nor are they in this infringers of the *peoples freedome*, but preservers of Liberties, which are bound up onely in the laws; nor are they *oppressours* of others mens consciences, but *dischargers* of their own duties, and consciences, which they bear to *Gods glory*, and the publique good; whereto as they stand highly related by their place and power, so they are highly accountable to God for them: And, if they should suffer arrogant ignorance to come to its full rudenesse, and extent, tumultuary *numbers* and brutish *power* will soon make good *private presumptions*; and cover over the most impotent lusts, passions, and ambitions of men, with the *pleas* and *outcryes* for Christian liberty: That is, that they may doe what they list; and no man else, what they should, in right reason and Religion, but onely what their proud fanatick pleasure will permit them; Thus oft by the *Engine of Liberty*, Christians are cast into

5. *True Liberty and good government in Church and State agree well together.*

* *Leges sunt corporis politici nervi, sine quibus luxata & infirma fient omnia membra.* Verul.

Lex est libertatis conservatrix, civitatis anima. Marsil. Fic. *Est recte agendi norma. Dei vox. Hominum Lux.* H. Steph.

* ἡ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἀναδουλείαν. *Plato. Dial.* 8. *de Repub.* Too great liberty is but the dregs of licentiousnesse, and next to slavery. *De immanissimis Circumcellionum gregibus & Donatistarum, scripsit Tychonius; Quod volumus sanctum est: Quod sanctum est volumus: Catholicorum vox est.* Aust.

Summa est in publicum charitas erga privatorum delicta severitas: Nec minor est in nimia lenitate severitas. Reg. Iur.

the greatest *Tyranny*, or Anarchy, which grow from imaginary or abused and corrupted freedomes; which, if not *suppressed* by an orderly and *just severity*, (which is the *greatest charity* to the publiq e) they grow from the lesser *fly-blowings* of secret opinions, private presumptions, and proud fancies, to become filthy *creepers* and noxious flyers abroad; (as the Frogs, Flies and Locusts of *Egypt*) to the great infection, and molestation of others; defiling and defacing all things, that are esteemed of publique religious order, beauty, peace, holyness and true liberty.

Iob. 38. 11. Psal. 104 9.

It is oft too late discerned (after *unhappy indulgences* and *cruell tendernesses* in this kinde) by all sober Christians; That it is not more the happiness of mankinde, to have the *Sea restrained* by the bounds, which God in his *wonderfull providence* hath set to it, that it return not again to cover the earth; than this is, that he hath established by the light of Reason, and the commands of his *written Word* the *ordinances of Ministry* and *Magistracy* among Christian men; by which to *preserve* true Christian liberty in its sphear and due bounds of just laws, of sound doctrine, true beleeving, well doing, orderly obeying, and comely suffering; and withall, to keep out those enormous extravagancies which seek to overthrow both *Magistracy* and *Ministry*; which are the great *conservators* of Christians, in all honest and just freedomes; without which no men should enjoy any, while *violent* lusts and errours make way (by *levelling* all things) for their *thick*, and muddy *inundations*; which are the divels *spittings* in the face, and *vomitings* in the bosome of the true Christian, and reformed Religion; that so it might at once be both *ashamed* of it self, and loathsom to all others: Quite contrary to the that ancient *merited honour* of Christian Religion; which made *Christians of all men* the most strict, and severe livers; allowing so much the lesse or nothing of fleshly, worldly, and divellish liberties to themselves, by how much they most enjoyed a *spirituall*, gracious, and *divine liberty*, which no persecution or oppression took from them, any more, then it did their peace, truth, faith, and patience; these men alwayes *pleased themselves* in *denying themselves* all things that were dishoneſt, injurious and uncomely; even so far as to abstain from the very appearance of evill; not onely in the conscience of a Christian, but even in the sight of heathens; Such as not only *Religion*, but common reason condemned. Nor did the Christians when multiplyed to numbers, and filling all places in the Empire, challenge by any force any liberty of Religion beyond what they had by civill favour of Magistrates; or that of their prayers, tears and patience, when persecuted and denyed civill liberties; as *Tertullian* tels in his apology: So wary they were of abusing

Nec totam servitutem pati possunt homines, nec totam libertatem. Tacit. hist. l. 1.

The use of liberty among ancient Christians.

ἐλεύθερον τὸ ἄρχον ἑαυτῷ. *Plato.*

Tit. 2. 12. *Divinissima est libertas sui abnegatio.* D. Espenc. 1 Thes. 5. 22.

their

their liberty to any *insolency*, offence, injury, or *indignity* against any private person; much more against a *publique* and *common good* of either Church or State; the preservation of which, as to the *generall interests* of societies, wherein thousands are concerned, both in their soules and bodies welfare, is far more to be regarded, by wise, godly, and charitable men; than any *private pleas*, or pretensions for *Christian liberty*; especially when they look with an *evill eye*, and lift up an *offensive hand* against publique order, government, duties and institution: wherein are bound up, and contained that peace, piety, and religion which is enjoyed or professed by any Christians. 2 Cor. 10.32.

6. *False liberty destructive to the true.*

As then the best *governed families* and best *disciplined Armies* allow *no plea*, or practise of liberty to any *servants*, or *souldiers*, which are contrary to the rules and ends of right œconomicall or military discipline; which intends the common safety and welfare of families and Armies; So, neither may *Christian Religion* be thought to bring forth, or be forced to maintaine, that *Liberty* (as a legitimate issue of conscience) in its holy profession, and orderly ministrations; which is in all civill or secular dispensations esteemed, rejected and punished as a *turbulent and seditious bastard*: And which, being *but as Ishmael the son of a bondwoman*, is prone to *mock* and abuse the *Isaac* of true liberty, which is the *son of promise*, and is no way fit to be the heir, or to divide the Inheritance of Christian freedome; which is onely the portion of *holy, humble, sober*, and orderly Christians; for while some boast of, and challenge to themselves, and *promise* to others this false and *spurious Liberty*, they are still *servants to their lusts*, and in bondage to their *corruptions*; impatient of any restraints, but those of their own wils, interests and fancies; yea and this *Bastard Liberty*, like the *one base son of Gideon* (*Abimelech*) when once it can but *get power*, makes no conscience to destroy all the *lawfull heirs* of true religious liberty, which are possessed of truth, peace, charity, order, good government in any Church: yea and all civill justice too, and properties of goods and estates; which are presently thought by *licentious* men, inconsistent with their freedome, when once their powerfull lusts have set upon the heads of their *unruly designes*, the *Crown and title of Christian Liberty*. Which *disguise* the Divell fits to such a compleatnesse, that there is no error, no lust, no sin, no blasphemy, no villany, nor deformity in any mens opinions or practises so *horrid*, which hee doth not seek to colour over, or to cover with the *paint* and *palliatings* of *Christian liberty*.

Turbulenta hæreticorum audacia. Aust. Gen. 21.9. 2 Pet. 2.19. Iud. 9.5. *Coacta servitus miserabilis, sed affectata miserabilior.* Ber. de Conf.

Which being a *pure* and *spotlesse Virgin*, (the higheſt beauty which a Christian can here be inamour'd of, and which he courts with

with all modesty, purity, and respect on earth, hoping to have the *full fruition* of it in heaven) disdains above all things to *be abused* by those bold and *filthy ravishers*, who like the inordinate
Judg. 19. *monsters of Gibeah*, will never think their *licentious* lusts satisfied, untill they have killed the *Levites concubine*: Destroying indeed all true *Christian liberty* (which is preserved onely by good order and government both in the Church and State) while they prostitute truths, duties, institutions, Ministry, and Magistracy to all manner of insolencies and confusion; as if Christians were never free enough, till they were without all sense of sin and shame; till they neither *feared God*, nor *reverenced man*; till they had broken all the bands of civill *justice*, and cast away the cords of all religious *discipline* from them; as the *Cainites*, *Judaites*, *Ophites*, *Adamites*, and others of old.

Assistentem in omni munditia Angelum dicebant & invocabant. Hanc esse aiebant perfectam operationem sine trepore vitales adire operationes quas ne nominare quidem fas est. Irenæ. l. 1. cap. 35. *de Cainitis, Judaitis, Ophitis.*

Which most *inordinate liberty* is no more to be enjoyed or desired by any good Christian, than that of the *Demoniack*: who
Luk. 8. 29. being oft *bound with chaines* and *fetters*, yet brake them all, and was driven of the Devill into deserts, among the graves, often dashing him against the stones, and casting him into fire and water. Such will be the *sad fate* of every Christian Church and State, which either affects, or *tolerates* any such impious, fanatick, unlawfull, and unholy liberties; contrary to that purity, equity, order and decency; which is necessary to that religion which they professe as Christian. Therefore no wonder if the *Lord* by his word, and his true Ministers daily *rebukes* this *unclean spirit*; and seeks to cast out of this Church such an *untamable Divell*, which hath already got too much possession in
Act. 19. 27. many mens mindes; who are prone to *deifie* every *Diana*, as an image come *downe from heaven*, if it be but set up in the *silver-shrine* of this *popular goddesse Liberty*; which of all *puppetly Idols* lately consecrated to *vulgar adoration*, I can least of all *Idolize*: as that, which I see to have least of *divinity* or *humanity* in it: either as to piety, equity, purity, or charity.

Yet is no man a more *unfained* servant and votary of that *true and divine Liberty*, which becomes Christians; which preserves truth, peace, order, and holinesse among men, both in private and publique regards, both in Church and State; and in this I wish all men my *rivalls* in the ambition and *sharers*, with me in the fruition; which will then be most, when we get our hearts *most freed* from that heavy *bondage*, wherewith errour, pride, passion, self-seeking, and the like cruell *task-masters* (under

der the great oppressing *Pharaoh*, the Divell) doe seek to enslave the soules, and consciences of men; by so much *the baser slavery*, by how much they fancy *their slavery to be liberty*: their freedom to sin, to be that *freedome* from sin, which Christ hath *purchased*; which dangerous mistake makes them *love* their *bondage*; to *bore their eares*; and to be most offended with those, who seek to shew them their *desperate errors* and *drivelish thraldom*; which is the greatest *severity of divine vengeance* in this world upon men, by giving them over to Satan, or up to their own hearts lusts.

Ægyptiaca est illa servitus sub jugo Pharaonis, Diaboli: fiunt lutea opera; terrena, sordida, dissoluta; ab ipso dantur paleæ, i.e. leves & malæ cogitationes, quæ delectatione accenduntur, inde actione coquuntur latenter, & consuetudine indurantur. Ber. p. Ser. 34. *Extremæ est dementiæ in infima servitute & vilissima captivitate de libertate gloriari; quasi cloacarum sordibus immersus, totus fœdus & inquinatus, de pigmentis tuis & fragrantia jactitares.* Erasm.

Yet this false and *damnable liberty* is by some men earnestly contended for, and imperiously claimed in the way of *publique toleration*; that they, or any men, may professe, as to Religion, what they list; being prone through pride and ignorance, to think that *no opinion* they hold, or practise *they* doe, is irreligious, profane, blasphemous, or intolerable; nor ought by any just severity or penalty bee restrained, or punished: Whereas Christians truly blessed with *tender Consciences*, and *meekenesse of wisdome*, are most willing to be kept within Christs bounds; and loathest to take *any liberty*, either in opinion or manners, beyond what in the truth of the Word, or in charity to the publique peace, and order is permitted: Humble knowledge makes Christians most *tractable*; yea and thankfull to those, either *Ministers* or Magistrates, whose love and fidelity to them, will least *tolerate* any error, or sin in them, without reproof, and just restraint.

7 *Some mens impudent demand of an intoleralble toleration.*

Carpocratiani, & Valentiniani, et Gnostici, &c. portentosus quasq; libidines non licitas tantum statuebant, sed tanquam gradus aliquos quibus in cœlum ascenderatur: Iren. l. 1. c.

Grata revigilantibus erit ea molestia, quæ non patitur errore, tanquam manifesto somno & veternoso morbo, interire. Aust.

Others, whom *ignorance* makes proud, and pride erroneous, and both unruly; are ready to esteem all they hold or vent or dare to act, (especially under colour of religion, for in civill *affaires they are afraid* of the sword) to be so commendable, at least tolerable, that they merit, if not concurrence and approbation from all men, yet at least *connivence*, and toleration; nor may they be *touched*, or curbed by any authority in Church or State, (be their *extravagancies* never so pernicious and blasphemous) but presently they make huge outcryes of *persecution*; as if all were *persecutors*, who helped to * binde a mad man; or to put a roaring drunkard into the cage; which measure of healing them, is best both for them, and for others too; and is not to be used to any, but those

Tunc ei (porcorum) utilissimus & misericordissimus, cum ei adversissimus & molestissimus videtur. Aust. Ep 48. de corr. Hæret.

that are truly such *disorderly* and *distempered spirits*.

I conceive it most clear and certain both in right Reason and true Religion, that the prudence, piety, and charity of Governors in Church and State ought to move in that middle way, between *tolerating* all differences, and none, in matters of Religion; wherein men are variously to be considered, according to that profession which they own, and make of Religion; Sure none are to be tolerated in blaspheming, or insolencing that *religion*, which is established by publique consent or laws, and which they profesſe in common with others; being in this *self-condemned* and without excuse; Nor are any of a *different beleif*, to what is *established*, to be *tolerated* in giving any factious and seditious scandals, against that Religion, which is by the wisdome, and piety of any Nation, and Church there setled, as sacred; being always presumed, that it is judged the *truest* and best: for no men can be supposed to binde themselves, and their posterity to any religion, which they *think false*.

ἀναπολόγητοι ἐν ἀυτοκατακείτοι. Rom. 2. 1. Tit. 3. 11.

Two wayes of just restraints in the Church.

There are two wayes of *coercive power* (established by God) over men, in matters of religion, either of the Word by Ecclesiasticall *admonitions*, reproofes and censures; which onely reach those in matters of error, or scandall, that are under the same form, beleif, and profession of Religion, (for these onely doe *consider* them): And where this *discipline* is (as in primitive times it was) *rightly dispensed* with gravity, wisdome, charity, and due *solemnity*, by wise and worthy men; it carries a great weight with it, being in the name and authority of Jesus Christ, and is of excellent use to the well being of the Church of Christ, to preserve the honour of Religion, and credit of Christianity. Nor is any thing of extern order, and *policy*, more worthy to be seriously considered and restored by Christians; which can never be done, till the right government of the Church be first setled; nor can this now be easily done, without the favour and concurrent authority of the Christian Magistrate; so far hath licentious *contempt*, and insolency prevailed against all ancient order, government, and discipline in the Church; even by the *Libertinism* of such, as would most be counted Christians.

1 Tim. 5. 20. Tit. 2. 15. Tit. 3. 10. 1 Cor. 5. 12.

1. *By Church discipline.*

2. A second way of animadversion or restraint of publique *disorders* in Religion, is by the power of the sword in the hand of the *Christian Magistrate*; who is to regard not onely the civill peace of subjects, but also that trust which lies on him, to *take care* for their *religious* interests, and their souls welfare, that they may be taught and preserved in the right way of *knowing* and *serving* God: The happyest condition of any Christians is, when both these *powers* are *wisely* and sweetly twisted together; so as the *Ministry* directs the *Magistracy* by the *Word*; and

And 2. Magistratick power.

Quanto plus potes in terra republica, tanto plus impendas cœlesti civitati. Aust. Ep. c. 24.

and the *Magiſtracy* aſſiſts the *Miniſtry* by the *ſword*: where the *cenſures of the Church* act by charity, and the cenſures of the Magiſtrate by a juſt ſeverity; yet ſo, as neither *love* to the offender; nor *diſlike* of the offence be wanting: That all be done to the edification, not to the deſtruction of the Church, or of any member of it, ſo farre as its welfare is conſiſtent with the publique.

Neither civill, nor Church power among Chriſtians ſhould be as a *ſharp* and *hard rock*, daſhing preſently all in pieces, that touch or ſtrike at it in the leaſt kinde, though never ſo modeſtly differing from the received Religion; nor yet ought they to be as *pillowes* and ſponges, yeelding ſo *ſoft a reception* to every new opinion and practiſe, as to *invite all errours*, and novelties to a recumbency, or reſt in their boſome; A Church, or Chriſtian State, will ſoon be full of all *noiſome vermine*, if they allow as a work of charity and liberty, every *ſordid errour*, and *beggerly* opinion, publiquely to lodge, and neſtle under their roof; yea and to *contend* for place, and crowd out that *Religion* which is eſtabliſhed: Chriſtian Magiſtrates ſhould neither uſe the *ſharp* raſor or two-edged ſword of the *Spaniſh Inquiſition*; which forceth with terror, either to deny, what men hold for truth; or to profeſſe which that, they hold not; nor yet ſhould they content themſelves with the *wooden daggers* of *Amſterdam*; where civill authority excuſes its *lukewarmneſſe*, and gilds over its *tolerancy* of any Religion, with the benefit of trade and commerce. I doe not think it *Chriſtian* to *extirpate Jews* or *Turkes*, much leſſe any of Chriſtian profeſſion; but I think it both wiſdome and charity, firſt, to endeavour by all fair means to convince all; And ſecondly, to reſtrain by juſt penalties, all thoſe under civill ſubjection, (however of a different religion) from ſaying, or doing any thing publiquely ſcandalous to, and derogating from the honor, peace and order of that Religion, which is eſteemed, and therefore ſetled, as the beſt and trueſt: As civill ſeditions and treaſons are intolerable, ſo are *religions*; nor are ſuch endeavours veniall, which by *printing blaſphemous bookes* and divelliſh Libels ſeek to re ive old rotten errors and hereſies; or to bring publique reproach, and ſcorn upon the *reformed Chriſtian Religion* in this Church: no not although thoſe *infamous pamphlets* were attended with *learned confutations*; ſince it's ſafer to forbid the uſe of *poyſons* to the incautious people, than to permit them to drink them up, upon confidence of the virtue, which may be in the *antidotes* applyed; The nature of man is proner to imbibe *noxious* things, then to egeſt them: It is a tempting of God to tolerate evils and errours (which we may prevent) onely upon confidence of the remedies

Moderation differs from groſſe toleration.

2 Tim. 2. 24.

we can apply. This is more like Mountebanks, than like good Magistrates or Ministers.

Since then, neither in right reason, and true policy of State, it is either becoming or safe, for *Christian Magistrates*, to have no *acknowledgment* of any face of Religion, so farre among their people and subjects as to establish, own and command it; nor is it any piety, for Christians, to be alwayes *scepticks* in Religion; ever *unsatisfied*, and unresolved, and unestablished in matters of Gods worship, and mans salvation, still *ravelling* the very grounds of Religion with *endlesse cavils* and *needlesse disputes*. Since the Word of God is neer and open to direct all men in the wayes of God; and since what is necessary to be beleived and obeyed in truth and holinesse, is of all parts in Scripture most plaine and easie; No doubt, but *Christian Magistrates* are *highly bound in Conscience* to God, and in charity to the good of their subjects, (to whom they must doe more good, then they are desired to doe by the *Vulgar*) to *establish* those things, as to the *extern order*, *Ministry*, *form* and *profession* of Religion, both in doctrine and duties, which they shall in their conscience judge and conclude, upon the best advice of learned and godly men, to be most *agreeable* to the will of God, as most clearly grounded on the Word in the generall tenor and analogy of it; and as most *fundamentally necessary* to be beleived and obeyed by all Christians; whereto the Catholick beleef and practise of all Churches (more or lesse agreeing) gives a great light and direction. Christians must not be alwayes tossing to and fro in religion, but come to an Anchor of fixation, as to the publique profession; else there will hardly be any civill peace preserved among men: who least endure, and soonest quarrell upon differences in Religion, each being prone to value his own, and contemn anothers.

Christians must not be Scepticks in Religion. Ephes. 4. 14.

Nulla res efficacius homines regit quam religio. Curt. l. 4.

Separatim nemo habessit Deos, neve novos: Tul. de leg. Rom.

Nihil ita facit ad dissidium ac de Deo dissensio. Naz. orat. 8.

These things of publique piety thus once setled by Scripture upon good advice, ought by all *swasive*, *rationall* and religious means to be made known by the *publique Ministry* to the people; for so Christ hath ordained, and the Church alwayes observed; to which Ministry (which I have proved to be of *Gods institution*, and so most worthy of mans best favour and encouragement) publique and orderly attendance, for time, place, and manner ought to bee enjoyned upon all under that power, for their necessary catechi- and instruction; And this with some penalties inflicted upon idle, wilful and presumptuous neglects; when no *ground of conscience*, or other perswasion or reason is produced by those, that are not yet of years of discretion: if any of riper *years* and sober *understanding*

Solos credit habendos Quisq; Deos quos ipse colit. Iuv. Sat. 15. *Ægyptii cum diversi cultus Deos habebant, mutuis bellis se impetebant.* Dio. l. 42.

plead

plead a diſſent, they ought in all charity and *humanity* be dealt with, by *religious reaſonings*, and *meekneſſe of wiſdome*; if ſo be they may ſo be *brought to the knowledge of the truth*: But if either weakneſſe of capacity, or wilfulneſſe and obſtinacy ſuffer them not to be convinced, and ſo to conform to the publique profeſſion of Religion, I doe not think, that by *force*, and *ſeverities* of puniſhment, they ought to be compelled to profeſſe, or to do, that in Religion, of which they declare an *unſatisfaction* in judgment; yet may they, both in juſtice, and charity, be ſo tyed to their *good behaviour*, that they ſhall not, under great penalties, either rudely ſpeak, write, or act againſt; or openly blaſpheme, profane, and diſturb; or contradict and contemn the Religion publiquely profeſſed, and eſtabliſhed.

2 Tim. 1. 25.

What toleration becomes Chriſtians.

And however the welfare of this publique is not ſo concerned, in what men *privately hold*, as to their judgement and opinion, (thoughts being as the *Embryos* of another *freer world*; yet when they come to be brought forth to publique notice in word or deed, they juſtly fall under the care, and cenſure both of the Magiſtrate to reſtrain them, as relating to the good of community; and of the Miniſter to reprove them, as his duty and authority is in the Church.

Facientis culpam obtinet, qui quod poterit corrigere negligit emendare. Reg. Iur.

If in leſſer things, which are but the *lace and fringe* of the holy veſtment, the *verge* and *Suburbs* of Religion *eſtabliſhed*, Chriſtians doe ſo diſpute and differ, as not to trench upon *fundamentall truths*, neither *blaſpheming* the Majeſty of God, or of the *Lord Jeſus Chriſt*, or of the bleſſed Spirit; or the authority of the holy Scriptures; nor breaking the bounds of *clear morals*; nor violating the *order* of the holy Miniſtry of Chriſts Church, which *is the very hinge of all Chriſtian Religion*; nor yet wantonly diſſolving that bond of *Chriſtian communion* in point of extern order, peace, and comely adminiſtrations of holy things: other private *differences* and diſſentings, no doubt, may be *fairly tolerated*, as *exerciſes* of charity, and *diſquiſitions* of truth; wherein yet, even the *leſſer*, as well as greater differences, (which ariſe in Religion) are far better to be publiquely and ſolemnly conſidered of, prudently and peaceably compoſed, (if poſſible) than negligently, and careleſly tolerated; as wounds and iſſues are better healed with ſpeed, than tented to continued Ulcers, and Fiſtulas.

Ordo Evangeliti Miniſterii eſt cardo Chriſtianæ religionis. Gerard.

Tolle Miniſterium, & tolle Chriſtum; is one of the devils politick maximes.

I am confident, wiſe, humble and charitable Chriſtians, in publique *eminency* of power, and piety, would not finde it ſo *hard a matter* (as it hath been made, through *roughneſſe* of mens paſſions, and intractableneſſe of their ſpirits, raiſed chiefly by other intereſts, carryed on, than that of Chriſt, true Religion, and poor people ſoules) if they would ſet to it in *Gods name*, to reconcile

8. *The mean between Tyranny and Toleration.*

the many and greateſt religious differences, which are among both *Chriſtian* and *reformed Churches*; if they would *fairly ſeparate*, what things are morall, clear and neceſſary in Religion, from what are but *prudentiall*, decent or *convenient*; and remove from both theſe, what ever is *paſſionate*, popular and ſuperfluous, in any way, which weak men call, and count Religion; if the *many headed Hydra* of mens luſts, paſſions, and ſecular ends were once cut off, ſo that no *ſacriledge*, or covetouſneſſe, or ambition, or popularity, or revenge ſhould ſowre, and leaven *reformation*; or obſtruct any harmony and reconciliation; ſure the *work* would not be ſo *Herculean*, but that ſober Chriſtians might be eaſily ſatisfied, and fairly lay down their *uncharitable* cenſures, and *damning diſtances*.

Inſtances in Church Government.

It is eaſie to inſtance, in that one point of *Church government*, as to the extern form; what unpaſſionate ſtander by ſees not', but it might eaſily have been compoſed, in a way, full of order, counſell and fraternall conſent, ſo that neither *Biſhops* as fathers, nor *Presbyters* as brethren, nor *people* as ſons of the Church, ſhould have had any cauſe to *have* complained, or envyed, or differed? So in the election, triall, and ordination of Miniſters, alſo in the uſe, and power of the *keyes*, and exerciſe of *Church diſcipline*; who in reaſon ſees not; that, as theſe things concern the good of all degrees of the faithfull in the Church, ſo they might (as in St. *Cyprian's* and all primitive times) have beeen carried on in ſo ſweet an order, and accord, as ſhould have pleaſed and profited all; both the Ordainers and the ordained; with thoſe, for whoſe ſakes Miniſters are ordained? So in the great and ſacred *adminiſtration* of the myſterious, and venerable Sacraments, *eſpecially* that of the *Lords Supper*; which concerns moſt Chriſtians of years: how happily, and eaſily might competent knowledge, an holy profeſſion of it, and an unblameable converſation be carried on, by both paſtors and people, with Chriſtian order, care and charity; ſo as to have ſatisfied all thoſe, who make not Religion a *matter* of gain, revenge, State policy, or faction; but of conſcience and duty, both to God, and their neighbour, and their own ſoules? which was the harmonious way of primitive Chriſtians in *perſecution*, when no *State factions* troubled the purer ſtreams of that doctrine, government, and diſcipline which the *Churches* had received, from the *divine fountaines*; and had preſerved ſweet amidſt the bitter ſtreams, and great *ſtormes* of perſecution; when no *intereſt* was on foot among Chriſtians but that of Chriſt's, to *ſave ſoules*; which did eaſily keep together in humble, and honeſt hearts, piety, and humanity; zeale, and meekneſſe; mens underſtandings, and affections; *conſtancy* in fundamentall truths, and *tolerancy* in leſſer differences; That *Truth* and

* *ubi metus in deum, ibi gravitas honeſta, & diligentia attonita, & cura ſolicita, & adductio explorata, & communicatio deliberata, & promotio emerita, & ſubjectio religioſa, & apparitio devota, & profeſſio modeſta, & Eccleſia unita, & Dei omnia.* Tertul. ad Hær. c. 43.

Secular intereſts the peſts of the Church.

and *Peace*, Order and Unity might kisse each other, and as twins *live* together, the foundations remain unviolable, while the superstructures might be varied as much as *hay and stubble* are from *gold and silver*; That the faith of Christians might not serve to begin or nourish feuds, nor Christians, (who are as lines drawn from severall points of faiths circumference, yet to the same center Christ Jesus) might ever crosse and *thwart* one another, to the breach of charity: but still *keep the unity of the Spirit*, in the bond of peace: The same Faith *invariable*, as once *delivered to the Saints*; yet with those *latitudes* of private charity, which Gods indulgence had allowed to true wisdome, and which an inoffensive liberty grants in many things to sober Christians. 1 Cor. 3. 12. Ephes. 4. 3.

I doe not despair, but that such bloud may one day yet run in the veins of thi- Church of *England*, (which is now almost faint and swooning by the losse of much bloud, which civil wars and secular interests have let out) which may recover it to strength and beauty, both in doctrine and discipline: Yet will it never be the honour of those men to effect it, who trust onely to military force; or intend, either to set up any one violent faction, or a loose toleration in religion. It will be little lesse indeed than a miracle of *divine mercy* and Christian moderation, which must recover the spirit and life, the purity and peace of this Church.

9. *An excellent way for unity and peace in the Church.*

In the best *setled Church*, or State Christian, I conceive it were a happy and most convenient way for *calming*, and *composing* all differences rising in Religion, to have (as the Jews had their *Sanhedrin* or great Assembly) if we in *England* had some setled Synod or solemn Convocation, of pious, grave and learned men; before whom all *opinions* arising to any difference, from what is once setled, should be debated publiquely; deliberated of seriously, and charitably composed, if not definitively determined; that so the *main truths* may be preserved unshaken, which concern *faith and holinesse*, on which grounds *peace and charity* in every Church ought to be continued; So that none under great penalty should vent any doctrine in publique by preaching or printing, different from the received and establisht way, before he had acquainted that Consistory or *Councell* with it, and had from them received *approbation*; so that no man should be punishable for his error, what ever he produced before them; but might either * receive satisfaction from them; or only this charge and *restraint*, that he *keep his opinion to himselfe*, till God shew him the truth.

Twise a year Synods were in primitive times appointed, where the Bishops and other chief Fathers of the Church met to consider of Doctrines and disputes in religion: ἀναγκαίως συνῆγον ἀλλήλους τὰ δόγματα τῆς εὐσεβείας, καὶ τὰς ἐμπιπτούσας ἐκκλησιαστικὰς ἀπορίας διελύοντο. *Can. Apost.* 36. Which undoubtedly shew the practise and minde of the primitive times soon after the Apostles.

* *Utili terrori doctrina salutaris adjungatur.* Aust. *Et dem ipse nos graviter ducere & salubriter terreri.*

truth; and that he presume not to divulge it, save onely in private conference to others, and that in a modest and peaceable manner.

In matters of judgement and opinion, (where no man is accountable for more than he can *understand*, and upon grounds of right reasoning either beleive or know) much *prudence*, *tenderness* and *charity* is to be used; which will easily distinguish between *honest simplicity*, privately dissenting, upon *plausible grounds*; or *harmlesly erring*, without design; and that *turbulent pertinacy*, by which pride is resolved as a *dry nurse* to bring up by *hand*, at the charge and trouble of others, every novell and *spurious opinion*, which an *adulterous* or *wanton fancy* lifts to bring forth, though there be no *milk for it in the breasts of Reason*, or Scripture rightly understood. The first is as *Joseph* out of his way, wandring and desiring to be directed; whom it is charity to reduce to the right way. The second is like sturdy Vagabonds, who are never out of their way; but seek to seduce others that they may rob or murther them; these ought to be justly punished and restrained. The first is as *cold water*, which may *dabble* and disorder one that fals into it; yea and may drown him too; but the other is as falling into *scalding hot water*; which pride soone boyles up to malice, and both to *publique trouble*; unless it be thus wisely prevented, before it have, *like fire*, a publique vent: for commonly *pertinacy* of men ariseth more from the love of *credit* and *applause*, which they think they have got, or may lose; or from some other advantage they aim at; than barely from any esteem they have of the opinions, wherein they innovate; which brats of mens brains not their beauty, but their propriety and relation commends to an eager maintaining; which in a publique debate by wise and impartiall men, of high credit and reputation for their learning, gravity, and integrity, will be so *blasted*, that they will hardly ever after thrive or spread.

Mallent semper errare quam semel errasse videri.

This, or the like care of Christian Magistrates, by way of rationall restraints, *charitable convictions*, and just *repressings* of all *factious* and *turbulent* innovations in Religion, (being full of wisedome, piety, charity, and just policy for the publique and private good of men) may not be taxed with the least suspicion of *tyranny*; nor may wise, and good men startle at the name and *outcry of persecution*; which some proud or *passionate opiniasters* may charge upon them; any more than good **Physitians* or *Chirurgeons* should be moved from the Rules of their art and experiences, by the clamors and imputations of *cruelty*, from those that are *full of foolish pity*,

De Nerva dictum. Res insociabiles miscuit, Imperium & libertatem. Tacit.

Pati non est Christianæ justitiæ certum documentum: ut Donatistæ meritò repressi vociferabent. Aust. Ep. 163.

when

when they are forced to use *rougher Physick*, and such *severer medicines*, which the disease and health of the Patient doth necessarily require of them: unless they would *flatter the disease*, to destroy the man; or spare one part, to ruine the whole body. It is indeed an * *hating of our brother*, and partaking of his sin, and so a *persecuting of his soul*, to let him hunt the *divels suit*, without check. and to follow the trains of errour, by which he leades *men to perdition*; when it is in our way of *charity*, much more in out *place* and *authority* to endeavour to convert, or at least stop him so, as others may not be perverted by him: Good husbands will not forbear for their lowd crying to *ring and yoke* those *Swine*, which they see doe *root* up the pastures, break through the fences, and wast the corn; yet still they leave even *these beasts* freedom enough, to feed themselves, and live orderly, but not mischievously.

Matth. 5. 10. Blessed are they that are persecuted; but it must be, for righteousnesse sake.

Steriles fugiendæ sunt passiones. Aust.

* Lev. 19. 17.

Non omnis qui parcit amicus est, nec omnis qui verberat inimicus: melius est cum severitate Peperde non diligere, quam cum leritate decipere. Aust. de coercendis Hæreticis, Ep. 48. vid. *quid pateris sed quare, & quo modo.* Lact. Inst. l.

Although the *man* in every one is to be treated *humanely*, and the Christian Christianly, with all reason, and charity; (because the *Creator* is to be *reverenced in every creature*, and Christ in every Christian) yet the *Beast or Divell* (which may be even in regenerated men) must be used accordingly; that the *man may* be preserved, though the other be restrained: as we do, without injury, to those that are *mad*, or *dæmoniack*; to whom if sober men should allow, *what liberty* they affect, cry out and strive for; it were to *proclaim* themselves to all the world the *madder* of the two. And none would have more cause to repent (when they *came* to themselves) of those indulgences, fondly granted them; which they (*poore men*) know not how to use, but to their own, and *others harm*. Indeed those men * *forfeit their private liberty* to the publique discretion and power, who will not, or cannot use it, but to the publique detriment, and the injury of others; which to prevent or hinder is the *highest work of charity*. None but *sons of Belial*, that is, of such as will not indure *the yoke in Religion*, either in piety, purity, or charity, nor suffer others to enjoy the benefit of it in peace and order, can desire such a * *freedom*, as will not indure the Lord for their God, nor man for their Governour; who seek to break the *staves of beauty* and *of bonds* on their *Shepheards heads*; or to wrest the *keys* out of their hands; who *like wild asses* would be left to *feed in the wilderness* of their own barren fancies, and to snuffe up *the winde* of their own or others vain opinions, till they are starved, and destroyed, rather than be kept in *good pasture*, with due limits.

Salute reparata tanto uberius gratias agunt, quanto minus sibi quemq; pepercisse sentiunt. Aust. Ep. 48. of the *Donatists* and *Circumcelliones* reduced by just punishments (*ab inquietate sua te neritate*) from their seditious rashnesse.

* *Sui juris esse non debet qui nisi in aliorum injuriis vivere nescit.* Reg. Jur. * *Adeò libere esse volunt ut nec Deum habere velint Dominum.* Aust.

There is a *damnable* and *damning Liberty*, a Toleration, which the *Divels* would enjoy; who would ſoone deſtroy all things, on which is any *Image of the Creators glory*; if the *ſharp* curb and weighty chains of Gods omnipotency, were not upon them, both immediately, and mediately, through that wiſdome, care, courage, and authority, which he gives to *Chriſtian Magiſtrates and Miniſters*, to reſiſt, and to *bind up Satan*. If they then that are thus furniſhed by God, with *juſt power* in *Church* and *State*, ſhould leave the things of God in matters of Religion (as *outwardly profeſſed*) to *ſuch liberties*, that all men may run which ways they pleaſe, of *ignorance, errour, atheiſm, prophaneneſſe, blaſphemy*, being *ſeduced*, and *ſeducing* others; if they take no care, that *younger people* bee catechiſed, and others duly attend the publique duties of that religion, which is eſtabliſhed, and which they ſtill profeſſe; if they ſhould neither ſtop, nor reſtrain any man in any courſe of opinion, or practiſe, which he cals *Conſcience*, without giving any account of Reaſon or Scripture for it to thoſe *in Authority*; Certainly ſuch an *intolerable Toleration*, letting every one doe, *what ſeemes right in their own eyes*, in the things of God, and onely to look *exactly to civill intereſts* and ſafety; is to make *Magiſtratick power*, which is *Gods Ordinance* for the good of mankinde, to concurre with the *malice of the Divels*, and that innate folly, vanity, and madneſſe which is in mens hearts, to the ruine of ſimple multitudes; who cannot *ſin*, or *miſcarry* eternally, in ſuch *ſinfull liberties*, irreligions and tolerations, but at the *coſt* and *charge* of the Magiſtrates ſouls; if they be Chriſtian, and are perſwaded of the truth of that Religion; as we read the *maſter* became a treſpaſſer, or murtherer, and was put to death, who *knowingly* ſuffered his *petulant Ox* to enjoy ſuch a *liberty*, as ended in the damage, or deſtruction of his *neighbours* goods, or life.

Vbi non eſt veritas, merito & talis eſt diſciplina. Ter.

Judg. 21. 21.

Rom. 13.

Exod. 21. 29.

10. *Such Toleration is but a ſubtill perſecution.*

...A toleration of any thing as to publique profeſſion among Chriſtians under the notion of *Chriſtian liberty*, is but the *divels fineſt*, and ſubtilleſt way of *perſecution*; for he is as ſure to gain by ſuch *indulgences*, as *weeds* doe, by the husbandmans, or *Gardners* negligence or lothneſſe to pluck them up, for *fear of hurting* the corn or good plants; which when they are fully diſcerned to be but weeds, as they are not *poſſibly* to be puld up by mans hand, as to the private errours and hypocriſies of mens hearts, which are to be left to the *great Judge and Searcher of hearts*; ſo nor may they *raſhly* be pulled up by every one, that ſees them, leſt injury be done to the *good ſeed*; but yet they are not careleſly, and *ſluggiſhly* to bee ſuffered to * *overgrow* and *choak* the good plants; As if nothing were true fixed and certaine in religion; nothing heretical, corrupt, and damnable in opinion and doctrine;

* The *Manichees* forbad to pull up any weeds out of a field or garden. Auſt. de Mani. *Agrum ſpinis purgari nefas putant, quod plana ſentiunt.*

ſtrine; nothing immorall, unlawfull, and abominable in practiſe; nothing perverſe, uncharitable, and uncomely in ſeditions, ſchiſms and ſeparations.

We read frequently the *zeal*, care and courage of Magiſtrates, Princes and Prieſts among the *Jews*, much commended for *reforming* Religion; reſtoring true wayes of piety; ſuppreſſing all *abuſes in Religion*; Certainly it is not leſſe a duty, nor leſſe pleaſing to God now, *among Chriſtians*, to take all care that the name of *Chriſt be not blaſphemed*; nor the way of truth perverted, or *evill ſpoken of*. We read alſo the Spirit of Chriſt *reproving* as a great ſin and omiſſion of duty, that *indifferency* in the Angels of the Churches of *Pergamus* and *Thyatira*; *tolerating* any thing, and condemning nothing; the one ſuffering thoſe, that held the *doctrine of Balaam*, and the impure *Nicolaitans*, who taught all *libidinous impudicities* to be *free for Chriſtians*: the other for *tolerating Jezebel*, under *the colour of a Propheteſſe* to ſeduce the ſervants of God. The Apoſtle *Paul* commands ſome mens mouths ſhould be ſtopped, who ſpeak *perverſe things* in the Church; wiſheth thoſe *cut off, that troubled them*: He gives over to Satan *Hymenæus* and *Philetus*, that they might *learn not to blaſpheme*; Denounceth a grievous *curſe* or *Anathema* to any that *ſhould preſume* to teach any other Doctrine than the Goſpell; that *form of ſound words* once delivered to the Church, which is *according to godlineſſe*; He tels us that there is not onely a word, but a *rod*, or *power of coercion* left to the Church, and its lawfull Paſtors or Miniſters, for the *edification*, not for the *deſtruction* of the Church.

Hezekiah, 2 Chron. 29. *Joſiah*, 2 Chron. 34. Rev. 2. 14. & 20. *Irenæ. l. 1.* Tit. 1. 11. Gal. 5. 12. 1 Tim. 2. 20. Gal. 1. 8. 1 Tim. 6. 3. 1 Cor. 4. 2.

And however this *power Eccleſiaſticall*, which is from God, as that *other Magiſtratick*, be wholly ſevered and divided in their courſes, while the Civill Magiſtrate is *unchriſtian*; yet when he embraceth the *profeſſion of Chriſtianity*, theſe two *branches* of power, (which flowed ſeverall ways, yet from the ſame fountaine, God) doe ſo farre meet again, and unite their *amicable* ſtreams, of Magiſtratick and Miniſteriall, Civill and Church power, as not to * *confound* each other; nor yet to croſſe, and ſtop one the other; but rather to increaſe, ſtrengthen and preſerve mutually each other; while the Miniſter of Chriſt *directs* the Magiſtrate, and the Chriſtian * Magiſtrate *protects* the Miniſter; both of them, with a *ſingle eye*, regarding that great end, for which God in his love to mankinde, and to his Church, hath eſtabliſhed both theſe powers in *Chriſtian Churches and Societies*; That neither the bodies, nor the ſoules of Chriſtians ſhould want that *good*, which God hath offered them in Chriſt; nor ſuffer thoſe injuries in ſociety, for the prevention or remedy of which, both *Magiſtracy* and *Miniſtry* are the *Ordinances* of God; for enjoying the benefit of both which

Magiſtratick and Miniſteriall power when united.

Κυσαροπαπία.

* As thoſe of old that thought *Herod* to be the Meſſias. *Tertull. de præſ. ad Hæ. c. 5.*

* As *Euſebius* tels in *Conſtantine the Great's* time, who joined with the Biſhops and Miniſters of the Church in good government.

bleſſings, as every Chriſtian hath a *ſociall capacity*; ſo every lawfull Magiſtrate, and Miniſter hath according to their places, and proportions, a *publique duty*, and authority upon them, to ſee juſtice and holineſſe, truth and peace, civill ſanctions, and divine inſtitutions, purely, and rightly diſpenſed to inferiours, for whoſe good they are of *God ordained*.

11. *In what caſe onely toleration of any thing in Religion were lawfull.*

If there were indeed no rule of the *written Word of God*, which Chriſtians owned as the *ſetled foundation* of Faith, the ſure meaſure of doctrine, and guide of good manners in religion, both publiquely and privately; or if there were no *credible Tradition*, delivered by word of mouth, and parents examples, which men might imitate for the way of Religion, revealed to them by God; which was the way *before the flood*, but, every one were to *expect dayly*, either new *inſpirations*; or to follow the *dictates* of his own private fancy and *reaſon*; Nothing then would be more *irreligious*, then to deny all freedom, publique, as well as private; nothing more juſt than to *tolerate* any thing of opinion, and ſpeculation which any one counted his religion; yet even in that liberty, of *walking* and *wandering* in the dark, when no Sun of certain Revelation (divine) had ſhined on mankinde, the very *light of Nature taught men*, as among Heathens, that ſome things in point of practiſe, are never tolerable in any humane ſociety.

Rom. 1. 32. 2. 14.

But ſince the wiſdome, and mercy of God hath given to mankinde, (which the Church alwayes injoyes) the *light of his holy Word*, and a conſtant order of Miniſtry to teach from it, the *wayes of God*, in truth, peace, and holineſſe: not onely every Chriſtian is bound to *uſe all religious* means, which God hath granted to ſettle his own judgement, and live accordingly in his private ſphear, without any Sceptical itch, or luſt of diſputing alwayes in Religion. But both *Magiſtrate* and *Miniſter*, (whoſe ſeverall duties are ſet forth, and different powers ordained over others, in Scripture, for a *ſociall* and *publique good*) muſt take care to attain that good of a *ſetled Religion*, and preſerve it in al ways of verity, equity and charity, which may all well conſiſt with the exerciſe of *due authority*: Nor is it any *ſtinting* or *reſtraining* of the *Spirit* of God in any private Chriſtian, to keep his *Spirit* within the bounds of the *Word of God*; wherein the things *revealed belong to us and our children*; Nor is it any reſtraint to the Spirit of God in the Scripture, to keep our opinions, and judgements, and practiſes within the bounds of *that holy faith*, and good order, which is moſt clearly ſet forth in the *concurrent ſenſe* of the Scriptures, and explained by the *Confeſſions* of Faith, and practiſe of *holy Diſcipline*; which the *Creeds*, and *Councels*, and *cuſtomes* of the *Catholick* Church hold forth to them; Nor is it any *limiting*, or *binding up* of the Spirit

Deut. 29. 29.

Spirit of God in private men, for the Christian Magistrate and Minister, to use all publique means both for the *information*, *conviction*, and *conversion* of those under their charge, as to the inward man; and also of due *restraint* and *coercion*, as to the outward expressions in which they stand related to a publique and common good.

12. *What a Christian must doe in dissolute times.*

But if the *negligence of Governours* in Church and State, should at any time so *connive*, and *tolerate out of policy*, or fear, or other base passion; if through the *brokennesse*, and difficulties of times *the sons of Zeruiah* be too hard for Magistrates and good Ministers; so as the *vulgar* fury, corrupted by *factious*, and unruly spirits, are impatient of just *restraits*; but carry on all things against Laws and wiser mens desires to a *licentious Anarchy*, and *all confusions* in the outward face and publique Ministrations of Religion; yet must no good Christian think this any *dispensation* for any private errours in his judgment, or practise; he must be the more circumspect, and *exact* in his *station*, and duty as a Christian, when the publique course runs most to *confusion*: *tolerating least* in his own *conscience*, when most is tolerated by others: The love of God, and Christ, and of the truth of Religion; and the respect and reverence borne the order of the *Ministry* and to the Churches honour and peace; these must be to every good Christian the constant Law, and *severest discipline*; Teaching him to governe himself most strictly, when others affect *most a misgovernment*, or none at all in Religion; to act nothing immorally, rudely, and exorbitantly; to discharge all his relations, and duties with the more exactnesse; to bear with patience, (yet with sorrow) the *want of that publique good*, which he desires; No way to hinder the restoring of due order and authority to the Church, and honour to Religion; to pray for, counsell, and assist the recovery of it, according to the Scripture rules, right reason, and the custome of the best times.

In maxima rerum licentia, minima esse debet veri Christiani libertas, Gib. *Lex sibi severissima est pura conscientia & dei amor.* Ber.

And however the *vain and mad world* goes on wildly and giddily, as an *untamed heifer*; enduring no *yoke of Religion*, as to any publique order, Government, Discipline, or Ministry; yet must not a serious and well advised Christian delay to *guide his feet in the ways of truth*, and holinesse, nor neglect to work *out his salvation (in Gods way)* till publique distractions are composed: or delay to be good, till all turbulent and fanatick spirits *returne to their wits*; or till ancient publique order and Government in the Church be so setled, and Religion so fortified by civill sanctions, as it ought to be: for no man knowes, how long the *Apostle Paul* may *be in a storm*; or the *Church tossed* with schisms and factions, and secular interests, before it recover the haven of a happy setledness.

True Ministers and true piety most to be regarded in licentious times.

Therefore a Christian that makes it his work, not to *prate*, and *dispute*, and to *play* a part, or to gain, by the *name of Reformation and Religion*; but to *beleive* stedfastly, and obey constantly *that holy rule*; hath never more cause to *prize* and *adhere* to the *true Ministry*, and *Ministers* of Christ, than when he sees the greatest persecutions *lying* on the Church, either by violence, or toleration; by open force, or fraudulent liberty; which are (both) the *Jivels Engines*, to batter, or undermine the Church of Christ: Never should holy *dispensations* be more earnestly desired and diligently attended from the hands of those Ministers in whom only is the right power, authority, and succession; than, when nothing is lesse tolerated among various and violent men, than a true Bishop and Minister, or a *right* ordained Ministry; which, of all things, is *to the divell* and evill men the most *intolerable*: Satan well knowes, that if he destroy the Shepheards, the sheep will be scattered. When good Christians see the *abomination of desolation* set up; profanely *tolerating* any thing for *Religion*, allowing of any Mimicks for true Ministers, vulgar adoring of a *rotten Idol* of *licentiousnesse*, gilded over with the name of *Liberty*, when silencing true Ministers, and suppressing good learning, and crying up illiterate impudence, shall be thought a means to propagate the Gospell; Then let them that are seriously and soberly godly fly *to the Mountaines*, (to the true Ministers of the Church) from whom God hath appointed *salvation to descend to the beleeving souls*: Nor are they to regard what every bold and ignorant upstart boasteth and feigneth of *Inspirations*, liberties and blessed toleration; obtruding *himselfe* out of the promptnesse and pride of his own heart upon the credulous and silly vulgar (who love to be flattered to their ruine, and deceived to their destruction, but hate to be truly guided, and faithfully governed *to their safety*;) For all these *pretenses* of *Liberty*, *Toleration*, *Inspirations*, &c. are manifest to be but as the *divels silken halters*, by which he hopes to *strangle* the Christian and reformed Religion hereand elsewhere: it may be (seemingly) and with more *gentlenesse*; but not with *lesse malice*, and cruelty to mens soules, than with those rougher *hempen cords of open persecution*.

Matth. 24 15.

Propè abest à crudelitate, nimia indulgentia & à persecutione enormis tolerantia; in tantum periculosa, quantum dissoluta. Melan.

From which, such sad toleration and rude Liberties are not very far; being but *new expressions* of Anarchy, and colours of *portending* confusion, or utter dissolutions of all Church order, peace and Government, into a cruell *licentiousnesse*, which is always tyrannous to true Religion: Nothing is more burdensome than some *mens levities*, nor more fulsome, and deformed, than their *Reformations*; nothing more uncharitable and untractable, than their liberties; nor more a *plague* and *death* to Religion, than, what they

they call, *health and recovery*; when *vulgar* or *fanatick violence* binds ſo much the *ſtaffe of diſcipline*, till it breaks; heady men *ſurfeit the flock* by *over-driving* it, and Wolves in ſheeps cloathing, ſcatter and tear the ſheep of Chriſt under pretence of letting them goe, whither *they liſt*; in ſtead of being true ſhepheards, fetching them home, and feeding them in *due bounds*, with good paſture: in which wholſome and ſafe bounds, both *Chriſtian Magiſtrates*, and *true Miniſters* ſhould ſeek to feed the flock of Chriſt; not as *bare ſpectators* of their *wanderings* and *errours*, but as *enabled* and intruſted by God with a *coercive* power from Chriſt, for the Churches good: and where the Magiſtrate is negligent, there the Miniſter ſhould be the more diligent in the place where Chriſt hath ſet him; who is the *great Shepheard of our ſouls*, beyond whoſe holy bounds for any Chriſtians to affect any *Liberty*, is to *wear the divels livery*, while they are in *Chriſts ſervice*. Few men complain of *want of freedome*, but they whoſe freedome would be their own and other mens *greateſt bondage*: Nothing is *leſſe deſirable* to a good Chriſtian, than to be *left to himſelfe*: for men are then *neereſt to be undone*, when they *may doe*, what they liſt; and leaſt in ſafety, when they are their own keepers.

Sic vigilet tolerantia, ut non dormiat diſciplina. Auſt. l. 17. de verb. Ap.

ὁ ἀργὸν ἀεὶ τῶν νόμων κατασχών. Thucyd.

Libera me a malo; *hoc eſt, a me ipſo.* Ber.

MY next *Calumniating Adverſary*, againſt the Miniſtry of *England*, which I have to deal with and detect, is poſſeſſed with a *thirſty* and *covetous Spirit*; which would fain have *Liberty*, if not to ſpeak, and act, what he liſt in Religion (without any reſtraint of Magiſtrate or Miniſter) yet at leaſt to *pay* what he liſt to any *Miniſter*, ſince he is free to hear whom, and when he liſt, or none at all; he would not be tyed by any law to pay any thing to their ſupport, although it be due to them, and a right which none elſe might challenge. He likes not *that ſetled maintenance*, which they challenge as due. This ſubtill and *frugall churl* of a Chriſtian is a Jeſuitick terrien, hath many wary fetches and windings againſt the Miniſters of the Goſpell in the reformed Churches; but none beyond this plot, that he hopes ere long to be too hard, or too cunning for them here in *England*: while under ſome ſpecious, and politick pretention, he ſhall deprive them of all ſetled maintenance; and by ſo ſpoiling and diſtreſſing the Miniſtry, he ſhall be ſure to pillage, and lay waſte in a ſhort time, all the *reformed Religion*, and face of any Church in *England*.

The 6 Civill. *Againſt the maintenance of the Miniſtry, as ſetled by Law.*

Anſw. 1. *The vileneſſe and ſordidneſſe of ſuch*

This thirſty and covetous Divell is the eldeſt *ſon of Pluto*; *Beelzebubs Steward*; a perfect *hater* of the true God; a ſervant of *Mammon*; the *ſpirits*,

the very *ghost of Nabal*; a *child of darkneſſe*; an enemy to all *ſaving light*; ſo *deformedly* black, that he is aſhamed to ſhew his face, but under the veil of religious, and reforming pretences; his *enviꝰus eyes, like Judaſſes*, cannot endure to ſee any *coſtly effuſions*, which the devout and liberall piety of former times have powred upon the *heads of Chriſt* and his *Miniſters*; which ſome men would now make to be but an *Omen*, or preſage, that their *death and buriall* is not *far off*; The envy and anger of theſe *Antiminiſteriall adverſaries* is dayly and lowdly clamorous in *ſpeech* and *pamphlets*; To *what purpoſe is this waſte*; might not the *Glebes* and *Tythes* be ſold, and better imployed? when there are ſo many *frugall undertakers*, who are able and willing to preach the *Goſpell gratis*; who would be no *burthen* to the *people*? Not *that Judas cared for the poore*, nor theſe for the people; but, *becauſe he was a thief, &c.* What theſe envious objecters will be, time will beſt ſhew; at preſent their *eyes are evill*, becauſe *other mens* have been good; and, as by an *ignorant confidence* they contradict the Apoſtles queſtion, *Who is ſufficient for theſe things*? ſo by a *ſacrilegious ingratitude* they haſten to anſwer the Prophets queſtion; or rather the *Lords*; *Will a man rob God?* Yes; *theſe projectors* for Atheiſm, Barbarity and profaneneſſe, would fain perſwade this whole Nation to join with their cruell and covetous deſign; to rob ſo many honeſt men, and able Miniſters of that *maintenance*, which their learning and labours merit, which they have a right to as by law, ſo by the *poſſeſſion* of *many hundred years*: that ſo they may at once *rob* this Church of the bleſſing of the true Chriſtian reformed Religion; and rob God alſo of that honor and *holy ſervice*, which both privately, and publiquely is done to him by *thouſands* of his ſervants, the Miniſters of this Church. It is no wonder, if thoſe that *grudge at the coſt* beſtowed on Chriſt meditate to *betray him*; and had rather make a benefit or ſave ſomething by his death, than ſee any thing beſtowed on him while he lives, though it be by others bounty: For alas, what theſe men *grudge* at as given to Miniſters, is little or nothing out of their own purſes or eſtates: Nor is it given by them to Miniſters any more than the *rent* they juſtly pay to their Landlords. But what can *vile men* meditate ſave onely *vile things?*

Matth. 26. 8

verſ. 12.

Joh. 12. 6. *Non nulli pari dolore commoda aliena ac ſuas injurias metiuntur.* Tacit. hiſt. 1.

2 Cor. 2. 16.

Mal. 3 8.

ὁ δεινὸς κὴ πάντολμος τῆς φιλοχρηματίας ἔρως. *If Pel. l 3. Ep. 24.*

Iſai. 52. 5. 6.

Sacriledge againſt the light of Nature.

Jer. 2. 11.

And indeed what can be more ſordidly vile, or ſhould bee more ſtrange, and *leſſe named*, among thoſe that are called Chriſtians, and reformed too; than ſuch *degenerations* from the very *dictates* of nature, and the *common ſenſe* of all *Nations?* Hath any nation *changed its gods*? And if they retained them, as Gods, did

Plato calls Sacriledge ἀνόσιον ἔργον κὴ πολιτοφθόρον. *De leg. c. 9.*

ever

ever any Nation rob, and spoil their gods; which yet *were not gods*? Ask among the heathen, and let them teach these unchristian spirits; was it not always esteemed among men, as an act of piety, and *honor* and vertue, to *devote* any thing to the service, and worship of their Gods; as a thankfull acknowledgement of that homage, they owed, and that dependence they had on the *divine bounty*? Was it not likewise counted in all times a most * *impudent* and *flagitious villany* to take take away any thing rightly dedicated to divine, and holy uses? So far the *very light of nature* taught men to abhor such *execrable theeveries*, and rapines, that it was by the * *Romanes* esteemed as paricide, or murther of parents, worse then Treason: a fighting against God. It was esteemed an high ingratitude, not to devote and and dedicate something; how much more to alien or take away from *Gods service*, who is the giver of all?

ἱερουλεῖν, τρόπῳ γὰρ νόμῳ λυττοῦντος ἔχρον. *Polyb. l. 6.*

Facultates numini sacratas nulla lex, nullus casus facit caducas. Sym. m. V.

* Act. 19. 37.

* *Sacrum sacróve commendatum, qui dempserit, rapserítve, paricida esto.* Leg. 12. Tab.

Soli cum Diis sacrilegi pugnant. Curt. l. 7.

Now, why any Christians should take any such liberty *against their God*, which the very *heathens abominated*; (and which the *primitive Christians* never practised, but *contrarily dedicated* many great and rich things to the service of God in his Church; which were called (*Patrimonium crucifixi*, *Donaria fidei*, *Anathemata Dominica*, *Depósita pietatis*,) the pledges of piety, the bounty of beleevers, the donatives of love, (deposited with Christ, a faithful repayer, no lesse than an ampler deserver of all things) I can see no cause, but onely that the divell, and evill men have more spite at our Religion in *England*, both as Christian, and as reformed, than at any other, and therefore they envy any thing, that may be any means to continue, or incourage it. And since he could not keep us in *Idolatry*, he tempts us to *Sacriledge*: which the * Apostles question clearly implyes to be a sin equally or more abominable to God; The one robbing him of *his service*, by a false worship; the other of the meanes dedicated to maintain his true service and worship; Which was one of the desperate projects of *Julian* against Christian Religion; who tooke away the gifts and holy vessels, which *Constantine the Great* had given to the Churches use, and Ministers maintenance, with this scoffe; See in what goodly vessels the *Nazaren* is served!

Puniunt sacrilegos Ethnici, cum ipsi de deorum potestate diffidunt. Lact. Just. l. 3. c. 4.

Sacrilegio proximum est crimen læsæ majestatis. Justini. Leg. Jul. *Tert. Apol. Irenæus, l. 4. cap. 34. Origen. in Num: cap. 18. hom. 11.*

* Rom. 2. 22.

Theodoret. l. 3. cap. 6.

But the great *grievance* which these men cry out of, and hope will be very taking with tender *consciencd covetousnesse*, is this; That the *Ministers* of the *Gospell should have Tithes*; At these they are scandalized, as much as a *Jew* would be at eating of *Swines flesh*; They are so afraid of *turning Jews* by paying *Tithes* to Ministers, that they had rather *turn Turkes*, by taking quite away both Tithes and Ministers: How well doth our *blessed Saviours severity* fit these mens *hypocrisies*? while they strain at the *gnat of Tithes*, and *swallow*

2. *Against maintenance of Ministers by Tithes.*

Matth. 23. 24.

down the *Camels* of *rapine* and *Sacriledge*: they ſtumble at the *ſtraws* of Tithes, and leap over the *beames* of *cruelty* and *injuſtice*.

Tithes due by a civill right of Donation and Law cannot juſtly be taken away. See Sir *Edward Coke*, on *Lit. Tenu.* l. 1. c. 9. Sect. 73. *An.* 850. King *Ethelwulp* with the Prelates and Princes in ſeverall Provinces of all *England* (*gratuito conſenſu*) of their free will endowed the Church with the tithes of lands, goods, and chattels; *cum decimis terrarum, & bonorum aliorum ſive catallorum, univerſam dotavit Eccleſiam, per ſuum Regium Chirographum.* Ingulph.

For if *God* had no right to require; or there were no word, commanding the *Tenths* to be devoted to his ſervice, (who is *Lord* and *donor* of all:) or, if he had never *aſſigned this right* (ſince himſelf needs nothing) to his *ſervants* the Miniſters under the Goſpell, (as he did moſt clearly under the Law:) yet ſure the *Proprietors*, which were Princes, or Peers, or people of this land, (our *pious progenitors*) had a civill right to the *land* and the *fruits* thereof; which no Law of God ever forbad them to dedicate, as they had a mind, to the ſervtce of God, or any portion of it, as they pleaſed to the maintenance of the *Miniſtery* of the Goſpell; Nay they (as all men) were incouraged, yea and commanded, to *honour God with their ſubſtance, Prov.* 3. 9. This they have often done, by the full and frequently renewed conſent of all Eſtates in this Nation, for many hundred of years paſt; eſtabliſhing by curſes or Anathemas, and by civill laws the *dedication* of thoſe Tithes, which are *Feudum Dei*, Gods fee, and his Miniſters chiefeſt maintenance; So that, if theſe *Antidecimiſts* cannot think them ſufficiently proved to be *Gods immediate gift* to his Miniſters; yet they may eaſily ſee it is *mans gift to God*; that is, for the maintaining of his publique ſervice, and Miniſtry of the Church: whereof the *donation* cannot but be, both in Reaſon and Religion, very lawfull; and ſo the enjoyment of them, at leaſt in that tenure, very juſt; ſince it was done by the *right owners*, to a very right and good end: Nor doe I ſee how the alienation of them from that *holy uſe* can be lawfull, now, by the will of any men, ſince the title and *propriety is now in God*; though the uſe of the fruit be in in the Miniſters of God, as his *Feodataries* and tenants, or homagers.

Qui augere voluerit noſtram donationem, augeat omnipotens Deus dies ejus proſperos. Si quis verò mutare vel diminuere præſumpſerit, noſcat ſe ad Tribunal Chriſti redditurum rationem, niſi prius ſatisfactione emnedaverit. In lib. Abingd. *Quod divini juris eſt id nullius in bonis eſt*, Iuſt. In ſtit. l. 2. tit. 1. *Prov.* 20. 25. It is a ſnare to the man who devoureth that which is holy, and after vowes to make enquiry.

2. *Not honorably or pioufly.*

And if there could be a lawfull *reſumption* by poſterity, or an *abrogation* of the will of this Nation, in what it hath thus dedicated and given to God, if this could be done without a *crying ſin of ſacriledge*; yet doubtleſſe the piety and honor of this Nation is ſtill ſuch in all worthy mention, that it would never be done by a *free Parliamentary and publique vote*: ſince, if all humanity and honour forbids any man to *reſume* the gifts of charity, which hee hath once given to poore men, whereto they have *both mans and Gods right*, (as freely given to them for Gods ſake by the lawfull owners) much more doth all *piety* and *religion* forbid

* *Nemo poteſt mutare conſilium ſuum in alterius præjudicium.* Reg. Iuris.

forbid any men (νοσφίσασθαι to take away, or *ſubduce* by force or fraud, as *Ananias* and *Saphira* did) any thing, that is once by themſelves (or others) dedicated to God: eſpecially in ſuch a way of ſervice, which he reqnires in his Word; That is, for the maintenance of that order, government, ard Miniſtry of holy things, which the Lord hath *appointed* in his Church. Which cannot be done without neceſſary ſubſidies of *life*, for Miniſters, as men; And ſince a *power of demanding*, and *receiving maintenance* is in the true Miniſters of the Goſpell, in *Chriſts name*, (as the Apoſtle *Paul* proves; no doubt there is no leſſe power in Chriſtian people, of giving them, or rather *paying* them, as * a *due debt*, both in divine, and humane *equity*, either in occaſionall, and moveable maintenance; or *fixed* and *perpetuall*.

Euſebius tels, that before the ruine of *Ieruſalem* ſo impudent and violent were wicked men, that they took away the Tithes and benefit of the Altar from the Prieſts, ſo as many died for want, *Hiſt. Eccleſ. l* 2. *c.* 20. * *Act.* 5 3.

Why hath Satan filled thy heart to ly to the Holy Ghoſt, and to keep back, (or defraud and purloin) part of the price of the land? * 1 Cor. 9 6, 7, 8, &c. Gal. 6. 6.

The firſt was the way of *Miniſters* and *Biſhops alimony* in the *primitive unſetled*, and *perſecuting times*; when Chriſtians could not expect to be long maſters of their own eſtates in lands; nor could they *endow* any Miniſter or Church with any part of them, to perpetuity; yet then in thoſe hard and perilous times, we read in *Eccleſiaſticall* ſtories, that the liberall *gifts* and *free-will offerings*, of all manner of good things, from the devout Laity to the the then moſt deſerving Clergy, amounted to more, than the after ſetled *means* by way of Tithes.

Ne invidia Clericis obveniat de poſſeſſionibus Eccleſiæ obtulit plebi B. Auguſtinus malle ſe ex collationibus vivere ut antiqui. Sed id Laici ſuſcipere noluerunt. Poſſ. vit. Auſt.

Which way of maintenance was as anciently, ſo generally ſetled in all Chriſtians Churches after *Conſtantines* time, as well as in *England*: The benefit of which, as in all other things, thus given by *beleevers* to God (as a grateful acknowledgment, of his *dominion* over us, and all we have; of his *bounty*, conferring all upon us; of his *mercy*, vouchſafing to accept from us any portion of that, which *is his own*) returnes, indeed, to the *boſome of the givers*; and aimes, next the glorifying of God, at the ſpirituall and eternall good of their own ſouls; Nor can *Godlie unthankefull* to thoſe, unto whom he gives the *grace* of being ſo *really thankefull* to himſelf, for what is done to the *Miniſters* of Chriſt, is as done Chriſt himſelf; and what is done to Chriſt redounds to a mans own good: The divine munificence as

3. *Nor wiſely.*

Am. Marcel. lib. 27. *De Damaſo & Urſicino pro ſede Epiſcopali ad cædem & ſanguinem civium contendentibus: Hanc enim (inquit) adepti, futuri ſunt ita ſecuri, ut dicantur oblationibus matronarum; procedantq; vehiculis circumſpecte veſtiti; epulas curantes profuſas, adeo ut eorum convivia regales ſuperent menſas.* *Primitias temporе regis Canuti contribuebant Eccleſiæ, quam contributionem. Semen Eccleſiæ*, Church ſeed, *appellabant*, Fleta. l. 1. c. 37. *St. Auſtin* complains in his time, *Majores noſtri ideo copiis omnibus abundabant, quia deo Decimas dabant; & Cæſari cenſum reddebant. Modo autem quia diſceſſerit devotio dei, acceſſit indictio fiſci. Nolumus partiri cum Deo decimas, modo autem totum tollitur.* Auſt. hom. 48.

the heavens alwayes returning with liberall showres and fruitfull dews upon us, what ever gratefull *exhalations* our devout humility (as the earth) sends up to him; either in *charity* to the poore, or in a *liberall requitall* to his Ministers: Neither of which are welcome objects to those *ravenous appetites*, who so much grudge that Tithes should by any title, though never so free gift, which is very just and good, be given to Ministers, and enjoyed by them; When once these hungry stomachs have satified themselves with the *flesh* of Ministers; the *Clergies maintenance*, or *Churches Patrimony*; who may doubt, but they will also *pick the bones* of all Colledges, Hospitals, and Almshouses? Nothing being sacred to a sacrilegious minde; nor unviolable to a violent and rapacious hand. Nor is it a hope so much to relieve their own *necessities*; but a kinde of *wanton cruelty*, which makes many of these *Evening Wolves*, so fierce and ravenous against the Ministers maintenance: Nay, many of them covet nothing more, than to see all the excellent *Ministers of England*, reduced to the same beggery, which the meanest of themselves now contend with all, or lately did; so little have most of them profited by their *over thrifty piety*: Nor are such *illiberall* souls ever to be *satisfied* with good things.

* *An.* 587. *Synodus Mutisconensis de decimis leges renovavit: quas Christianorum congeries longis ante temporibus custodierat intemeratas.* Can. 5.

Synod. Moguntina sub Carol. M. an. 813. *Can.* 38. *testatur, Imperatorem tributa remisisse, & eorum loco decimas Deo assignasse.*

* πᾶς ἱερόσυλος ἱερὸν ὄνυξ, *Sacrilegis nil sacrum.* Hierocl.

3. *Against Tithes as Judaicall, &c.*

But Tithes are *Ceremoniall*, *Legall*, *Typicall*, *Judaicall*, and (which *visard* makes every *face ugly and terrible* to the vulgar) they are *Antichristian*.

Answ. 'Tis possible some simple *countrey people* may be *scared* to subscribe against Tithes with these *bugges words*; But sure, for these men, who pretend to *fright others*; I beleeve they have no more *reall horrour* upon them, to take *Tithes*, or more, of others, either as they pretend to be Preachers, or as they are Lay *Impropriators*; than the *conjurers* in *Lapland* have, who make many strange faces, and fearfull noises, as if they had raised, and espyed a *divell* in their circle; when all is to get but a little money of the *silly spectators*: The meaning of all this *great cry* against *Tithes* of Ministers is, to save a *little wool*, though the sheep be the *more scabby*; to spare some small matter, which some of these objecters (it may be) *yearly pay* to the Ministers, with much regret and murmuring: Yea, it is generally observed, that these *clamorers* who make the *greatest cry*, doe not yeeld the fairest *fleece*; nay most of them not one grain to the feeding, nor one lock to the *cloathing* of any Minister; nor indeed have they much wooll (for the most part) on their own backs, which makes them envy all that have. *Sheep* are silent under the *shearers hand*: but *dogs* are prone to bark and

and snarl at those that *feed them*: of whom the Apostle *Paul* bids the *Saints*, *Bishops*, and *Deacons* of *Philippi* to *beware*, as of *evill workers*; who are not content with the *circumcision* of Ministers maintenance, which hath been already too much made, by severer hands; but they aim at a *totall concision*; a taking all away. As for these *Repiners*, they are not so *guilty* of *paying Tithes*, as they would be of *receiving them*; 'Tis as much a *covetous*, as an *envious* spirit, which possesseth them: Yea, rather than fail of their designe against *Ministers*, they are not content with their own not *paying* any thing to Ministers, but they *repine*, that any men else should; whose gratitude and religion teacheth them to give to every man what is their due, especially to the Ministers of Christ, which they justly doe, as with a good will and chearfull minde, so with a good will, and with a far more judicious and upright conscience, both to God and man, than these covetous cavillers can possibly *carp*, or *grudge* against them; who, *poor men*, every day think they grow *leaner*, while they see or hear any Minister hath what they call a fat Benefice, or a *competent Living*: Although the *faithfull Lamp* spends its self, and all the Oil too, in the place, where hee receives it. Phil. 3. 2.

But these *murmurers* cannot digest the *Jewishnesse* of Tithes, and they are still fancying, and afraid some costly sacrifice must needes *goe along*, where ever *Tithes* are continued. *Of Tithes as Jewish.*

Answ. It may be, these men cannot *endure Tithes*, unless the *Jews* might enjoy them; who (although still *crucifying* Christ in their malice, hardnesse, and blasphemies, yet) these men seem far lesse averse from entertaining them with their fawning and flattering insinuations into their bosomes, than from maintaining or countenancing those Ministers who preach and beleeve in Jesus Christ *crucified*, as the onely *Messiah* and Saviour of the World; Nay these *Anti decimists* glory in two things, as *high tokens of their Sanctity*: one is, their endevours, first, to further the *conversion of the Jews*: the second is, to hasten the subversion of the office of the Christian Ministery: Nor doe the *Jews unwillingly* flatter them sometimes, as very great *factors* for them, when they see what rare *Jewish projects* they have common with them; against both the name and faith, the Church and Ministers of Jesus Christ; who had never so prevailed by his word against the *Jewish pertinacy*, and obstinacy, if he had not had an able, constant, faithfull and ordained Ministry; nor had this Ministry without *miracle* continued, if there had been no constant *maintenance*; which the more settled it is against covetous and ungratefull spirits, the more is the preaching of the Gospell, and its power likely to settle, in all *humane reason*; (Notwithstanding that the corrupt lusts of men

are prone sometime to abuse peace and plenty, as *David* did his *leisure*, strength, and retirement;) One would think, that these men did forget, that the *Ministers* of the Gospell are men, as well as the *Jewish Priests* were, and that they have mouths given them not onely to feed others with the Word of life, but also themselves with bodily food, as the necessary *staffe of life*: Yea, they not onely may, but ought *to live of the Gospell*, as the Priests did *of the altars service*. Indeed the words and spirits of these *Calumniators* against Tithes and Ministers doe signifie, as if it would more trouble them, to see the knife of a Priest ready to *slay a beast*, than to see the *rudest fellow* of their faction ready to cut any *Ministers* throat in *England*.

Thou shalt not muzzle the mouth of the Oxe, &c. 1 *Cor.* 9. 9, 12. 13, 14, &c. The Oxe hath a mouth to feed himself as well as feet to tread out the corn for others.

But it is strange these men should now be so *squeamish*, as to Ministers *receiving of Tithes* (which were by the piety of our ancestors given of old to them, or to *God* rather, for his service: And this not by Ministers perswasion, or importunity so much, as by the good will, and devotion of this *Christian Nation*) when themselves have alwayes so *good stomachs*, that they devour nothing more easily and *digest nothing* more chearfully, than these *sacred morsels*, when either they *fraudulently detain* them, or *injuriously* deny them to the Ministers; to whom in all justice and humane law, (it is clear) they belong; yet it is stiled by one of *this party* a *conscientious sincerity* in *many*, that refuse to pay them; Is it not rather a detestable *covetousnesse*, (which is *Idolatry*) that denyes, or defrauds any man of their due? is it not an abhorred sacriledge, that rob the Ministers of theirs? for which right or dues they have as much to shew (at least) as any man hath for any thing that is his, by the Laws of the land: Sure, we are but a very *base* and bad *Nation*, if many (as we are lately told by one) of the *very best* of the people, had rather in *conscience* and sincerity doe other men, and especially *Ministers* so great wrong (who must starve most of them with their families, or beg their bread having no other *livelyhood*, if they have not this) than pay, what is due to them, and so necessary for them; O *consciences* more thrifty, than tender; more *scraping*, than *sincere*; which have thus much of the *Jew* in them, that they make little or no conscience to couzen any, that are not of their own Tribe or faction; When did any of these *sincere men*, as he cals them, make *conscience* to pay their *Tithes* justly? or if not in that kinde, when did they make *conscience* to pay, as much, or more of *free* will to the Minister, as their Tithe came to? They might soon pull this thorn or scruple out of their consciences; if in stead of the tenth they would pay rather a sixth or seventh part, or any, that is not short of what the Law of man commands: so they shall bee sure, neither to savour of the *Jew*, nor of any injustice. But still we

Col. 3 5.

Propolsals of *H. R.*

O quam religiosa sunt avarorum delicta! Cyp.

Non statim religiosi sunt quia impune sacrilegi. Min. Fel. de Rom.

we may obſerve, when ſome men handle *Conſcience*, their meaning is to lick their *own fingers*: But when, I pray, are theſe *ſincere and beſt of men*, any whit *ſcrupulous*, or tender conſcienced, in the point of their *poſſeſſing any Tithes* by an *Impropriate Lay-tenure?* When did any of them ever complain of them? when were they *ſurfeited*, or *over-charged* with them? Notwithſtanding there is more *of the Pope* in an *Impropriation*, than in any thing elſe, about *Tithes*, for Tithes were generally ſo *Impropriated* by *his authority*; and are held in no other manner now, than as they were by the *Popes power* aliened *from the Rectory*, to ſome Monaſtery, or Religious houſe. *Statut. Hen. 8.*

So that as *Cato* merrily, yet ſeverely ſaid of the *Tuſcane Sooth-ſayers*, (who were leaſt of all ſuch, as their name ſounds) Hee wondred they could forbear to *laugh* at one another, who ſo well knew each others juggling, and their own knavery; So may I reply to theſe *ſcrupulous Antidecimiſts*: Sure it is but their *ſport and merriment*, thus to abuſe *ſimple people*, with their *over-righteouſneſſe* or ſuperfluity of malice rather, feigning a ſenſe of that, as a *ſin*, and *unlawfull* in *Miniſters*; when *themſelves practiſe* the *ſame thing* moſt willingly on very ſuſpected grounds without any remorſe, or ſcruple; as if they had an excellent good title from the *Pope*, and the Laws for Impropriate tithes (where the very end of peoples *paying Tithes* is fruſtrated; (which is their Inſtitution and direction in the publique ſervice of God;) And yet neither God nor man could give a good *title to Miniſters* for receiving Tithes; who carry on that great *good end*, for which impiety and equity they were deſigned; which is to help on people in ſerving of God, and ſaving their ſoules; Such ſelf-condemned, and unexcuſable *cavillers* ſeeme in many things to be *children*, (as in peeviſhneſſe, and inconſtancy: in the moſt commendable quality (*innocence*) they are leaſt like:) but I wonder they ſhould be ſo much *babies*, and ſo weak in underſtanding, as to this point of Tithes, (unleſſe, becauſe they are too much men in *malice*) ſince this ſubject *about Tithes*, as the ſetled and beſt maintenance of the Miniſtry of the Goſpell, hath been ſo clearly, fully, and learnedly explained, proved and aſſerted by all law, both *divine* and *humane*, by *many excellent pens*, not onely of Miniſters, but of others; who may be thought more *impartiall* (as Gentlemen, and Lawyers) both long ſince and of later times; But the way of theſe Antiminiſteriall men is to read no books, whoſe title they prejudge, nor to admit any truth to their partiall tribunall, but what is ſaving; (they mean, and ſo do I) to their purſes.

Rom. 2. 1. *Cui abſolvi poteſt, qui nec ſibi eſt innocens?* Amb. off. l. 1. c. 12.

To refreſh their memories therefore in ſo trite a ſubject; and ſtir up their duller conſciences by a little account; I wonder how theſe *Scrupuloſoes* can be ignorant, that Tithes were of *divine uſe* before

4. *Of the ancient right and uſe of Tithes.*

fore the *Jewish* constitutions: That they draw their *origin* either from the *common light* of Nature; or from that traditionall Theology, which was in the Patriarchs of old: which dictated, as a *Deity*, so a *Priesthood*, or Ministry to serve it; also a duty to consecrate, ordain, and maintain for that publique service some men, who should be fittest to attend it. Doe they not read that *Tithes* were paid by *Abraham* the father of the *faithfull to* * *Melchisedek* the *Type of Christ*? And why then should any *worshippers of Christ*, who are children of *faithfull Abraham* (by imitation of the same faith, which was in him, long before the Law of *Moses*) think it a *sin* or *error* in them, to pay *Tithes to Christ*, (the *Antitype*) by the hands of *his Ministers*; who are * *deputatively*, and *Ministerially himself*? whereas indeed it may rather seem a sin not to pay them; since we see Christ hath so good a title to them, who yet did not claime them when he lived, because the *Leviticall* Priesthood was yet standing: yet *Luk.* 8 3. divers that had been cured ministred to Christ and his family of their substance, and *Matth.* 10. 10. he declares the Ministers right to be as good, as the labourers to his hire. If he that *receiveth* you, *receiveth* me, and he that *despiseth* you, *despiseth* mee; and he that giveth *to a Prophet* a cup of *cold water* in my name, *gives it to me*; if these be true, and Evangelicall; why is it not as true and *Evangelicall*, *He that payeth Tithes* to you, as my Ministers, *payes them to me?* Whether it be by *private* and *solitary*, or by publique and joint *gift* and *dedication*; Sure the highest right and *claim Paramount* must be eminently in Christ who is Lord of all, more then in *Melchisedeck*; and so either the obligation to pay them, or the lawfulnesse to accept them in Christs name, as a right to him; or as a free gift offered from beleevers to the honour and service of Christ, must needs be evident in all justice and religion; (As water is purest in the Fountain, and light clearest in the Sun, so is *Melchisedeks* right most in Christ:) Nay I think in good earnest, that a *Christian Jew* would hence draw an argument, (although he were of that *tribe of Levi*, to which Tithes were after commanded to be paid *among the Jews*) that he ought now to pay them to the *Christian Ministers*, or to Christ; as in relation to his service, and as an *agnition* of him to be *Lord and God*; since, even *Levi* in *Abrahams loins* paid Tithes to *Melchisedek*; that is, to the type and representer of Christ: *And since the Lord Jesus Christ is the perfection* and sum of the Priesthood and order of *Melchisedek*, he may justly claim what ever was typified; as a due or honour to be done to him; of which this is one; that he should receive Tithes who never dyeth, *Heb.* 7. 8. & 15. So that this Evangelicall right of Christ, as those promises to *Abraham*, being before the Legall establishment, is not to be annulled by that law of the *Jews*, which was 400. years after.

Clem. Alex. *Strom.* 1. tels us that by the light of nature among the heathen (or by tradition) Tithes were consecrated to the Gods. So *Dionys. Halicar. l.* 1.

* Gen. 14. 20. 41. Heb. 7. 4.

* Mat. 10 40, Ioh. 13. 20.

Heb. 7. 4. 8. 9, &c.

Gal. 3. 17.

As

As to the intervenient appointment and after cuſtom of paying Tithes, divinely ſetled by a poſitive Law among the *Jews*, (as the then onely Church of God) it carries not any *frown in its face* againſt *Chriſtian Miniſters* now *receiving Tithes*, or others paying them under the Goſpell; if there were no Law of the Land devoting Tithes to God, and enjoyning the payment of them to Miniſters as a rent charged upon lands, and eſtates; what ſin could it be for any Chriſtian (as many primitive Chriſtians *ſpontaneouſly* did) to devote, ſet apart, and give *yearly the tenth* of all his *encreaſe* to the *Miniſters* of the Goſpell? Sure nothing of *right reaſon*, *Scripture*, or *true Religion*, (which onely ſhould rule the conſcience of any ſober man) doth teach any Chriſtian to abhor, what ever was inſtituted or practiſed among the *Jews*; if it be but after the law of *common equity*, gratitude, piety, or civility, toward God, or man; Elſe theſe *Antidecimiſts* muſt think they ſinned, if they ſhould but cover *their excrements*, which was once a law of cleanlineſſe among the *Jews*; yea the example of God ſo *confirming* by a poſitive law, in that his ancient Church of the *Jews*, thoſe *generall dictates* of nature, and the preceeding practiſe of *Abraham*, paying Tithes to *Melchiſedek* as to the Prieſt of the moſt High God, and a type of Chriſt, according to grounds of common equity and naturall piety, or gratitude to God and man; This conſideration I ſay ſhould have the greater inducement to aſſure Chriſtians; that, what is neither meerly *Typicall*, nor *Ceremoniall*, (as Tithes were never thought to be by any learned or wiſe men) but rather a thing of common *equity*, and piety; confirmed by a divine poſitive command, and the choice of God, this cannot but be as *acceptable* to God now, when *dedicated* (by the conſent of any Chriſtian people) to his *Evangelicall ſervice*, and Miniſtry; as it was before either from the hand of *Abraham*, or his poſterity: ſince it is no where forbidden in the Goſpell, and by Gods wiſdome hath been choſen as the *fitteſt proportion* under the Law. Deut. 23. 13.

Yea, and to thoſe, that have not the *looſeſt*, but the *liberalleſt* conſciences among Chriſtians, it ſeems expreſſely recommended, after *that pattern*, Even *ſo* hath the Lord *ordained*, that *they that preach the Goſpell, ſhould live of the Goſpell*; *Even ſo*, as they did, who *ſerved at the Altar*; ſo far as the imitation can now hold; which though it cannot in the *Sacrifices*, yet it may in the *Tithes*, and in firſt fruits, and free-will offerings, which were frequently, and plentifully brought to the Biſhops and Miniſters of the *Churches* in primitive times, for their own ſupport and the Deacons, with the poor; If the Tenth, or (*quantum*) *How much*, be not here expreſſed; yet it is *vehemently implyed*; Elſe the Apoſtle had proved nothing, nor given any directions, either for *Miniſters* fitting ſupport, or for Cor. 9. 14. v. 13.

Christians *regulating* of their retributions; if he doth not command them to pay, at least a Tenth, sure he doth not condemn their paying a Tenth part, which they may freely doe, if there were no such divine right pleadable, as this indeed is to all Christians, whose covetousnesse doth not teach them to cavill against reason and Scripture too; However, this is the least, that we can make of that place; if in difficult *times*, (such as the *primitive* were) something were left to the gratitude, ingenuity, love, and *largenesse* of Christians hearts towards their Ministers, (wherein sometime they even exceeded their *power* and *estate* in *munificence*:) yet in quiet times, and in a plentifull land it may well be expected by God, (at least, it cannot be blameable) for any Nation, Church, or private Christian to *give*, and settle such a portion, as the Tenths of *the increase*, upon those that *serve the Lord*, and the Church in the Ministry of the Gospell. It is easily computed, that *Tithes* were not one *half* of the *Leviticall maintenance*; What reason can these men give (beyond their will and despite) why the *Christian Ministry* should fare worse, or have *lesse honour*, than the *Jewish*, since it is in many things, a *better Ministry*? 1. *Clearer* in the light of Doctrine, promises, and prophesies. 2. As *venerable* in the Mysteries. 3. Far more glorious in its chief *Minister* and Mediator, Jesus Christ, the Son of God; the other by servants. 4. Much *easier* in the burthen both of labour, ceremony and charges, to beleivers and worshippers; 5. Yet not lesse painfull to the Ministers, whose spirits are more exhausted by studies, preaching and other Ministeriall duties, than the *Jewish* Priests by more grosse and bodily labours. 6. Not lesse comfortable to devout and pious soules. 7. More universally diffused, as more convenient for all mankind; 8. And never esteemed lesse necessary to the Church, or lesse *acceptable* to God; save onely by *Atheists*, or Niggards; who had rather read that most blasphemous and no lesse irrationall than irreligious book, *De Tribus Impostoribus*, than the four Evangelists; valuing a cheap Alcoran before a costly Bible.

Heb. 7. 19. 22. Heb. 8. 6. Heb. 3. 5.

5. *Tithes not Popish or Antichristian.*

...So then, I think I have with a very *soft* and sober fire, quite *decocted* the *Jew* out of *Tithes*, and with as much or more ease, will Antichrist, as *they call* it, or any dregs of Popery, evaporate out of them; Some mens teeth are so *set on edge* by too much *chewing of the Pope*, that they cannot bite, or taste any thing, but it relisheth of *Antichrist to them*; if the *Romish Church* and Bishops did ever use it: If any thing (as I have said) be suspicable for *Popish* or *Antichristian* in Tithes, sure it goes with the *Impropriations*; for if it were blameable to *alien Tithes* from the Ministry, and cure of souls, by annexing them to *Regular* and *Monastick uses*; and if it were not commendable to alien them from both, to *meer secular uses*; where they are usually expended

expended with more luxury and vanity, as with lesse piety and charity, sure the best way was to have kept them in their *originall design*; which was for the *maintenance of the Ministers*: Nor is the Popes trafficquing, or disposing of them, during his usurpation, here any *prejudice* to them, no more than a *blear* eye *eclipseth* the Sun by looking on it, or a foul hand abaseth a Jewell by touching it. That the Popes of *Rome* invented Tithes, is as true, as a learned *Rabbi* of these new wayes, (and a great Preacher too) once told me with most unhistoricall confidence; That *Pope Gregory the great* first invented *Infant baptism*; (which 'tis sure enough St. *Jerome* and St. *Austin*, *Cyprian* and others mention as a *Catholick custome* in their dayes, which was some hundred of yeares before *Gregory*; and they oft declare it to have been an antient, primitive and Apostolical practise; which no Father, no Bishop, no Councell, ever began; but was generally used, as we finde in St. *Cyprian*, from the first plantation of Christianity, and the making Disciples to Christ: Initiating them by water, as the *Jews* formerly had done Proselytes in their Church.) But this is onely in passant, to shew how great confidence attends grosse ignorance in these men; As to this of tithes, so farre as the Pope had to doe with them at any time, I have taken away the foolish scandall and vulgar prejudice, giving in *another place* sufficient account to all that are capable of sober truth; That nothing in Christian Religion, either in *Scriptures*, *Sacraments* and *doctrines*, or in the *order*, power, succession, government and maintenance of Ministers in the Church, are therefore *burnt with Antichristianism*, or with any thing which the *Vulgar* cals *Popery*, because the Pope set his foot sometime in them; For truely then our *Parliaments* (which are accounted sacred in their essence and honour) should be *Antichristian* too; for time was, when they did own the authority, yea and reconcile and submit themselves to the power of the Pope and *See of Rome*. If any men reply *Parliaments* have long agoe *purged* themselves of the Pope and Popery: Truely so have all things else in this Church, and *Tithes* among others, which these mens mouths so much water after; and sure such *squeamish stomachs*, as theirs, would never desire and digest them, (as they doe) if there were the *least grain of Antichrist* or Pope either in *Lay* or *Clergy* mens Tithes; for they vehemently pretend to have vomited up all, that *savours of the Pope* or Popery.

But it's lost labour to seek further to pull this *prating worm* out of some mens *tongues*, when the root of it is in their *brains*; if they had but the tithe of common reason and sober sense, they would easily see, how little the Ministers of *England*, or any Christian Church of the like way is *beholden* to the Popes of *Rome*, in the matter of tithes; It had been better for us, that the Pope had never medled with them; which occasioned so many *Impropriations*, and these so

St. Aust. Ep. 28. *B. Cyprianum non aliquod novum decretum condens sed Ecclesiæ fidem firmissimam servans, corrigit eos, qui ante 8. diem puerulum non esse baptizandum putabant.*

Cypr. Ep. 59. ad Fidum, an. 250. *A baptismo post Christum prohiberi non debet infans recens natus, &c.*

many beggerly livings; which can hardly expect or make a rich and able Minister; if these men would really reform, they should promote the *restoring* (by some convenient way) those *Impropriate Tithes* to the Church; But their reformation is alwayes on the taking, not on the giving hand; like the footsteps to the Lions den, all are *towards*, none *frowards*. It's very probable, the Popes made little of their owne lands any where Tithable; if, when they saw the charity of *Christians grow cold*, and their *luxury*, in peacefull times, great, the Bishops of *Rome* perswaded others to settle the maintenance of the Ministery, and to provide for the *double honour* of the *Clergy*, by this *way of Tithes*, which might not be arbitrary, but legall, and certain; Truly it was one of the *most prudent*, and pious works, that ever any of the best Popes did for the Church; (And truly many of them were so wise and holy men, that they might in great part cover and expiate the lesser errours of others; if too much of secular pride, and humane passions had not afterward transported *them* beyond all bounds, becoming *Christian Prelates*). It were a madnesse, onely worthy of these *Antidecimists*, to abhorre to doe any thing, never so sober, which others (now become frantick, and disordered), sometime did in their *better moodes*.

6. Of turning tithes into a Lay Channell for the ease of some tender consciences.

But there is a late writer, who hath *projected*, how to *percolate* Tithes so through Lay hands in a *publique Exchequer*, or *Tith-office*, which will effectually purge away all that is *Jewish*, Antichristian, or uncircumcised in them; (as sureas a Monks cowle will recommend a *dead man* to heaven;) I am as solicitous for those officers danger, as *that writer* is for the *Ministers*; lest they prove *tithe-coveters*; when they shall have pregnant hopes, to make their *fees better*, for dispensing those *Tithe-pensions* to their poore pensioners and humble suppliants, than any one *Ministers* maintenance will be out of them; unlesse he be a *strange favorite* of that Court: I suppose *those Officers* for gathering, receiving, and distributing of Tithes in such pensions to the *remnant* of those poore *dependent*, and most patient Ministers, will be more sincere and *conscientious*, for a time, than to take any bribes, or rewards for *expedition*; But it is very probable they will not be men of such metail, as will never be corrupted: And O how sad a project will this be in a short time, if these Lay exactors should be more heavy and grievous, not onely to the poore Ministers, but also to the common people, in their rigorous exactions by troopers or *treble damages*, than ever Ministers were! How deplorable will it be, if these Lay exactors of Tithes should prove *sons of Belial* too, as well as *Elyes sons*; who found, I think, but little of the *peoples tithes*, in the sacrifices; So that, in this *odious reflexion*, that *writers pen* strikes

ſtrikes not ſo ſure, as the Prieſts *fleſh hooke* did; and as unſeaſonably too: (which was indeed the ſin, ſerving themſelves of the peoples oblations before God;) while *that propoſer* hath no *tender* conſideration of any poor Miniſters condition: againſt *whoſe conſcience* it may be, as well as againſt his eaſe and profit (*very much*) to be deprived of what is his by a former and better Law; and after he hath laboured hard, then to ride and ſolicite, and pray and pay for his wages; Which of theſe envious *projectors* and ſupercilious diſtributers of other mens eſtates will kindle a fire, or open any doore to a Miniſter of Chriſt for nothing? 1 Sam. 2. 14.

Nor doth *that Reformer of Tithes* lay to heart the *diſſatisfactions*, and ſcandall of many as wiſe and as godly mens conſciences as his pretious ones are, who are (*ten for one*) perſwaded; that they ought, as by lawes of the Land, ſo in all *Religion* to God, and gratitude to their Miniſters, pay their Tithes *immediately*, and truly to them, which they had much rather doe, than have the beſt place, that any man can fancy in this new deſigned Office and *Exchequer* for tithes; Nor do I beleive a like project would pleaſe that great projector, if one ſhould take his *cloak* from his home, and make him ride ten, twenty or thirty miles to fetch it, every time he would *make uſe of it*. Certainly Tithes are by all equity and law; as much due to every Miniſter in his place, as the *coat*, which that *Propoſer* hath *on his back*. Nor is the *property* of things, onely to be conſidered; but the *proximity* alſo, and the *conveniency* of uſing and enjoying them; which the Law alſo *intends* to every man, in his goods: For my part I *like not*, either the *changing* of the *ſtream*, or of the channell of Tithes; becauſe it will but make it winde further off, or goe more about; and the new channell will lick up a great deale of the *old ſtream*, ſo that but little will come at laſt to the Miniſters Mill. The former courſe of paying them to the Miniſter immediately is much eaſier cleared, where ever any obſtructions or inconveniencies ſhall be found, either as to the Miniſters, or the people; How eaſily are far greater ſums dayly gathered in every pariſh, without any ſuits at Law or trouble, by the ordinary Officers, which may in this caſe eaſily be authoriſed to doe for Miniſters, as Church-wardens and Overſeers for the poor doe in their rates and cuſtomes. The *Viſion* of changing the way of Miniſters maintenance, or of making them receive Tithes by a *mediate* lay hand, hath a further State *myſtery* and politick meaning in it, than barely to *eaſe* the Miniſter and people of trouble; or to wipe off the ſully and ſmut of imaginary Popery, Jewiſhneſſe, or Antichriſtianity from Tithes; which may, through the hardneſſe of mens hearts, have ſomething inconvenient in them; but nothing, that I can ſee, evill or ſinfull, ſo as to give any tender con-

science any offence, more than it would any honest man to pay his debts.

7. *Tithes are too much for the Ministers.*

But Tithes are *too much* for the Ministers to receive?

Answ. This indeed is the *thorn* I looked for in these *halting Christians*; Here it is that the *shooe* pincheth *envious avarice*: And why too much O you narrow soules? Their ordinary Arithmetick, at their fingers ends, tell them; that the *Ministers* are not the tenth man of the land, and why should they have the *tenth* part of the Increase? I answer, 1. What is freer than gift? and what wiser, than so *publique* and so ancient a gift, of a whole Church, and Nation Christian; which gave to God not according to the measure of these mens thirst, but of the largeness of their own devout hearts, and as became the riches and honour of this Nation? The Laws of the land passed and conveyed Tithes to the Clergy and their successors for Gods service, even then when they were forbidden, for the most part, to *marry*; and enjoined to lead a single life: O how would the munificence of those times have burst these men with envy against the Clergy in their rich Celibacy; who repine to see them thus moderately provided for, when they are most what charged with families, and many relations! 2. I may retort; No more are those *Laymen* the *tenth persons* in any Parish; who yet may have sometime the *Impropriate Tithes*, it may be, of ten parishes. 3. I adde, all worthy Bishop, and Ministers, that have any competency, are never such *unhospitable Nabals*, as to *eat* their morsell alone; many poore creatures are frequently relieved by them, and blesse God for them; after the example of Archbishop *Warram*, a most charitable and good man, who being sick, asked his Steward what money was in his treasure, and being answered there was none; he smiled, saying, It is well, it is time to go to God: *Erasmus* tels of that Prelates great liberality to the poor. 4. All, but envious eyes, see; that there is not one of ten among other men, but he hath either lands, or moneys, or some trade, and way of livelyhood, which the Ministers seldom have, being bred up wholly to their studies; nor is it fit they should have other cumbersome imployments, since that holy work will take up the *whole man*; if they study to be able and faithfull warriers, and not meerly popular and flourishing fencers: 2 Tim. 2. 4. No man going to war intangleth himself with the affaires of this life. 5. I might plead if not in equity, yet in pity; few Ministers in *England* now are single men; chusing rather to live among Gods cares and thornes, and the incumbrances of *honest* and *honourable* marriage; then either in *concubinary scandals*, or other wayes of luxury and lubricity; which are the divels cushions and featherbeds: Not, but that the godly and learned Ministers of

England

England doe highly honour that *Celibacy* or single life, which is indeed a redemption of the soul from *secular attendance* and cares (with *Martha*) to a *vacation* for God and his holy service, with *Mary*; we condemn not the ancient or modern devotion of any in this kind; when either distresse of times *inforce* it, or purpose of heart doth *chuse* it: Not as a *refuge* and easie *support* of life; but as an *exercise* of *penitence*, *mortification*, charity, devotion, and heavenly meditation; not upon presumptuous *confidence*, or friends *perswasion*, or fond superstition; but upon mature *deliberation*, humble *resolution*, and good experience of that *gift* obtained; which is able so to subject nature to the *Empire of grace*, the body to the soule, the flesh to the spirit, carnall and *sensuall imaginations*, to divine and spirituall * *contemplations*; repressing *innate flames* by holy fervencies, so as preserves the purity both of body and minde, together with the *title of virginity*; so that *votaries*, (not strict and presumptuous, or peremptory and absolute; but conditionate, upon humble, and modest *suppositions* of that *gift and mastery*, which * God only can give them over themselves, in order to an holy *Celibacy*) have yet power of that *Liberty*, in some cases, to be enjoyed, which the great and wise Creator hath allowed to humane infirmity; without any *reproach* either to *Himself*, (who is the *God of Nature*, as of Grace; of the *Body*, as of the *Soul*; of the *flesh*, as of the *Spirit*;) also without any uncomely or *dishonourable* reflexion upon any of his servants, who thankfully and holily use that his *divine indulgence*. We like the *golden chain of Celibacy*, when it is sincere; not *copper gilded* over, but *pure gold* throughout: when it is as an *ornament* or bracelet, which may be taken off, if need require; and not as *fetters* or manacles so strait, so heavy and so severely *sodered* on, as weak nature cannot bear, and true Religion doth not impose.

Luk. 10. 41.

Βίος ἀσχολικός. 1 Cor. 7. 26. Σύνδεσμος τῆς ἀνθρωπίνης πρὸς θεὸν οἰκειώσεως. Niss. de Virg.

Non imperanda est virginitas, sed optanda; Quæ enim sunt supra nos, sunt in voto magis quam magisterio. Amb. de Virg.

* 1 Cor. 7. 7.

* Mat. 19. 11, 12.

Nil prodest carnem habere virginem, si mente nupseris. Jeron. ad Heliod.

There have not been wanting many learned, holy and excellent *Bishops and Presbyters* in this Church of *England* since the reformation, who have glorified God, not in a *cloistered* and vowed, but yet in an unspotted and voluntary *Celibacy*; as others have in an *holy* and allowed *Matrimony*: Both of them abhorring those preposterous presumptions, rash affectations, necessitous snares, and rigid impositions of a single life, upon our selves or others; which make many votaries like *fair apples* splendid to the eye, but rotten at the core. We find that of *ten Virgins*, five were foolish. Flesh will *putrifie* in a close *cupboard* as well, as if it be abroad, unless it be throughly seasoned with salt. A Cloister is no security to chastity, unless there be such a *measure of grace*, as may keep from *secret pollutions*, no lesse then from publique *putrefactions*; wherein who so findes himself so frail and defective, that hee

Pura & perpetua virginitas est perseverans infantia. Cyp. de Bo. Pudic.

Matth. 25.

Non carnis solum sed & mentis integritas virginem facit. Amb. 1 Cor. 7. 39.

he cannot conquer and command himself; it is both wisdome and piety for him, or her, rather to chuse Gods *Purgatory of marriage*; than the *divels Paradise* of a Monastery: rather to sleep on Gods *bolster*, stuffed with thornes, or hard as *Jacobs* stone at *Bethel*, than to repose on the *divels pillow*, stuffed with doun; Fulnesse, ease and idleneſſe breeding and nourishing infinite *swarms* of lusts, which may be hived up, as so many Drones, Wasps or Hornets, in those receptacles, which pious munificence intended only for *piety and purity*; not onely in the title, but truth of *Virginity*. Experience of later ages hath much abated the glory of *enforced Virginity*, and *vowed celibacy*; restoring to Christians, and to Ministers as well as *others*, the honour and liberty of *holy marriage*; which is by the * *Apostolicall oracle* asserted, as *honourable among all men*; and by *Scripturall Canons* granted to Bishops and Presbyters as well, as to any other Christians; and so used and taught in Primitive times: as *Clem. Alexandr.* telleth us. Against which, by a prepostrous imitation of that *celibacy*, or single life, (to which the persecuting extremities of primitive times drave many holy men and women; that so the Gospel in its first planting and propagating should not want, (among other Miracles) this of holy mens and womens *chastity* and *severer virginity*, in desert cels and solitudes first, after that in Convents and Monastick societies) some mens after zeal and *emulations*, so superstitiously cryed up *virginity*, as injuriously to cry down the honour of *marriage*, especially among Churchmen.

* Heb. 13. 4. 1 Tim. 3. 2. 1 Tit. 1. 6. A bishop must be the husband of one wife.

Ναὶ μὴν καὶ πᾶν τῆς μιᾶς γυναικὸς ἀνδρα ἀπαιτεῖν ὁ Ἀπόστολος, κἂν πρεσβυτέρους ᾖ, κἂν διακόνους, κἂν λαϊκὸς, εἰ ἐπιλήπτως γάμῳ χρώμενος. Cl. Al. Strom. l. 3. p. 329. Ed. Lugd. *Florùit cent. 2. olim discipulus Clem. Romani: quem Apost. Paulus salutavit.*

Which yet was not done, without much opposition, and remonstrance to the contrary, by many holy men, in those times; Among which, most remarkable was that of *Paphnutius*, a *Confessor*, and *worker of Miracles*; who had lost his right eye for Christs sake, whom *Constantine the Great* the more loved and reverenced for that glorious defect; He in the *Councell of Nice*, (where many holy men out of no ill minde, but thinking it would tend much to the honour of Christian Religion, to continue those *strictnesses* of *Virginity* in the Church, in the times (now) of peace and prosperity, which had so adorned it *in times of persecution*; that so it might not seem a matter of necessity, compelling, but of devotion, choosing a single life) he *vehemently opposed* what was propoſed touching making of Decrees and Canons against the *marriage* of the Clergy; shewing by Scripture and ancient practise, the *lawfulnesse* of marriage in Ministers of the Church; and the many not inconveniencies onely but *mischiefs* also which would follow such prohibitions; whose

Socrat. hist. eccl. l. 1. c. 8.

whose holy and weighty reasons then swayed the Councell, that they made no such injunctions touching the Celibacy of the Clergy, which after times plentifully cast upon them, as so many chaines and snares; which proved no lesse to the dishonour and stain as of the Ecclesiasticall order, so of all Christianity, than the primitive freedome of virginity or marriage had advanced the honour of both.

Οὐ γαμος κακὸν ἀλλ' ἔντιμον καὶ σύμμετρον ἀγαθὸν. *Is. Pel. Ep. l. 3.*

In both conditions of life we think a pure and chast minde the best rule or measure; and a good conscience the highest crown or reward. We are not at all taken with gilded frames and titles of **celibacy* and *virginity*, put to ill wrought and uncomely pictures of *vitiated* and *deformed chastity*; which is a double imparity, and of the divels deepest dye; when it is, but a colour and *artifice* of those that speak ** lies in hypocrisie*, forbidding both *meats* and *marriage*; Nor yet doe we any whit dispise or undervalue any excellent modern piece of ** holy Virginity*, wrought after those *primitive patterns*, and pristine *originals* of *sublime severities* in holy retirements; yet withall we give that due honor *which holy antiquity*, the blessed *** Apostles, the sacred Scriptures, Christ and God himself have given *to marriage*; which hath also its divine beauty and comelinesse, however it be set in a plainer frame of more familiar conversation, domestick cares, and secular businesse.

ut Ecclesia, ita & fœmina virgo esse potest de castitate quæ mater est de prole. Amb. ad Mesal. de virg.

* Ἰησοῦς ἐκ παρθένου γεγόνῃ καὶ ἵνα τὴν γένεσιν τιμήσῃ καὶ παρθενίαν προτρέψῃ. *Naz. or. 16.*

Ὅσον παρθενίᾳ προέρχεσθαι ἐστι γάμου, Τόσον παρθενίας ἀγγελικὴ πολιτεία, καὶ τῆς ἀναστάσεως σεσάλμων. *Chrysp. Ep. 2. ad Olymp.*

νίης ἀγνῷ γάμῳ ἀμφιβίοιο. *Naz. Carm.* * Tim. 4 3. πνευματικὴ ἐν σαρκὶ ζωὴ, ἐν γῆ πολίτευμα ὁπὲρ γῆς, πίμον καὶ παιδιάχητον κτῆμα, *Basil. M. ad Lap. Virg.* * 1 Cor. 7.9.

That of St. *Jerom* (whose holy *heats* many times made his pen boil over) was an *hard saying*; *while I doe the duty of an husband*, I cannot discharge the duty of a Christian: St. *Austin* with more calmnesse and judgement, upon the words of the Apostle (*Hee that marrieth not doth better*, 1 Cor. 7. 38.) tels us, The meaning of the Apostle is, so to excite to higher *pitches of piety* in a single life, as not to condemn the lower fourm of *marriage*; And certainly St. *Jerom*, * who was so mighty a *champion* for *Virginity*, or single life, would never have so highly advanced that *above* and against first or second *marriage*, if he had lived to have seen how much the after *softnesse* and delicacy of *votaries* had degenerated from those *primitive strictnesse* and severities, which St. *Jerom* requires: Or, if he had calmly and charitably considered those *violent impulses* of nature, to which others may be as subject, as he confesseth himself to have been even in his eremeticall life; and yet furnished it may be, with farre lesse gift of *continency* to deny and overcome them, than that holy man had; who yet carried not the *Trophies* of his so much

Jeron. Contr. Jovinianum. *Quam diu impleo mariti officium, non impleo Christiani.* Aust. Ep. 89. *Ad majora sic excitat Apostolus, ut minora non damnet.*

* *Jeron. Epist. ad Furiam.*

* *Impossibile est naturam medullarum calorem in animum non incurrere, &c.* Jeron. *Illa sola virginitas Christi hostia, cujus nec carnem libido, nec mentem cogitatio maculavit.* Jeron. cont. Iovin.

magnified virginity, unviolated to his grave. Or, lastly, if he had lived to have seen, and heard the *fedities* and *abominable obscenities*, which afterward rendred many *Monasteries*, and *Nunneries*, as the *divels sinks*; *cages* of most *unclean birds*; and *channels* of all *impudicities*; rather than Gods *cabinets* of Jewels; or the Churches crystall *springs*; or the *Angels rivals*, and emulators; or the followers of Jesus Christ; As those his primitive servants in their persecuted and unspotted purity did, who chose purity with poverty, and chastity with *necessity* in any condition, married or unmarried, rather than *splendid sordes*, and *hypocriticall pretensions*; which the more they *mock God*, and delude the world, and *ensnare* unwary soules to *dreadfull inconveniencies*, the more they fear *mens consciences*, and damn *mens soules*; yea, and when those *dunghils* strowed over with the *roses and lilies* of chastity, and virginity, come to be trurned, and discovered, who can expresse, or expiate the *infinite shame*, dehonestation, and infamy, which they bring to Christian Religion?

But this large *digression* by way of vindicating of the lawfulnesse and honor of Ministers marrying, (which a far more eloquent and polite pen of a learned Bishop hath formerly done beyond my praises) is so far *veniall*, as it was more necessary to plead for a setled and *competent maintenance* for them, now, when they enjoy the liberty, and bear the burthens of *married life*; To whom supplies far more, than that of Tithes, were granted then, when under the restraint of Celibacy; which yet was *shrewdly* blemished by *concubinary convivences*; which was the best of those evils, which much wasted the credit and honor of the rich and unmarried Clergy in those times.

The reverend Doctor *Hall*, Bishop of *Nor-*

To speak plain *English*, I suppose that those *objecters* and *projecters* against *Tithes*, and so against any setled *competent maintenance* of Ministers in this Church, (saving those impulses of covetousnesse, and temptations to envy, which are naturall in them) are set up, and animated, by such *Antidecimal proposals* and petitions to drive the Jesuites *nailes* home to the head: That they may urge for the more peevish, politick or superstitious Papists this sharp argument of *poverty*, indigence, beggery, or dependent necessity; which will be the *strongest* reason in the world against *Ministers marrying*; (Against which nothing from the minde of God in the Scriptures, or the practise and judgement of holy men in primitive, and purest times can be, with any colour of Truth, alleadged;) But the poverty of Ministers will, *beyond all the Sophistry of Bellarmine*, without any injunctions, or vows of Celibacy, either bring forth an *unmarryed*, because a *necessitous Clergy*; or else none at all, that shall be worthy (for learning, just confidence, and due authority)

thority) the name or place of a Miniſter, in this ſometime ſo famous and flouriſhing a Church; whoſe honour even among its *enemies*, as well as friends, was not the leaſt in this, That of all *reformed Churches* it had leaſt *ſharked* from the maintenance and honour of the Miniſters; but maintained them in great part, worthy both of them, and it ſelf. Alas what *hedge creeping* creatures will the Clergy of *England* ſoon come to be in the next *generation*; when nothing ſhall encourage the *parents*, or the children of any *wiſe and provident* men, either to fit them for, or to undertake ſuch an office and calling, as will take up the whole man; and yet afford little or no maintenance; and that not ſetled, but *arbitrary*, and depending upon *Mechanick* or *feminine bounty*; where he that hath moſt *craft*, and can beſt *crowch or flatter*, ſhall have the *beſt living*; not according to his *merit*, but his *cunning*. This policy of *ſtarving* the learned and married Clergy of this Church, (making this rich and plentifull land as thoſe deſolate and *inhoſpitable Iſlands* of old were, whither many *learned Biſhops* and *Presbyters* were oft-times condemned and baniſhed by the command of cruell perſecutors) will ſoon make *roome* for the *Prieſts* and *Seminaries* of the *Romane* party; who will eaſily ſupply this Nation with a *better fed* and *better taught Clergy*, than ever theſe *hungry projecters* againſt Tithes will be able to afford; who, as they ſhall be leſſe pinched with want, or debaſed to ſordid ſhifts and complyings; ſo they will be far better ſtored with *learning* and al abilities, which may recommend and ſet forth the doctrins they teach, and the place or function they pretend to: Nor will it be the effect of their policy, in order to advance the *Papal Monarchy*, more than of their *piety* and *charity* rather to draw and confirm the people of this Nation to the *Romiſh* profeſſion and ſubjection, (which hath much in it of learning, devotion and Catholick verity and order) rather then to ſuffer poor people to be led by blinde and baſe guides into all manner of ignorance, and extravagancy in Religion.

So then in all ſober and impartiall reaſon, how can Tithes, as now they are pared, be or ſeem too much for the worke or charge of the Miniſtry? ſave that to *envy* and *avarice* all, that is anothers, ſeemes too much: Sure if theſe men had been *Lay Papiſts*, nothing would have converted them from Popery ſo much, as to have ſeen the rich lands, the *goodly revenews*, the plentifull tithes, oblations and donaries, which are there paid to their *Biſhops* and *Churchmen*, without any grudging, yea with much *conſcience*, by the *people*, (who in that point are very *commendable*, as in a matter of juſtice, gratitude and devotion; whoſe ſincerity is never more tryed, than when it makes men *conquerers* of *covetous deſires*;)

Invido omne alienum bonum nimium videtur. Tull.

And truly, in this part of a *free and liberall spirit*, most Papists are far beyond these men, who make so great a stir with their *thrifty reformations*, who are still driving the bargain so hard, with God and their Ministers, even in those matters, which concern their soules, that all their piety cannot be worth *three half pence*, since they grudge, if their Religion cost them *one penny*; This wretched temper, as it is little to the honour, so little to the advantage of the reformed Religion; That men should be alwayes thus *sharking upon God*, and his Church, under shews of piety.

Triobolares Christiani.

8. *Covetous reformers the greatest hinderers of reformation.*

...And truly, I am strongly of *this heresie*, against all these *penurious reformers*; That nothing hath more *nipped*, and hindred the progresse of true, and *necessary reformations* in this western world, (as to matters of doctrine, discipline, and manners) or will occasion a greater relapse and Apostasie, than these *sacrilegious projects* and *covetous principles*, with which the Divell hath alwayes sought to blemish and deform, that which is called (and justly in some things) *reformation*. Many reformers are but kites, though they sore high, yet they have an eye to their prey beneath; some men still so propound and manage Church reformation, as if it could not take place in any Church, without *devouring all the lands* of the Church, and *beggering* all the *Churchmen*; That to be *reformed*, never so well in *doctrine*, and manners, would not serve the turn; unlesse the *Clergy* suffer *those Lay cormorants* to devoure all; and to reduce the *State Ecclesiastick*, every where, from that dignity and plenty, (the *double honour*, with *which pious predecessours endowed them*) to beggerly and *shamefull dependences*; even upon those mens *courtesies*, from whom, (when they have truly hunted, and by learned paines gained a *just reformation* in points of doctrine and outward manner of religion) yet they shall as *Ministers* be then rewarded with nothing, but the very *garbage*, some poore and beggerly stipends: It is very probable, that the *wholesome waters* of true *Reformation* (which by the confession of many of the learned and *moderater Romanists*, was in many things of religion necessary among them) had been *willingly ere this drunk* by many of the *Romish party*; if this *Sacrilegious Star* (which may well be called *wormwood*, although it seem to *burn as a lamp*) had not faln upon the *waters* of *Reformation*; of which many in *Germany*, and other places *have dyed*: because they were made bitter with such *sacrilegious and sordid infusions*; Reducing their reformed *Ministers* to such *necessitous* and *beggerly wayes* of life, that could be little to *their comfort*, or to the honor of their profession; and, no doubt, infinitely to the other mens prejudice and abhorrency of, what they so called, their *reformation*.

1 Tim. 5. 19.

Revel. 8. 11.

Indeed it will be hard to perswade *wise and learned men* (how ever

ever in other points of *controverſie* they may be convinced, and willing to agree with the *Reformed Churches*) that they muſt without any other cauſe, but this, that they belong to *the Church*, preſently forſake, and forfeit their lawfull and *goodly poſſeſſions* to ſome mens *unſatiable ſacriledge*, who make *Church Reformation*, but the *Lay mens ſtalking horſe* to get eſtates: Men doe naturally chuſe to attend on *fat* and ointed *errors*, rather than on lean and ſtarved *truths*: Nor doth any thing render the *Chriſtian* and *reformed Religion* more *dreadfull* and deformed to the view of the ingenuous, and better bred world, than when it is ſet forth like the *Gorgon*, or *Meduſaes head*, compaſſed with *ſacrilegious Serpents*, and circled with the *ſtings of poverty* and contempt; threatning by poyſonous bitings quite (at length) to deſtroy and devour all true piety: Then which, nothing is leſſe *envious* of others enjoyments, or more *prodigally communicative* of its own: The word of Chriſt, bidding Chriſtians ſometimes, as *that young man, to forſake all and follow him*, doth not *oblige alwayes*; nor doth it become *theſe mens mouths*, who care not, who follow Chriſt, ſo as they may get the ſpoiles of *his naked followers*: Reforming Chriſtians cannot ſin more in themſelves, and be a *greater temptation* to others, (hindring them *from due reforming*) than, when by their *covetous principles*, and cruell practiſes, they ſhall ſcare men from *true reformation*; and indeed from all *good opinion* of ſuch mens religion; who in the peace and plenty of all other eſtates and degrees of men ſtudy to recommend piety to *Church men* onely, attended with *poverty* and contempt: As if Miniſters could not be *godly*, except they were *beggerly*; nor worth the *hearing*, till they were not worth a *groat*: That they could never *truſt* ſufficiently in God, till they were brought to mean, and *ſhamefull dependences*, for their bread, upon the *ſhrunk* and *withered hands* of ſuch men, as theſe *Antidecimiſts* are, which they are alwayes ſtretching out *againſt God* and his Prophets; Chriſt and his Miniſters: Although piety be a Jewell to be taken up, where ever we finde it, though *in the duſt of poverty*; and Chriſt is *beautifull*, when he is ſtripped: yet none, but *rude* and *barbarous* hands would *treat Chriſt* in ſuch a manner, as exceeds their *wanton cruelty*, who crucified him; for when they **parted his garments among them*, they did not own him for their Saviour, or the Meſſias, as theſe *ſelf-inriching reformers* pretend to doe.

Ita a natura ficti ſunt homines, ut pingues potius ſectentur errores, quam macilentas veritates.

Matth. 19. 21.

Miniſters ought to be by their liberality, as *Syneſ.* was called, Ἀλλότριον ἀγαθόν.

It was one of the ſcoffs of *Julian*, when he robbed the Churches and the Chriſtians, He did it that the *Galilæans* might goe more expedite to heaven: ἵνα εἰς βασιλείαν

τῶν ἁγίων εὐοδώτερον πορευθῶσιν οἱ Γαλιλαῖοι. *Matt. 27. 35.

O ſad and ſordid *ſoules*; O mean and *miſerable reformers*; with whom the Miniſters of this Church of *England* have now to plead, for their laſt morſell; that little remnant of their *Oile*

Magis aurum suspicere consueti, quam cœlum. Min. Fæl.

Avari pœnalibus cumulis oppressi. Cyp.

* Prov. 11. 25. 2 Cor. 9. 7. God loveth a chearful giver.

* Act. 8. 20.

and Meal; Charity forbids me to condemn you, and your *Sacrilegious faction* to be punished with your own manners and designes, which are most wretched, and unworthy the name of the *Christian profession*; which *above all Religions*, ever incouraged most the * *chearfull givers*, and abhorred rapacious *scrapers*; I might say to you, as * St. *Peter* did to *Simon Magus*, *Your money perish with you*; No, I rather wish your *Salvation*, (if possible) though it be without the restitution of, what you have already and intend further to rob Christ of, and his Church, and his Ministers; and his poor too: (for they had a good share in the *Churches revenues*;) Only I wish withall, that all the learned and godly Ministers of the Gospell in *England*, were in such a condition, as to *worldly competency*, that they *could preach the Gospell freely*; that so these repiners might hear them *gratis*, (as *most of them doe* when they vouchsafe to *hear them*) and so without *prejudice*, or grudging at the *maintenance* of Ministers in *point of Tithes*; That so, if it be possible, they may *repent*, and be *converted* from that *gall of bitternesse and bond of iniquity*, in which they are; It were happy if (as St. *Austin* offered to doe) all Ministers could release, that equitable, and Evangelicall power, which they have by Scripture; and that *legall right*, which the law of the land hath given them, to demand and receive Tithes, and other emoluments: That their *necessities* might not force them (having neglected all other wayes of getting, or improving estates, that they might fit themselves by their studies for this great work of the Ministry) either to take Tithes; or (which of all things is most *detestable* to men of any ingenuous spirits and learning) to depend upon *vulgar contributions*; which are so stuffed with pride *in the givers*, and contempt *toward the receivers*; so full of uncertainty; and so *certain high wayes* to basenesse, and beggery (as the genius of most men now is) that there are few *Mechaniques*, who would not disdain to be such Ministers; as must, when they have *done their work*, *beg* for their *wages*; and shall be sure to want them, unlesse they always abound in *sordid complyances* and *flatteries*, with the *vilest men*, and their vilest humours: For however people have now and then a *warm fit of giving* to their *Teachers*, yet it seldome lasts longer than the *heat* of some factious *design* or new fancy melts and thaws them: After that, they soon returne to that *frozennesse*, which is hardly *dissolved* by any mans warmest breathings, to some *few drops*, of incompetent, yet *insolent*, and supercilious *contributions*.

Ne invidia Clericis obveniat de possessionibus Ecclesiæ obtulit plebi Augustinus *malle se ex collationibus vivere ut antiqui. Sed Laici illud accipere noluerunt.* Possid. vita Aug. c. 23.

But I am afraid our distemper is *deeper*, and more subtilly dangerous to our *reformed Religion*, than we are aware of, in this point of Ministers maintenance; The burthen is not, That *Tithes are paid* (for that these projectors doe not intend to *quit* so (either to Land-

lords

lords or poor Tenants:) but that they are paid to the true and ordained Miniſters, that thereby they are ſtill continued, and incouraged in their Miniſtry; The griefis, that as they receive them, ſo every where they deſerve them; The vexation of that is, that *Miniſters* are not yet driven out of *their hives*; as Bees after all their labours; by the ſmoak of ſome ſuch *ſulphurous projects*: that ſo theſe *hungry Reformers*, and new *ſtamped Preachers* with their Jeſuitick arts and inſinuations may poſſeſſe their *honey*; The diſpleaſure of ſome men is, that any Miniſters, worthy of that name and calling; or that any thing of *good learning*, of *ſtudious abilities*, of reall *gifts* and due authority, of the true *reformed Religion*, and piety, ſhould ſtill remain in this Church of *England*, which might hinder its return to the *Romiſh ſubjection*; of which thoſe *wiſer agents* deſpair not; when there ſhall be no better Miniſters, than ſuch, as either the vulgar *charity maintaines*, or the *vulgar choice* ordaines.

9. *Anſwer to the cavill of Miniſters exceſſes.*

As for Miniſters *ſuperfluities and exceſſes*, which ſome men rather talk of with *envy*, than *prove with truth*; God knowes, few fiſhermen take fiſh now with *money* in their mouths, there are not many *golden cups* found in any of their *ſacks mouths*; ſuch as may tempt them to any *ſplendor* or *prodigality*; Alas, the moſt of them have ſcarce for *honeſt neceſſities*: Look to their poor widows and fatherleſſe children, commonly their greateſt portion is Gods mercy, and mans charity. And (to the *ſhame of this Nation*; ſo bleſt of God and Nature with abundance) many of them are by the *tenuity* of their *Benefices*, kept far enough from exerciſing that *hoſpitable largeneſſe*, which many of them have in the Theory and ſpeculation, but cannot practiſe it; which is ſo commended by the Apoſtle *Paul*, and required in a Biſhops *and Miniſters way of living* among men; as having, not more a face of *humanity* with it, than of *Divinity*: (it being the *glory of God* to be *of a bountifull munificence and liberall goodneſſe*) as carrying a *ſweet ſavour* with it, making the Miniſtry of the Goſpell, as a *fragrant oint'ment* poured out; much *recommending* the *Goſpell* to men, when they can hear Chriſts Word, and taſt of his *loaves* too; Beſides, it gives a great advantage, and *uſefull authority to Miniſters* in the places, where they live; renders their counſels *more conſiderable*; their examples *more venerable*; their doctrine more acceptable, and more *credible*; for nothing more *juſtifies*, what we preach of *Gods bounty* and great *gifts in Chriſt*, to poor men; than, when they ſee religious men, and chiefly *Miniſters*, moſt liberall of this *worlds goods*; as believing, they have *treaſures laid up in heaven*; which * the poor hand mans (*which is Gods box*) carries thither: And indeed conſidering the great *numbers of poore* in many or moſt places of *England* now abounding; and the-

1 Tim. 3. 2. Tit. 1. 8. φιλόξενος. Iam. 1. 5. 17.

* *Manus pauperis gazophylacium Chriſti*, Chryſol. *Transmittas in cœlum theſauros, hajulatore pauper.* Id.

the *retrenching* of most mens estates both in trade and house keeping, it were no more, than needed; if Ministers, (who are *constantly resident* among the poore) were able also, to be some *way relievers* of them, beyond *bare* and barren *words of godlinesse*; which signifie little to those, whose bellies have no eares when they are pinched with urgent and extream necessities.

Plus nostra religio vicatim insumit, quam vestra templatim. Ter. de Christianis Apol.

Quantiscunq; sumptibus constat, lucrum est pietatis nomine sumptus facere. Tertul. Apol. 38.

Nothing should be lesse *illiberall, than true Christian Religion*; which sets forth the *highest bounty* of God to mankinde in giving Jesus Christ; Nor ever was any thing *lesse sordid*, than Christians in former times; the many *monuments*, here in *England*, of their *religious prodigalities*, and *devout excesses* to the Church and to pious uses, doe sufficiently testifie how far those Christians were from the *niggardize* and *Nabalism* of some men in these times; Then, they thought nothing too *much for Church men*; now nothing is too little: And truly it is a very foul shame that *superstition*, (which is but the * Mimick and Ape, or the wen and *excrescency of Religion*, an Hydropick holinesse, a nimiety of piety, an *overboyling devotion*, which at length quencheth it self) that this should put true *Reformation* to the blush: * *Poverty* is alwayes *attended with shame*, or impudence among the vulgar: and though it have *no cloak*, yet it needs one to cover its own *confusion*; and to keep it from *vulgar contempt*: O how *large hearted* and *liberall handed* in former times, and at present, in other Churches and Countries, is that Religion, which is *commendable* as it is Christian and liberall, however reformable as it is blameable for the *taints* of errour and superstition, which have, in many things, infected it! What hath more splendor, what more plenty, what more superfluity, than those that are of the *Roman* Clergy? who have more *vacancy* to their studies, devotion, and publique duties, than their Ecclesiasticks, or Church men, of all degrees? who have learned to use now those things, far better, than it may be former luxury and dissolution did; which occasioned, many worthy mens complaint of the *abuses* and *faults*; but not their envy at the *enjoyments?* The *moderation* of the *English Church* in this *part of Reformation* was at first very nobly commendable; and most worthy of the *generous piety of this Nation*; which did not deny or grudge *Church men* to have good and great *maintenance*, or honour, but only required that such means should still have *good Ministers*. They never applauded, as these new *Projecters* do, for a most heavenly Oracle, that voice which is faigned to have been offended with *Constantines* munificence to the Church; as if it had been poysoned when inriched: Nor did they thinke Religion *throughly reformed*, till it *was starved*; nor Ministers mended enough, till they were stark naked, or flead. Nor had heretofore the *common* and plain hearted people those *pestilent principles*, which

* *Quale affectatio in civilibus, tale superstitio in divinis. Verul. Religionis simia quo similior, eo deformior.*

* *πενίας ἀνάλωτος δύναται.* Sich. Prov. 19. 4.

Qui mirantur opes, qui nulla exempla beati Pauperis esse putant. Iuven. Sat. 14.

Hodie venenum cecidit in Ecclesiam.

which now the *dregs* of men have here in *England taught* them; That an hundred pound a year is more *than any Minister can well spend* or *deserve*; It were good that these men would first try themselves that measure which they mete to Ministers. Certainly nothing is too little for *Church men*, if they lead *men to false gods*, or to a *false worship*; but nothing too much for them, if they teach men to serve the true God, in a true way.

10. *Answer to the poverty of the Primitive Clergy.*

Nor may these *poor spirited* men object against Ministers, the poverty of the *primitive Apostles*, Bishops and Presbyters; when the times, and the estates of Christians are now *much changed* from those *difficulties* and necessities, which then pressed upon all *sorts of Christians*; To be sure, if Christian people gave not then much of *their own estates* to their Ministers; yet, they never thought of taking away, what their *Ministers had*, as being *too much* for them; But, there is no doubt, that one *beam* of Christian love, bounty and respect, in after setled and plentifull times, (which were very pure and *primitive* too) was more *warm* and *comfortable* to their *Bishops* and *Presbyters*, than all the large *streaming tayles* of these modern *comets*, and *meteors of Reformation*; whose *malign* and *direfull aspect* against Ministers and all Church men, is no way recompensed by those *prodigious shews*, and pretensions of propagating the Gospell, or furnishing the world with *purer* and brighter *shinings*, than ever were in the Church; who shall be *lamps without oil*, and *shine without sustenance*. Ministers are *stars in Christs right hand*, but not in that sense, that they need no *fewell* to *nourish* them, in a naturall and civill life: Such *interpretations* of Scripture, and such *entertainment* of Ministers in the Church, will soon eclipse, or extinguish truth and charity, *honour* and *gratitude*, in the *reformed Churches*, and in all Christian professors; not onely to man, but even toward God, who as he hath ordained *Ministers to impart* to the people of their *spirituall things*, so also he hath commanded people to **communicate* to them, that are their * *true Pastors and Ministers, of all their temporall good things*: But it is in vain to urge Scriptures, to covetous heavers and *Sacrilegious* mockers of God and man: Nothing is more Apocrypha to those *misers*, than such texts, as command *honourable maintenance* for the Ministers of the Gospell; first recover the primitive bounty and charity of peoples hearts and hands to the Clergy, before you reduce the Clergy to primitive uncertainty.

Revel. 2.

* Rom. 15. 27. * 1 Cor. 9. 11. Gal. 6. 6. Let him that is taught in the Word communicate to him that teacheth in all good things. V. 7. Be not deceived, God is not mocked, &c.

But why doe not *these muck-worms* and no men (who would gnaw the very bones and carkases of Ministers) with the same teeth *bite* at other mens estates as well as Ministers, which are far greater every way; who yet doe lesse *service to the publique*, either to God or man, to Church or State, than the *able* and faithfull Ministers

doe; ſince theſe *whining objectors* have ſuch a pain and *wringing colick* in their *bowels* againſt Miniſters having any ſetled competent and decent way of maintenance, why doe they not as well complain, that the *Captains*, *Commanders*, and *Military* officers, who draw *more immediately* from *the peoples* purſes) have too much for their *pay*? why doe not theſe men propound, that there ſhould be nothing but *parity, and poverty* among the ſouldiery? That they ſhould depend on *peoples benevolence*, for their ſalary and pay? Yet they ſee that even to theſe *military* mens entertainment, the poore Miniſters muſt pay; not a tenth, but of a *fifth* part of their ſmall, hardly earned, and hardly *gotten meanes*, ariſing from their *ill paid tithes*: which are but the *wages* of their work; yet they are rated in taxes, as if their livings were their *inheritance*; when all is but for *life*, and to many of them not ſo good, as an ordinary *troopers* pay; few ſo ample, as an ordinary *Foot Captains*: And, as for higher Commanders, and Colonels, all men know, they have *Military Denaries*, and *armed Biſhopricks*; enjoying much more, than is by ſome men thought fit for any *Biſhop* and *Clergy man*; who (with their leaves, and without diſparagement to any of thoſe ſons of thunder) had and have as much learning, true worth, and induſtry, to merit their *large entertainments* of the publique; and they had no leſſe grace and true wiſdom to uſe them, to the glory of God and the benefit of others, than any of theſe, who are ſo much the favorites of *Bellona*, as to get what they merit, and to keep what they have gotten.

But theſe *Antidecimiſts* who ſeek to eat through the Bowels of their Mother the Church, dare *be bold* and ſhew their *teeth* onely againſt Miniſters, and their maintenance by *Tithes*, (which may be eaſily proved as lawfull as any taxes are:) They know well, that the *ſouldiers frownes* and *ſwords* command their *pay*, and ſo are able to *curb* theſe men's *ſpitefull tongues and griping hands*: only they think they may ſafely *vent* their *paſſions and poiſon* againſt the deſpiſed, dejected, and *unarmed Miniſters*; greatly crying out againſt their ſmall ſalaries, which no doubt coſt theſe men leaſt, who ſpeake loudeſt: who preferring, by a moſt *ſinfull* and *brutiſh judgement*, the welfare of their bodies, before that of their ſoules, grudge to have any, ſo *good rewards* allowed to the Phyſitians of *mens ſoules*, as are *publiquely granted* to the * Phyſitians of mens bodies, in the Army. Yea, theſe men are ſo in love with their *ſpirituall diſeaſes*, that they hate their *ſpirituall Phyſitians*: and had rather content themſelves with any *cheap leaches*, or periſh in their *feaveriſh ravings*, than be at any coſt for cure, by learned and able Miniſters.

* 20 s. *per diem*, is a Phyſitians pay.

Heu quam periculoſus eſt iſte morbus, quum & infirmitates ſuas amat, & medicos ſuos odio habet ægrotus.

But

But these *Antidecimists* have a fit of *charity* upon them, which troubles them the more, because they are not wonted to it, in regard of other men; (for their charity not onely begins, but altogether stayes and ends at home;) O the *poor Farmers* (they say) finde it *heavy to pay Tithes*, to the Ministers! *Answ.* And will it not be as burthensome to them, when they shall pay them to *some Lay exactors*; who will be as rigorous to the full as ever *Ministers* were? But the husbandman is discouraged, and disabled in his tillage, and husbandry by paying the tenth of his *increase to the Ministers*. *Answ.* What? more now then when they shall be paid to other men that shall be in office, to *gather them*, or to *compound* for them? when did any countryman finde himself *poorer* at the years or lifes end, who made conscience to pay his *Tithes* to the *Minister*? which was ever thought by the *Jews*, (and is no errour I think among Christians) to be as a *hedge*, and *blessing* to the rest of that estate which a man hath; It's certain a Christian man enjoys the *remainder with more peace*, when he payes honestly that which is due to *another*; but chiefly to his Minister, who hath the title of the Law, and of God, and of personall merit, for his Tithes. And is it not a *profound project* meriting a publique reward, for a Christian to propound wayes for *plenty* of corn, and for a famine of the *Word*? So much it rules some mens Religion more to have a *good stomach*, than to keep a *good conscience*: for these, that would alien, or alter the right of Tithes from the Ministers; can make no scruple of any sacriledge, while they make no *bones* of violating the will of the dead, and that holy dedication, which hath been made to God, by this whole Nation, and so continued for many generations.

11. *The Antidecimists pretended care of the Farmers and Ministers quiet.*

Massoreth sepes Legis. Divitiarum sepes Decimæ. Rab. Aquiba. Perk. Avoth. *Ditescimus in eo quod Deo donamus.* Aust.

But they would not have Ministers *Tithe coveters*. *Answ.* No more would Ministers have such *projecters* coveters of Tithes or any thing else which belongs not to them. But I pray may not Ministers be as subject to the temptation of *covetousnesse*, when their Tithes shall be dispensed, as an *Almes* out of a *common basket*, by a Lay Office? (which is one of their rare and soveraign *antidotes* propounded to cure the Clergies *coveting*) I beleive their meanes will not be much more satisfactory to them by that project: Sure these *proposers* forget that covetousnesse is an * *inordinate* desire of another *mans goods*, or an excessive love of ones own; Honest men are not to be *odiously branded* with *coveting* that to which they have aright, both by *Gods* and *mans laws*: As for the trouble, and scandall of Ministers suing for their Tithes, and *persecuting*, as one calls it, their neighbours; the *proposer* might have far more handsomely *removed* that from people, than objected it to the Ministers; if he had with more *conscience* and *sincerity* exhorted people to *pay their*

* *Avaritia est inordinatus appetitus boni quod alteri debetur jure; aut inordinatus amor bonorum secularium, quæ ab ipso possidentur.* Lest.

Tithes as they are due, *justly*, *chearfully*, and *conscientiously* to their Ministers; so as the laws of man (at least) command; which in *things*
1 Pet. 2. 13. *honest* become the Laws or *Ordinances of God*; But not a word of those exhortations to people, because nothing is like *to be got by them*: Although those had better become any Christian man, that pretends to a *publique piety*; or presumes of a capacity to advise a whole Nation; than to teach men first to *detain injuriously*; than to scruple wilfully or weakly the paying Tithes to Ministers; that is, to give to every man what is his due; which is the *rule* of common justice; and the best *project* in the world to preserve either Kingdomes, or Common-wealths in peace.

1 Tim. 3. 3. 'Tis very true, it becomes *Ministers* least of any men to be cove-
Tit. 1. 7. tous or *contentious*; It is worthy of them to suffer *wrong*, rather than *revenge* it in many cases: But if they be by such *ingratefull* projections and *unjust temptations* put upon using the benefit of the Law, to obtain their own, the *persecution* is on the *Laymans* side; who is taught thus, rather to put forth his hand against the Minister, than to him his due in a fair way, in which payment the husbandman, Farmer, or owner of the land, hath no other merit, but onely this, of *quiet* and *honest* payment; for the Tenth of the *Increase* is neither bought nor sold, nor rented to any Landlord, or by any Farmer; God gives the increase; Nature the land; and the Law that *quantum* to the Minister; as *Gods portion*, and the *Churches rent*. Which if some *country Churles* refuse, or grudge to pay to their Minister; so, no doubt, many of them, would to pay their *Rents to their Landlords*; if they had but enough of *John of Leydens* spirits, and *Cnipperdolins* principles to *animate* them, and *arm* them against paying, or owning any thing of *Landlords* title or dues; There are many *impure* and *unjust* men, who will soon style themselves *Saints* and the *meek of the earth*, if that be a good title to *claim* the *lands*; and to inherit other mens estates on the earth; as those *false Christs* and *Theudases* did endeavour in
Sleid. com. l. 4. *Germany* to the ruine of themselves and thousands of others.

But by the favour of the Antidecimists, and their *petitions*, which pretend to be so *bigge* with the names of *whole Counties*, and many *sincere godly people* in the countrey, *petitioning* against the *maintenance* of *Ministers* by *Tithes*, that they must needs come up to *London*, to lay their *great Bellies*, at the *Parliament-house dore*; I doe not beleive (because I never saw any ground, or had experience, to think so hardly and uncharitably of any *Country-men*, *Farmers* or others, that are either good Christians or honest men) that ever they did, or doe complain simply and absolutely against Tithes. Possibly they could wish, that some things about them were better ordered, for the *Ministers*, and their owne *greater ease*; which

12. *Vindication and satisfaction of the honest Farmer in point of Tithes.*

which may be soon done, if the values of them were once brought to a just rate and *certainty:* and *Collectors* appointed, as in other Town-rates, to gather them in, according to the *compositions* made in money, or goods, by *way of distresse*; which may as conveniently be done in the *Ministers behalf*, as in any other way of collecting publique rates: And if Tithes have *sinned* in any thing; yet what have the *glebelands* of Ministers offended? yet there is as much ill will against them, as the other; though there be evill, indeed, in neither, to any men, but such, as call *good evill*, and *evill good*.

Furthermore to gratifie the plain *country man* and *Farmer with plain dealing*; (who hath the honour *above all men* in this Nation, to be the great supporters (by their *honest* labour, and love) of the *Ministry* and Religion in this *Church and Nation*) they may easily consider, with themselves, how they have no *reason in the world* to be against paying, and *maintaining* their *Ministers* by Tithes: For first, let them but take care, and pray to God for a good, able, and *true Minister*, and study to profit by his holy *labours*, they will never grudge him his *dues in Tithes*, or any thing else; for they will finde they have a good *penny worth for their Tithes* in the *blessing of God*, both on their soules and on their estates; if paying their Tithes were wholly their own *bounty* and gift. Which secondly, they may consider, is not so; but they are as a *rent charged* upon their lands, beyond what they pay to their *Landlords*; only the Minister hath some benefit by their labours, as they have of his. 3. They ought *seriously to consider*; that if Tithes were not by Law *assigned to the Ministers maintenance*, and paid to them, either they will return to the *Landlords*, in advance of their rents: or else be *confiscated* into some publique Exchequer; for the like, or the same, or other uses; But to be sure no *benefit* will flow to the *Farmers*, or countrey mans purse, by the *ebbing of Tithes* from the *Church* and *Ministers*.

As for the Landlords, Gentlemen, or others of estates, and revenews in land; I know many of them scruple their having any *Tithes* by the way of *Impropriations*; they never think they thrived the better for *them*; many of them if their fortunes other ways would bear it, would willingly give them, or at *easie rates* sell them again to the *Churches uses*; Some to their great honour have *freely restored them*; whom it grieved to see so many small Vicarages, and Livings, even ready to starve the painfull Ministers in them; So that I cannot think any true *English Gentleman*, that is a *good Christian*, would accept, or doth covet any such augmentation, which may be added *with a curse* to his *revenews*; by having the Ministers *portion* and *lot* cast into the lap of his inheritance, the benefit

of which cannot be great; but the miſchief of it may be very great, to his eſtate, his *conſcience* and *poſterity*: And beſides the ſin; the ſhame, diſhonour and uncomlineſſe of ſuch *acquiſitions* cannot be little, when once Chriſtians return to their *right wits*, from that popular madneſſe, giddineſſe and greedineſſe which may reign for a time; who will not in ſober ſenſes think it moſt unworthy of *perſons of honour*, learning and ingenuity, being *Chriſtians*, and pretending to be more exactly *reformed*; that (theſe having other wayes fair, flouriſhing, and *bleſt eſtates*) ſhould ſell their owne, their families, their countries and their Churches honour and happineſſe, (which conſiſts in true *Religion*, and this depends on true and able *Miniſters*; and theſe on competent and *conſtant maintenance*) as *Eſau* did his birthright and bleſſing for a *meſſe of pottage*, for ſome ſmall *ſacrilegious additions*; which carry with them a *ſtain* to their names, a *moth* to their Eſtates, and a ſting to their conſcience? Such will be the accepting of Tithes, though freely *given them*, by thoſe, who have no right to *alienate*, or diſpoſe them, otherwayes than the will of the Donours, and piety of the Nation have *ſetled them* for maintenance of the *Miniſtry*. And alas, how little emolument will hence ariſe to ſplendid and *conſpicuous eſtates*? Tithes like Mole hils in an Evening Sun, caſt long *ſhadows* from little heights; the noiſe may be great, the benefit will be little, and the comfort none, from *ſuch morſels taken from the Altar*, to which there hangs *a coal of fire*, which may deſtroy even *Eagles neſts*; and this with the greateſt *juſtice* of divine vengeance; when Chriſtians conſider thoſe *robberies* and *ſacriledges*, tend, as to *Gods diſhonour*, to the *reproach* of Chriſtian reformed Religion, ſo to the unſpeakable temporall detriment of any Church and Nation, beſides the *ineſtimable* loſſe of many poore ſoules for ever; who will ſoon want *Miniſters*, that are able and worthy, if there be no other means for them, beyond what can be expected in a *ſhamefull* and *precarious* way from arbitrary *benevolences*; which never yet failed to fail in a ſhort time, as an *Egyptian* reed, all thoſe that leaned upon them. Indeed, it is a *foul ſhame* for perſons of honour profeſſing Chriſtianity to deal worſe with their holy men, the *Miniſters* of the true God and their onely Saviour; than *Pharaoh*, and the *Egyptians* did with their Prieſts; whoſe lands they would not buy into the Exchequer rents, no not in extream famine; but ſupplyed them freely with bread, and preſerved to them and their ſucceſſors the lands, dedicated as they thought to the ſervice of their Gods; which piety that great and good favorite *Joſeph* approved; nor doth any zeal for the true God tempt him to unſeaſonable exactions, *ſacriledges* againſt the imaginary and reputed gods of the *Egyptians*.

Gen. 47. 22.

And

An addres to the Gentry of England in order to the honour of the Ministry.

And here, while I seriously consider the *many and great blessings* both of *mindes* and *fortunes*, which the bounty of God hath liberally bestowed on the *English Gentry*; I am so far from suspecting any such *sacrilegious* baseness in them, as if they gaped to make a prey of the *Priests portion*, to *devoure* holy things, or to rob the Ministry of their maintenance; That I cannot, but here take occasion, rather to perswade those *true Gentlemen*, whose parts and piety, equall their honour and estates; that they would out of *zeal to the glory of God*, and love to their Saviour, and pity to this Church and Nation; come in, as the (*Triarii*) last assistance, and surest relieve of the reformed Religion, and of the true Ministry of this Church; which is almost *overborn*, and oppressed, by the cunning and clownish clamours, and not by any true valour, worth or virtue, of their enemies: Nothing would be more worthy of that ancient honour, which the *Nobility* and *Gentry* of this Nation hath gained and enjoyed in all the world, than to see now the *Christian zeal and gallantry* of their spirits, therefore the more forward, to bear up the *dignity* of Christs holy Ministry, by how much they see so many set to oppose it, seeking by contempt to debase it; and by poverty to oppresse it: presuming, that the *present Ministers*, (though never so learned, godly and faithfull) once *over burthened* with *secular necessities*, will not long be able to assert the honour of *their calling*; nor will any after generation succeed to inherit their poverty and paines; but onely such, as shall further debase the *dignity* of the function.

As the *Bohemian* Nobility and Gentry did with great earnestnesse intercede for *Jerom* of *Prague* to the Counceil of *Constance*; by their petion, subscribed with their names. *An.* 1415.

How glorious were it, for honourable and worthy gentlemen, like *Joseph* of *Arimathea* (whom good education and experience of true Religion have matured to *pious wisdome*, and sober zeal) now to own Jesus Christ, when the world is stripping, scourging, mocking, and crucifying of him; when he is so much *forsaken of those men*, whose feares dare not own him; or whose lusts aim to make a prey of him: Now to give the more honour and respect to the true *Ministery* of this Church, (by which they have beene baptized, and educated in Christian Religion); when they see so many vile and illiterate spirits, studying to debase the persons, striving to destroy the very function? This were worthy of a true gentleman, (whom vertue and grace more then birth and relations make such) to stand by *the forsaken*; to countenance the dejected; to pity the oppressed; and (at least) to *Petition* and intercede for the preservation of the true Ministry, and worthy Ministers; of whom they and the whole Nation have had so great and good experience.

Mith. 27. 57. Joh. 19 38. Mark. 15.43. Luk. 23. 50. *Joseph* of *Arimathea*: A rich man: an honorable counsellour: a good man & a just: also a Disciple of Christ, &c. owned Christ dead, and begged his body of *Pilate*, &c.

I doe not think it seasonable, now, to invite *Gentlemen*, (where their estates and expenses may bear it) to follow those patterns of

of extraordinary *munificence*, which ſome of their rank have heretofore given them; by *reſtoring the Impropriate Tithes and alienated glebes* to the Church; either freely, or at an eaſie price; This were, now, to give *ſacrilegious* rapine a greater temptation; which dayly gapes to devour all the remains of the *Churches Patrimony and Dowry*. To adde any bloud now to the *Churches veins*, were but more to provoke the thirſt of greedy and unſatisfied *horſeleeches* of this age; who cry *Give, give*, till they have quite exhauſted the very life and ſpirits of all true Religion. This *motion and bounty* will be more ſeaſonable in better times; when *Sacriledge* ſhall be accounted (*as it is*) a moſt damnable ſin, and not a *trade*, or a fruit of zeal, or a flower of reformation; which by the Apoſtles arguing is a more *heynous ſin*, than that of Idolatry, in as much as this owns a god, though falſe; this robs God, though true.

Prov. 30.15.

Rom. 2. 22.

But behold, I ſhew *your nobleneſſe* a more *excellent way*: my ambition is to propound an *higher degree* of Chriſtian glory to you, the *learned* and *religious Gentry*; which is to follow the ſteps of that noble *Prince, George Duke of Anhalt*; who diſdained not having *Miniſteriall gifts*, to *ſerve Chriſt* and the Church at *Marburg* in the work of the Miniſtry, taking upon him holy orders, in times of the greateſt contradiction againſt the reformed Religion: and eſteeming it greater *honour* to tread in *Chriſts* more immediate and narrowеſt *ſteps*, than to enjoy the more ſpacious pathes of ſecular *pleaſures*, and State *imployments*; If you know the excellency of Chriſt; the vanity of this worlds glory; the *worth* of mens ſoules; the *weight* of that *Crown*, which is prepared for thoſe, that *forſake all*, and *follow Chriſt*; you cannot think your ſelves *diſparaged* by this my *humble motion* to you; Your eſtates will ſet a greater luſtre now on you in the *eyes* of good people, than ever the great ſtate, pomp, plenty, and dignities of former times ſet upon your predeceſſours; who of many of your families were Church men, and many of them very worthy ones: Where God hath given you *gifts*, fit for ſo ſacred a ſervice of him, and his Church, no man can propound to you a more *goodly province*, wherein gratefully to uſe them; or a more eminent way of *preferment*, wherewith to entertain your pious and commendable ambition; which is moſt worth the *pregnancy* of your parts, and *generouſneſſe* of your ſpirits; No *Cedar* is *too tall*, or *goodly* for the building of *Gods Temple*; Nor may it diſdaine to deſcend from *Lebanon* to the holy hill of *Zion*: and no Jewell is too rich and glorious, for *Aarons breaſtplate*; nor for the foundations and wals of the *New Jeruſalem*. The more *ſplendor* God hath ſet upon you, the more ſhall you reflect to his glory and the honor of that *Religion* you profeſſe, by devoting your ſelves to *ſerve him*, and his diſtreſſed Church; in times, when labourers are few; and

1 Cor. 12. 31.

Phil. Melanct. & Camerarius: highly commend him for his piety and zeal: he died 1553.

Mat 19. 28, 29.

thoſe

thoſe much *overburthened*: If any religious way of life might be meritorious, this would be beyond the ſtricteſt votaries; in as much as it carries more paines and more benefit with it.

I have *ſeen* by the *experience of Gods bounty*, how great advantages *an eſtate* gives to any Miniſter; if God gives him grace and *wiſedome* with it; How it addes to his *juſt confidence*, and courage in ſerving God, and *guiding* his people; how it *redeemes* him, not onely from vulgar *depreciatings*, mean *thoughts*, and worldly *ſolicitouſneſſe*; but alſo from the *temptation* of *flattery*, *popularity*, and that moſt ſordid ſhamefull dependance on *others* frownes and favours; their *givings*, and *withdrawings*. I know how much it addes *boldneſſe*, *credit*, and authority to a Miniſters words, to his reproofs, comforts, monitions, and examples; As the expreſſions of thoſe men, whom, not *neceſſity* of ſubſiſting, but the *conſcience* of doing good; the unfeigned love they have to Chriſt; the firm *beleif* they have of the Goſpell; and the *value* they have of mens ſoules, put upon the work of preaching: Then will the country people think ſuch *Miniſters of the Goſpell* to be in *good earneſt*, when they ſee *hoſpitable relief* of the poor, both in health and ſickneſſe, both of their bodies and ſoules, goe along with the *Word preached*: whom many Sermons, and *good words* will not move; ſome charitable *good workes* ſeaſonably applyed, as a hotter fire or warmer Sun, may ſoften, melt and convert; To all which, your plentifull, or at leaſt, *competent eſtates*, piouſly and prudently managed, will give you *greater advantages*, than moſt of the *ordinary Miniſters* can have; whom for the moſt part *neceſſity* drives into this *port* of the Miniſtry; and there keeps them ſo under *hatches*, or on *the Lee*, that they are *ſeldome* able to adventure upon any way, further, then their *country Congregation*, and obſcurity afford them: who have onely this glory, of being *faithfull* in a little, and *bearing* poverty with *great patience*.

The advantages of an eſtate with the Miniſtry.

Sæpius emolliunt eleemoſynarum dona, quos non commoverunt concionum verba. Adeo facta dictis ſunt ſonantiora, & ἐναργέστερα.

Matth. 25. 21. *Non minor eſt de bene tolerata paupertate gloria, quam de bene collocatis divitiis.* Sen.

A few perſons of your *rank* and *quality*, by ſome ſuch *heroick* and *exemplary zeal*, (as ſo many brave *Chriſtians of old againſt the Saracens*) would much confound the inſolency of our *Antiminiſteriall Jannes* and *Jambres*: It would put the *divell* to new *ſhifts* and *inventions*; when he and they ſhall ſee the Lord ſtirring up in a way, not uſuall, the *ſpirits* of gentlemen, eminent for eſtates and relations; who *then chuſe* to put their hands to the *Churches Oars*, and *helm*, when they ſee the *danger* greateſt, and the *tempeſt* blackeſt. You, as *Hercules*, may come in to relieve *thoſe Atlaſſes* of the faithfull *Biſhops* and *Miniſters*, who finde ſome mens *new heavens* too heavy for their ſhoulders, and their new earth an unſtable foundation, to ſet their feet upon. Your learned *humility* cannot eaſily be *ſeduced* by *popular novelties* and *pretentions*, to climb over the wall; or

2 Tim. 3.

Joh. 10. 2.

to break in upon the *Miniſtry* by new wayes, and *poſternes* of factious and fanatick preſumptions; but will rather chuſe (if God moves your hearts to his work) to keep your feet in his way; that you may come in by that ancient and *holy ordination*; whereever it may rightly be had in this Church; This will make not only
Joh. 10. 3. the *true ſheep* of Chriſt; but the *true ſhepheards* alſo, glad to *hear your voice*; and to partake of thoſe excellent gifts, which God hath given you; which ſtudy, prayer, and exerciſe will dayly increaſe upon you; It is great pity ſo many of your learned, and pious abilities ſhould *lie idle*, or not have imployment worthy of them; eſpecially when they are fitted for the Lords ſervice, and the Lord hath need of *them*: *Doe not deſpiſe the calling*; *though* it be black, yet it is comely, as the curtaines of *Solomon*, though it be now forced to dwell in *Meſeck*, and to have its habitation in the tents of *Kedar*: The firſt founder of our holy function, was a man of ſorrowes, an outcaſt of men; in whom the world thought there was no form or comelineſſe: Affliction hath reformed us by reſtoring Miniſters to Chriſts image.

Which of you that hath the true ſenſe, what it is to be a *good Chriſtian*, and what honour it is to ſerve Chriſt in ſaving of ſouls,
Matth. 21. 2. but will at the firſt word, which *Chriſt ſends*, *looſe the Aſſe*, (which is tyed it may be to ſome ſmall ſecular buſineſſe, pleaſure, or ſtudy) and let it be *brought to Chriſt*, being *fit for his ſervice*; That ſo being ſtrowed, and adorned with the richer ornaments wherewith your condition is cloathed; *Chriſt* may with the more conveniency and
verſ. 7. decency *ſit thereon*; and ride, as it were, in an extraordinary triumph to *Jeruſalem*; and many may follow him with *Hoſannas*:
verſ. 9. Bleſſing you, that *come in the name of the Lord to ſave them*. The leſſe *incouragements* you can now expect, as *Miniſters of Chriſt*, from men; the greater will be *your honour*, the *ſincerer* your comforts, and the ampler your *reward* from God; when the world ſhall ſee, that you honour the *work of the Miniſtry* for the work ſake; and love Chriſt for himſelf, no leſſe, than others doe, where that ſervice is attended with *great revenues*, and dignities; There will ſhortly be need (more than enough) of ſome Miniſters, who can undertake the *work*, and not want the *wages*; even the meaneſt minded men now begin to divert their ſtudies, and education to another way rather than that of the Miniſtry: finding, that there they are like ſooneſt to come a *ground*, and to daſh againſt the *rocks of poverty and contempt*. A few of you (like *Davids* worthies) furniſhed with due and divine *authority* for the Miniſtery as well as *with gifts*; would mightily ſtand in the gap, repell, and confound
2 Chron. 27. the vanity and inſolence of thoſe, who are riſen up to lay *waſt* and deſolate, this ſometime ſo *famous* a Miniſtry and *flouriſhing Church*.

But

But this is onely an *occasionall digression* humbly offered to those *worthy Gentlemen*, who have parts, learning, piety and courage enough, to make them *dare* to be good, and to doe good, in so *high* and eminent a way, in the midst of a *degenerate* and *declining* age, which knows not how to prise the *Gospell of Salvation*, nor worthily to entertain the Ministry and Ministers of it.

The taking away Tithes will be a great burden to the people.

But to return to my former subject; it is most evident that these *projectors* against Tithes are no wayes friends to the *Farmers*, any more than to the *Gentlemen* and *Landlords*; for when Tithes are once taken away from Ministers, and being in Lay hands, are as easily cast into the *ballance* of secular businesse, (as other *Church lands* have lately been;) if then Christian people, *any where* would be desirous to have a true and able Minister (and cannot satisfie themselves with those *false Prophets*, and *unordained Preachers* which are so cheap:) truly they will finde a *new burthen* must then lye wholly on their estates and purses; to maintain their Ministers, while yet they must pay their Tithes other where.

These just considerations, and most undeniable reasons, have already made the honest *Yeomen* so wise, as in stead *of petitioning against Tithes*, to cry aloud, to all those *busie projectors*: 'Before you 'take away Tithes *from our Ministers*, 'first provide a better way 'for their *maintenance*; Exchange will *be no robbery*, if it be *no detriment*: (that is) such as shall be neither more *chargeable in a new* 'way; nor lesse comely and *honourable*; where a *legall right* may give 'claim against all impediments; else vile *dependences* on any mens 'favour, or good will, will abase both the calling, and *spirit*, and 'carriage of our Ministers, below what is *comely* for them, or 'willingly *seen* by us; who know, that in our true Ministers 'welfare the good of our own, and our childrens soules, under 'God, is bound up. Deprive not them of that *due* and *double honor*, 'which the *piety* and *gratitude* of this Nation hath *given to them*; 'lest you deprive us, and our posterity of the true *Christian*, and re-'formed *Religion*; which we fear to be the aim of all those, that 'levell *against Tithes* and Ministers; That so they may by a *Jesuitick* 'back blow, unperceived, strike through the loins of the *reformed* 'Religion, which hath been for many years happily among us, and 'this with more encrease of true saving *knowledge*, and *practise of* 'piety in one century of years, than was for many before; which 'blessing, next to God, we owe chiefly to our *able and faithfull* 'Ministers, who are not so *our servants* in the Lord, that they 'should be used as our *binds*, or slaves; but rather (as they are 'called, and deserve to be reverenced) as our Spirituall *Fathers*, our 'guides and *instructers* in the Lord.

Besides this, That I may wholly drown *this Wasps nest*, which

makes such a stir *in the countrey*, by their *stinging Petitions*, and buzzing projects against Tithes and Ministers; Let them know, That it becomes no men of honesty and ingenuity, thus to delude with specious pretences, the credulity of the *countrey Farmers*, who for the most part love their Ministers so well, and prise the *reformed Religion* so highly, and value so much their Saviour, Jesus Christ, his holy Institutions, and their own soules; that they would utterly abhorre the bottome of these repining *thoughts* and projects of these *murmurers* against their Ministers, if they did but discern them: Yea like *Zacheus*, many of them had rather part with *half their goods*, than starve or lose their Ministers, and their own soules too with their childrens and families: No, the *jolly plainnesse*, and *honest integrity* of the *English Yeoman*, is neither so lazy and idle, nor so sordid and illiberall, nor so cunning and hypocriticall, as these nimbler and *sprucer fellows* are: whose *quick-silver wits*, roving fancies, and fallacious *tongues*, aim at *new modelling* all things to their advantages; and hope with their *Jesuitick pretensions* and *fanatick leaven* to infect all sorts of men, both in City and Countrey: For their designe is, that all the worthy Ministers in *England* should be rather starved or beg their bread, than that they should come short of any such rare and little beneficiall projects as they have in their crownes: Hoping either to *buy* some *glebelands* and Tithes, or to farm some part of them, or to have some Office in a new erected Tithe Exchequer, which for a while affording some Ministers some small *pensions*, afterwards will serve for any secular occasions, that so Ministers being unprovided of means, the people may be left without any Ministers.

As for that *sting*, which is in the *tail* of these *projectors*, that by paying of *Tithes* to the Minister, the husbandman and farmer is disabled to pay *Taxes* to the State, whom it concernes more, to keep up and pay a *Souldiery* than a *Ministry*; My answer is, As the other objections savour of *hypocrisie*, and *self-interest*, so this of flattery; These *Polypusses* are so cunning, as to apply to the *surest rock*, and turn themselves to any colour, which may be for their *safety*: But, are they such *wretches*, as to think, that nothing will suffice to *buy souldiers swords and pistols*, but onely Christs own food and rayment, which *must be sold?* It seems they had rather Christ should goe starved, naked in his Ministers, than themselves be ungarded: But we hope, that this is not the sense of any valiant, honest, or religious souldier; who knows how to be *content with his wages*; to doe *injury to no man*; least of all to the Ministers of Christ, whom they have not yet so learned of these men as to hate and despise, because they would destroy them, his

Luk. 3. 14.

Ministers:

Ministers: And sure no *souldier* can have any motive against the welfare of the *able* and *faithfull Ministers* of this Church; unless they fight against the *Protestant Religion*; and in stead of *Reformadoes*, turne *Renegadoes* to that Profession, in which they were brought up.

The *bottom and dregs* of some mens *agitations* against the setled maintenance of Ministers in this Church is, not so much to ease the people from *paying Tithes*, (which they shall be sure to doe, either by way of publique Exchequer, or to the private purse of Landlords, when these have bought them into *their revenue*;) the *project* is to have *no setled Ministry* in this reformed Church: For these Antidecimists know by their *countrey Logick*, which is not very good, (but there are Jesuites, who are excellent at it) That in a short time it will follow, No *setled competent* maintenance, no able or *worthy Minister* any where: But roome enough will be quickly made either for *Seminary* agitators, from *forain nurseries*; or for those *sorry pieces* of *motly predicants*, and *mungrill Ministers*, (*Centaures* in the Church, that are half *Laicks*, and half *Clericks*) who are indeed but the *by blowes* of the Clergy, uncalled, unordained, and commonly *unblest*; because false Prophets; either as to the *errours* of their *Doctrine*; or the arrogancy of their *authority*; whose *calling*, commission, and tenure, as Ministers, must chiefly depend upon *popularity*, *flattery*, and *beggery*: Such despicable *Mendicants*, as will in a short time make all ingenuous people weary of their *iliterate importunities*; and such *thread-bare* preachers even ashamed of themselves. *The aim of Antidecimists.*

This will certainly follow in a *Spanish projection*, by as necessary a consequence, as, *No Sun, no day*; no fewell, no fire; no oil in the lamps, no light in the house; no *pay*, *no souldier*; *no provender in the crib*, *no labour of the Oxen*: yea, and the utter vastation of the *reformed Religion*, as to the order, honor, and beauty of its *publique profession*, will as inevitably succeed, as the burning of the corn fields did the running of the *fiery tailed Foxes* among them. Prov. 14 4. Judg. 15 3.

13. *Of Ministers support by some mechanick trade.*

...But the Antidecimists would have the Ministers of the Gospell follow other *honest trades*, taking upon them some *mechanick* or *mercenary* occupations, that so they might *earn their livings* other ways, and preach *gratis*; that is, for nothing; and at length as good as *nothing*, both for want of ability and authority; How would these men rejoyce to see men of learned parts, of noble mindes, and of ingenuous breeding, brought down to the levell of their *low form*; to shine no better, than their twinkling and *unsavory snuffes*; to be eminent in nothing beyond the *plebeian pitch*, and vulgar proportions: that so they might *spin* out their sermons at their *wheeles*; or weave them up at their *loomes*; or dig them out with

their *Spades*; weigh and measure them in their *Shops*; or stitch and cobble them up with their thimbles and lasts; or *thrash* them out with their *flayles*, and after preach them in some *barn* to their *dusty disciples*; who, the better to set off their odnesse and unwontednesse to their *silly Teachers*, must be taught (like crazy or *frantick men*) to fancy themselves into *some imaginary persecution*; as if in times of even too great *liberty*, they were thus driven with their new found *Pastors*, into *dens*, and *caves*, and *woods*, rather than vouchsafe to hear with the greatest ease, order, and decency the ablest *Ministers* of *England* in those places, which are dedicated to the *Churches* publique use and service. Indeed the *ruder way* of these mens exercising their *small endowments*, and discovering their *great idleness*, by *extemporary pratings*, may well enough consist with those mechanick imployments, to which they have been brought up; and from which this their *predicating* now and then, is but a *sport* and *recreation*; if it should not turne to some *account for profit*; But to such men, as make the Ministry of the *glorious Gospell*, to be their work and study, dayly to fit themselves for that *great* and *sacred dispensation*, of *saving Truths*, and *sublime mysteries*, it will appeare to be, alone, an *imployment*, so more than enough; that there will be little *vacancy* to *intangle* themselves in *secular* and inferiour businesse; which is casting down the stars of heaven, from their orbs and firmaments, to things terrene and sordid, which at best are but *losse and dung* in comparison of the *excellency* of that *knowledge of Jesus Christ*, which they determine above all things to know, and make known. If the *work of the Ministry*, (which is of so vast a latitude, and of so high concernment) require and takes up the *prime* and *flower* of the time, as well as the thoughts of the best and ablest men, that ever were conscientiously imployed in it, and all little enough; how sordid are those projects, which seek to divert Ministers by worldly necessities, to debase their minds below that *worthy office* and weighty work!

Nulla res bene exerceri potest ab homine alias occupato. Sen. de brev. vit.

1 Cor. 2. 2.

But *contempt* and *beggery* are the *double honour*, which these mens bounty and gratitude would give to those, that have and still do diligently *labour* in the *Word* and *Doctrine*: Either they own them not, as invested in any holy office and divine authority; or they would have them so *debased by poverty*, and vile dependency, that they might not be thought fit to be owned as such: while they are forced to intangle themselves contrary to the Apostles Canon, in the meanest affaires of life; hindering other poor men in their *manuall trades*: and receiving no other benefit of their learning and labours, but what comes in an arbitrary way from others, or is extorted by their most illiberall importunities: bringing down

2 Tim. 2. 4.

to

to the loweſt ſtep of diſgrace the dignity of this holy function in this reformed Church; as if Miniſters were to be nothing but an order of *mendicant Fryers*; theſe beg, when they need not; but thoſe ſhall need, and beg, and have not: O how deſirous are theſe *men* to have all true Miniſters, like to Chriſt their Maſter; not *to have, whereto hide their heads*; while the *Foxes have holes*, and the *birds of the air have neſts*; Such airy, light and *high flying fancies*, as theſe, (who like *ſeiled Pigeons*, the leſſe they ſee, the higher they ſore) doe dayly build their *neſts on high*, and *feather* them very well: Yet they could be well content the *Apoſtle Paul*, (and all his ſucceſſours, in the Miniſtry of the Goſpell among the Gentils) ſhould, either lie in the *tents* of their own making, or elſe with the *dogs of their flocks*, out of *dores*; while they *fatted*, and *anointed* may reſt at eaſe, within the *curtaines of Solomon*, and dwell in *ſeiled houſes*; to which ſome of them have hardly ſo good a *title*, as Miniſters have to their *houſes, glebes* and *Tithes*. Matth. 8. 20.

Thus, *theſe Pharaohs*, dream of none, but *lean cattell* in the field of this Church; or, to *compleat the Viſion*, they ſee the following *lean cattell*, which are now coming up, after the *former* (which were fat and wel favoured *devouring*) them up, as if they had not been; The new ill ordained, ill gifted, ill maintained, and every way *ill favoured Miniſters*, will in ſhort time (they hope) conſume all thoſe *learned, worthy*, able, rightly ordained, and ſometime competently, if not honorably, entertained Miniſters, which have been the *glory of this Church*, and Nation for many ages: Theſe muſt now give way to *hungry*, neceſſitous, *crowching*, and *fawning pieces* of impudent ignorance; ſuch as their Antidecimall Maſters affect: as if they thought, that the more *threed-bare*, and *hunger-ſtarved* Miniſters were, and the leſſe *wool* or *fleſh* they had on their *backs*, the more *ſpirituall* they muſt needs be, the more *like Angels* or ſeparate and *naked ſoules*; and the leſſe *chargeable* they are, the more acceptable they will be to theſe patrons of *avarice* and *ſacriledge*: Such are the noble, generous, and *bleſſed projects*, or propoſals of theſe *Antidecimiſts*, than whom, a *meaner ſpirited* ſubject never exerciſed any ingenuous pen, nor more infeſted any Chriſtian Church; nor (like gadflyes) more importunely diſquieted learned, godly and true Miniſters of the *bleſſed Goſpell*. Gen. 41.

14. *Appeal to the liberall ſoules.*

O you *excellent ſpirited*, and *liberall hearted* Chriſtians, to whoſe candour I muſt ſtill *appeal*, as the great incourager and comforter (next God and a good conſcience) of all faithfull and true Miniſters, in theſe bluſtering encounters; Although we know, by too much experience, that there are many ſuch *whining people, penurious proteſtants, triobolary Chriſtians*; whoſe *beggerly ſoules* are prone to be leavened with the ſuggeſtions of theſe *Antidecimiſts*; (who for

for the most part are *pitifull pieces* of ignorance, avarice, and sacrilegious envy; through whom, as through *vaults*, and *trunkes*, the divell *whispers* into common peoples eares, this *Infernall Oracle, Save your purses, though you damn your soules*) yet all worthy and true *Ministers*, who are *humbly conscious* to their endeavour, to deserve well of this Church of *England*, (of their own charges and all other good people) are still far from that *dejection*, or *despondency* into which their adversaries seek to cast them: For they still have frequent experiences of their peoples *unfeigned* love, respects, and chearfull kindenesse to them; whose generous piety oft
2 Sam. 24. 24. seems to tell their *Ministers*, as *David did Araunah*, That they would be ashamed *to serve their God, of that which costs them nothing*. Notwithstanding they have many other publique pressures upon them, (which are of a far later *edition than Tithes*, and of a *greater print*) yet they cannot finde in their hearts the *least* grudging, at their paying Tithes to *their Ministers*; since they see no reason, why these, as *Christs Agents*, and *Gods Embassadours*, should not as well deserve, and enjoy a competent, and comely maintenance, as any *publique Officers*, either Civill, or Military: Who have more of power to exact, but not more of *right*, either humane or divine; nor yet more of merit, to require their *payes*, and *fees*; Yea, Ministers still dare to hope, that those in power have not any such *Nabalitick* and *churlish* humor, as to feast those that shear, and sometimes *slay the sheep*; while they starve the *Shepheards*: So great a confidence alwayes ariseth from the *conscience of well doing*

And whereas the *strongest insinuations* are made on the weaker mindes of the *common people*, by these *popular orators*, against the setled maintenance of *Ministers*, (as if the Vulgar shall save much by the shift:) I have before touched, and here again I *inculcate* it, to them, (because the *sharpest goades are pointed with profit*:) That when the old Ministers are spent or laid aside, and the former way of setled maintenance turned to another course, there is no doubt, but the new *projected Preachers*, what ever they be, (either like *mushroomes* growing up of themselves; or miscalled, and misplaced by the people) will finde their *stomachs* full as good, as their *gifts*; and their *digestion* full as strong, as their *elocution*; that when once they come to looke upon themselves, as any way setled and elected, or in any fashion ordained for Preachers, and Pastors, (or what ever *title* they please to *put* upon themselves) they will come quickly to plead and urge *Evangelicall precepts*, *divine right*, and *naturall equity*, for their maintenance; which first they will mutter, then *exact*, and *grudge*, *if they be not satisfied*, from their *ill fed* flocks, and *scabious Congregations*: And they will be prone to think, all is well in their *Churches and bodies*, if themselves be but well fed,

fed, and *blithe*; though their poor peoples ſoules be ſtarved, their mindes ſcattered, their conſciences crazy, their diſeaſes many; and neither skill, nor will in their *ill gifted teachers* to *heal* or *help them*: who are not likely to be very good at that *worke*, or cure; when from among the *loweſt of the people* they mount to be *Miniſters* for *a morſell of bread*, and from countrey Farriers will needs turn Phyſitians?

Theſe men are rather of that ſort, whoſe *mouths ought to be ſtopped* when they ſpeak perverſe things, for *filthy lucres* ſake, as the Apoſtle *Paul* tels us: who was no enemy to the preaching of the Goſpell: yet he approves not any *falſe intruders*, or *diſorderly walkers*: Every ſimple and ſlight *Aſſe* is not fit to *tread out the corn*, but the ponderous and ſolemn Oxe; whoſe mouth *ought nst to be muzzled*. Tit. 1. 11.

There are no doubt many *Jeſuitick Geniuſſes*, in *England*, who like the *Ravens* would perſwade the *Sheep* to ſtarve their Shepheards, and to beat out their eyes and brains, pretending that ſo the flock may feed *the freer*, and the fatter; but hoping indeed, ſoon after, to *pluck* out the eyes of thoſe weak and *ſilly animals*, and with more ſafety to make a prey of them. O how farre are ſome men in theſe days, who ſeek thus to pull out Miniſters eyes from that *gratefull* and affectionate zeal of the *Galatians* to St. *Paul*; who were ready to pull out their *own right eyes* to doe him good; before they were fooliſhly *bewitched* by ſuch enchanters who pretended new Goſpels, ſo as to think him an enemy for telling *them the Truth!* O how lothe are vain and proud men to think, the *egges* of any opinions, which they have laid or *hatched*, to be *addle*; or their ways erroneous! if they doe but pleaſe themſelves, it matters not how they diſpleaſe God, and thoſe worthy men, who have indeed deſerved beſt of them. Gal. 4. 15. verſ. 16.

15. *Hard meaſure offered to Miniſters by ſome.*

Truly (O *you excellent* Chriſtians) it would, and ought to be, a great *grief* and ſhame to the whole Order of the *Miniſters* of *England*, if they had deſerved no better of thoſe Chriſtians in this Church, (whom they have for many years *baptized*, taught, and nouriſhed up in true religion) by all the *labours* of their love; then thus to have *a cup of cold water*, not given to them, but *taken from them* in the *name of Chriſts Miniſters*. Here in they are forced to appeal to your humility, prudence, aud equanimity; whoſe *gratefull piety* hath oft expreſſed your love and value of their perſons, profeſſion and paines, far different from, (though now not ſufficient to repreſſe) the *petulancy* of theſe *kicking Jeſuruns*, who in many places being *better fed, than taught*, deſpiſe *through much wantonneſſe of the fleſh*, the bread of heaven, *This Manna*; Studying nothing ſo much, as to make many *ſtarveling Chriſtians* and *lean Congregations*, through their *ſacrilegious cruelty*, ſeeking to deprive the *true Miniſters* Matth. 10. 42.

of their due maintenance; that so, they may deprive the poore people of their *true Ministers*; That the sins of this afflicted Nation, and self-desolating Church being *filled up*, they may bring by a *famine of bread upon the Ministers* a *famine of the Word*, and a *scarcity of Ministers*, upon the people; which is the (τὸ ζητούμενον) *Palladium*; the thing so much desired, by the enemies of this and all other reformed Churches.

We know well, and have alwayes found it by sad *experience*, that no *Adder is deafer*, and harder *to be charmed*, than *sacrilegious covetousnesse*; which, (laying one *ear to the earth*, listning to its gain; and stopping the other *with its tail*, that it may hear no noise or voice from heaven) easily eludes, and mocks all *sacred spels* of the best enchanters, *charm they never so wisely*: Indeed it is seldome seen, that any men either private or publique (for it's possible a Nation may be *guilty* of this sin) who gilded over their *holy thefts* with the *names of Religion* and *Reformation*, ever forbare the sin, or repented of it, or made due *restitution* after it: No *Harp* or hand of *David* can play so sweetly, as to make this *evill spirit* of sacriledge forsake *those Sauls*; whom it may possesse (though they be higher *by the head* than the *rest of the people*) as well as the lowest and meanest of the people: whose *necessities* may have greater temptation, and their consciences lesse *information* of the evill. Indeed no man is so base, and feeble, but he dares to adventure at this, *the robbing of God, of the Church, and the Ministers*; which is a *fellony* against the publique, and to every good Christians injury in the Church, or Nation. The reason of this boldnesse in some men is, because they finde, that although men of estates have quick *resentments* in their particular *concernments*, of private profit or honour; yet they have (for *the most part*) a *great coldnesse* and indifferency, as to those things, which concern the *Churches support*, or *Religions patrimony*; in *scrambling* for which, every man secretly hopes (unlesse he be of the more *honest and severe piety*) for some advantage. To be sure, these great sticklers against the Ministers maintenance by Tithes make no doubt, but they shall lick their *own fingers* well, if once they can but pull them from the Ministers; either they flatter themselves, (and I think very fondly) that as Tenants they shall save their *Tithes*, from both Minister and Landlord; or else as Landlords augment their rents; or buy some part of them; or, at worst, have some place in a *new office* of *gathering* and *distributing* of them.

Psal. 58. 5.

Patrimonium Crucifixi.

The great sense I have of that little, or no sense, which many men have of so publique a businesse, as that is, which concernes the setled support of Ministers; and in them of all *learning* and *religion* in this Nation; makes me sometimes prone to think it, almost

moſt a vain, unſeaſonable, and uncomely labour in me, or any other Miniſters, (who pretend to ſomething of more ingenuous ſpirits) thus to *plead*, and that publiquely, with any *earneſtneſſe* (which ſeems to draw ſomewhat of the dregs of *meanneſſe*) for their very bread: which, in the unequall *diſtributions* of humane affaires, we ſee is not *alwayes* to men of *worth* and *underſtanding*; Eccleſ. 9. 11. whom Chriſtian principles and patterns teach to live *above earthly things*; to minde things, that are above; to learn to Col. 3. 1. want and to abound, to be *content in any condition*; And truly Phil. 4. 11. in this, the *Miniſters of England*, (I think ought to have been prevented by *ſome other advocates*, than men of their *own coat*; As lately my worthy friend Mr. *Edward Waterhouſe*, hath done in his Apology for learning and learned men: a work ſo honeſt and ſo ſeaſonable, as well became the candor, piety, and ingenuity of a Gentleman and a Chriſtian, who hath (the honour to have) made one of the firſt and braveſt adventures in this kinde againſt theſe modern *Engliſh Saracens*. And poſſibly many good men have a good minde ſo to doe even publiquely; but they thinke it is (*conclamata res*) a *forlorne and deſperate cauſe*, as may bee *offenſive* and unacceptable: I almoſt think ſo too, if ſome men may have their will; and therefore the rather I have *been excited* to it: if it be diſpleaſing to ſome, yea to many; yet I doe not think, it is ſo to the moſt, or the greateſt part of Chriſtians: I am ſure it is not to the beſt of this Nation, of what condition ſoever they be; they cannot be ſo deſtitute of, and unaffected with, all reaſon, Religion, grounds of Conſcience, rules of Prudence, conſiderations both of piety, honour, and *honeſt policy*: In all which they are related by their own intereſts to the good and *welfare* of their *true Miniſters*. As *Socrates* when he was reproached for having no *preferment* in *Athens*, anſwered, It was enough for him to have *fitted* himſelfe for preferment; It was *other mens work to beſtow it on him*: So the ſtudious learned, modeſt and pious Miniſters of *England*, might well have thought it enough for *them*, to have *merited* imployment, and decent entertainment; having with much paines, and ſtudy, and prayer furniſhed themſelves for every *good word and work*, within the bounds of their calling; It ſeems hard thus to be put (many of them after many yeares ſore labour and *travaile of their ſoules*) to plead for their *wages*, or livelyhood; yea and for their liberty, but to *worke*, *while it is day*, in the *Lords Vineyard*, of this Church; wherein Chriſt hath ſet and ordained them.

Although there be a generation lately ſprung up of *degenerate* Chriſtians, and *ungenerous Engliſh*; who would make this whole *Nation* like themſelves, unworthy of the *very bones* of thoſe excel-

Ingrata patria ne oſſa quidem mea habes. Liv. an. ur. 566.

lent Miniſters, which have lived here and merited ſo well of the publique (as *Scipio Africanus* ſaid of his bones, when he died, baniſhed by his ungratefull countrey, which *he had ſo preſerved*) yet (we hope) neither the moſt, nor the beſt of men can be ſo ſtupid, as not to conſider how much they are concerned in the continuance and incouragement of ſuch Miniſters among them; wherein no Nation or Church under heaven hath exceeded this. However Miniſters be *earthen veſſels*, and many have had both heretofore, and lately, great flawes and many *faylings*; yet they ought in this *Nation* to be ſtill *highly regarded* if not for their learning, civility, ingenuity and good ſociety (which is to be valued in any Nation that covets not to be *barbarous*) yet for *their work ſake*; for that Goſpell, that God, that *Saviour*, that *bleſſed Jeſus* his ſake, whom they truely teach; for the holy *Scriptures* ſake, which they ſo frequently, and ſo fully explain; for thoſe holy *Sacraments*, which they duely adminiſter; both for the admiſſion and augmentation, birth and nouriſhment of Chriſtians in the Church of Chriſt; for the holy and good *counſels*, and ſpirituall *comforts* which they oft give; for the many wiſe ſtops and grave *reſtraints* to ſin and error, which they frequently put; for the publique and *good examples*, which moſt of them afford, and all ſhould, by their *place* and *calling*; Theſe are cords of love enough to draw and binde all excellent Chriſtians to them; theſe are places of Oratory ſufficient to make even any *ordinary ſpeaker* an eloquent and potent Orator in their behalf.

And for my owne part, having taken ſome ſerious view of the eſtate of this Church and the Miniſters of it, both in reference to the preſent and after times; both as to that reall worth, which hath been, and ſtill is in them; the excellent uſe of them; and the miſerable want which will be of them; I cannot but at preſent, be extremely ſenſible of, and very much pity, thoſe *ſharp*, ſad, and *unjuſt neceſſities*, which already have and muſt preſſe dayly more upon many worthy men of them, and their *families*, if ſome mens *envyous* and malicious *deſignes* take place: onely I hope *better things* of thoſe, whoſe wiſdome, piety and publique influence hath hitherto, under God, reſtrained thoſe Fountaines of *the great deep*, from breaking in with all *ſacrilegious violence* upon the whole Miniſtry: whoſe *wiſdome*, *power*, or *counſell*, I doe not any way by this Apology ſeek to obſtruct or prejudice, as to any thing that may be better *diſpoſed of* to the advantage of true Religion and the Church of *England*; which are inſeparable from a right and ſetled Miniſtry; nor can that be had without ſuch *maintenance*, as is worthy of worthy men.

οἱ ἐπιτάφιον ἐωυτῶν ζωῆς τὴν πενιαὰν ἡγεῖ. Naz. or. 52.

If

..., If no men will be with us, but all *forsake* us, and some oppose us, as Ministers: yet we have one remedy, besides the *sympathy* and charity of you, O *excellent Christians*; which is, *patience* and *prayer*: * He that allowes us to pray for *our dayly bread*, and commands us to labour *honestly* for it, even in this function of the Ministry; he *teacheth* us to beleive, that he will either give it, or the grace to want it. There may be some good * *Obadiahs*, who will *feed the outed and impoverished Prophets of the Lord*, by *fifties* in *their caves*, and obscure retirements, as some have already done; and it may be good *Ministers* shall then speak lowdest, when their *mouths are stopped*; and be as well liking in all true grace and comforts of Religion with * *their pulse*, as those that feed dayly on *Kings provisions*. 17. *Good Ministers hopes in their desertions from men.*

* *Greg. Nis.* tels of St. *Ephræm*; Though he was very poor, yet he had a mine of rich prayers: Αλλ᾽ ὅς ὁ τότε λογος κλεῖ. Θεοχάλκευτος, τὰς θυσαυρὰς ἱερὰς ἀνοίγων, καὶ τὰ λόγια χρυσῶν. *Gr. Nis. in vita S. Ephræm.*

* 1 King. 18. 4. * Dan. 1.

However, if we must be thus stripped and starved, to gratifie the lusts of some men; yet we hope for this mercy from God, and favour from man, that we shall not be forced to *desert our calling*; or to contract a *woe of not preaching the Gospell*, while we have abilities, though we preach (ἀκέρσιον τὸ ἀγγέλιον) though we have no publique incouragement: For why should all our studies and time be made unprofitable? It may be, we shall, by Gods help, redeem our former defects, by after *diligence* in the work of Christ: we may happily *work* and *war* the better, when we are more *expedite*, lighter armed, and lesse incumbred with envy and worldly impediments: We may (I hope) without presumption enjoy that liberty to preach the Gospel, which others now take to prate against it, and us; and it may be, people will hear, and profit better, when they see they have the Gospell at a *cheaper rate*: and will be more in love with the reformed Religion, when they shall see, how much better penny-worth they have of that, than of the *Romish superstition*; which is more *costly* by farre, yet lesse *comfortable* to a serious Christian: Though we be *made poore*, yet we may still *make many rich*; though we have *nothing*, yet we may *enjoy all things*; though we are are *troubled on every side*, yet we may not be *distressed*; though *perplexed*, yet not in *despaire*; though *persecuted* by men, yet not *forsaken* of God; though cast *down* and cast out, yet not destroyed, through the *grace* of God, which is sufficient for us; Many worthy Ministers may justly plead for their liberties, lives and livings, as those did with *Ishmael*, *Destroy us not*, for there are *treasures* of learning and saving knowledge with us. But it is better for them, to be *Christs Lazarusses*, and beggars, than

1 Cor. 9. 16.

Verba vertas inopera, nudam crucem nudus sequere; expeditior & levior scandis scalam Jacobi. Ieron.

Pauper esse non potest, qui apud Deum dives est. Lact. Inst. l. 6. c. 12.

2 Cor. 6. 10.

Ier. 41. 8.

than the worlds *rich gluttons* and favorites: Yet it must needs be
Revel. 12. 7. so; and so it will be, unlesse some *Michael* and his *Angels*, overcome this *greedy Apollyon*, this *sacrilegious Abaddon*, this penurious Divell, and his Angels, who prodigally *offers* Kingdomes to damne one soule, but grudgeth one *groat* to redeem many thousands.

18. *Ministers just plea for their own, neither covetous, nor uncomely.*

Nor will your nobleneſſe (O *excellent Christians*) interpret this, which I have wrote in behalf of the maintenance of Ministers, in this Church and Nation, to be any pleading for *Baal*, or *clamouring* like *Demetrius* and his complices in *his panick feares*, for his *silver shrines* and his *Diana*; where he considered more his *gain*, than his *Goddesse*: These are unjust and malicious *glosses*, which the enemies
* Act. 19. 25. both of the *Ministry* and of *humanity*, are prone to put upon any, that plead *never so righteous a cause* with words of the greatest truth, justice, soberneſſe, and moderation; those having a stinking breath themselves, think every mans unsavoury. But by the leave of such *latrant Orators*, and back-biters, I must tell them, what the wiser, and more Christian world well knows; that there is no cause, why *Ministers*, more than any other *order of men*, should neglect in fair and just wayes to obtain for, or preserve to, themselves, and their successours, those *worldly comforts*, and supports, which the providence of God and the *Christian munificence* of this Nation hath in the most free way of gift and by Law granted to them in Gods name, and for the service of Christ, and the honour of Religion; Other men are commended for their good husbandry, and honest care, to preserve their just estates; which tend not so much to the publique good, as the labours of Ministers doe: who may not in prudence, or conscience neglect those great, and publique *concernments* of Christ, and his Church, with which they are intrusted: Yea if they should have *an eye* to the reward, to their own just right and particular interests (which all other we see still have) yet it were no more than Law and Reason, all humanity and Christianity allow; unlesse they would be *worse than those Infidels*, that
1 Tim. 5 8. provide *not for their own families*; or be as bad, as those men, who to provide for themselves, and their families, care not to *rob*, and desolate even the Church and family of Christ: Ministers may be *wise*, yet *innocent*; provident, yet not *sordid*; diligent in things honest, yet not injurious to others: Nor is it any whit uncomely for *them*, to crave this justice or favour from any in power; That they may quietly injoy those publique *rewards* of their learning and labours, which are injurious to no man, merited in the esteem of all honest men; and therefore offensive to none, but envious eyes and evill mindes; Being the *fruit of the publique bounty*, wisdome, gratitude, and devotion of this *Christian Nation* to God, to Christ and

and his Miniſters; what they have a long time by law injoyed; what they are rightly poſſeſſed of; and what they have no way forfeited (unleſſe other mens calumnies and cavils, their covetous projects and deſires of novelty, be the *crime and fault* of Miniſters:) And laſtly, they doe intend with all *peaceableneſſe*, *thankefulneſſe*, and *uſefulneſſe* to uſe and enjoy, if God and man permit, ſo that no man ſhall have cauſe to repine at their enjoyments, who knowes how to make uſe of their gifts and labours.

The *ſhame* of pleading this *cauſe of Miniſters maintenance* lies at their dore, who meditate, ſpeak, and act ſo *vile* and *diſhoneſt* things againſt them, as force them, thus to *vindicate* their juſt rights, againſt unjuſt projects: which ſeek by *falſhood* and *violence* to take away, not only the *childrens*, but the *fathers bread* too, and to give it to *dogs*: who alwayes have ſought to bring this reproach and *ſcandall* on this and other *reformed* Churches; that they ſtill carry on, and ſerve *ſome covetous and ſacrilegious deſign* with their reformations: When (God knowes) it is not the deſign, nor deſire of any, that are *truly reformed* Chriſtians, to *robb the Church*, and Churchmen of one *ſhoelatchet*; but rather to have added neceſſary *augmentations* to them: if they had not alwayes been hindered by the *covetouſneſſe* and envy of ſome *croſſe faction*, who have longed to ſee the day, when with *Rabſhakehs unclean ſpirit*, and foul *language*, they might ſee all the *reformed Clergy*, reduced to thoſe *ſordid neceſſities*; which I have as much *ſhame* to write, as theſe *Antiminiſteriall ſticklers* have pleaſure to wiſh it, and glory to ſpeak it. Iſai. 36. 12.

Our *comfort* in the worſt of times and things is, That we *know in whom we have truſted*: not in theſe *Egyptian reeds*, which may faile us and pierce us, but *in the living God*; whom we have ſerved though with *many frailties*, yet with *ſincerity* and *godly ſimplicity*; We beleive he will not *fail* us, nor *forſake* us, though men, though Chriſtians, though *reformers* doe; There is not a better ſign of Gods love, than to be *perſecuted for righteouſneſſe ſake*; It is our honour, as St. *Jerom* wrote to St. *Auſtin*, that the divell and his fanatick factions do *unanimouſly* hate us, and malign us; for if they were for Chriſt, they could not *be againſt us*: And we finde by experience, that theſe *Antiminiſteriall agitators* have no ſuch diſpleaſure againſt any men, be they never ſo flagitious, or their eſtates never ſo *luxuriant*, as againſt the moſt orderly and deſerving Miniſters: So that it is their piety and pains, which *afflicts* their enemies, more than *their plenty*; And if they cannot ſtrangle *Chriſt in the Cradle*, yet they hope to ſtarve him in the Deſart. 19. *True Miniſters comfort.* *Multa quidem mala ſed varia ſolatia.* Sal. l. 9. Matth. 5. Heb. 12.

Bleſſed be God, we ſee the *end*, and *bounds* of theſe mens power, and malice; They are *finite fleſh*, and not *infinite Gods*; yea they are *proud fleſh*, lately riſen up, which God will *eat* off with *fitting corroſives*

corroſives, if ever he heals this *Church and Nation*; Theſe murmurers never ſet us on work, nor doe we depend on ſuch unjuſt *maſters* for our *wages*: Though they be not *converted* or gathered from their follies, factions and ſeparations, yet our *reward* ſhall be from the Lord, who hath ſent us, and whom we have ſerved with *faithfull hearts*; as to our *temporary* ſubſiſtence, we hope wee ſhall never depend on theſe mens *injurious juſtice*, or *cruel mercies*; much leſſe on their *envious alms*, and *ſupercilious charity*, who are our *enemies for the Goſpels ſake*, which we preach: And although we ſhould not *be protected* in point of our civill rights from their deſpight and rage; yet as to the honour and vindication of our Miniſtry, and holy function, we muſt not give *place, no not for an houre*, to their *cavils* and *calumnies*: Yea we doe not deſpair, but that we may find ſo *much equity*, and pity in ſome mens hearts, in whoſe hands is power; that they will rather harken, and incline to the juſt *plea* of thoſe labourers in *Chriſts harveſt*, (who have borne the *heat* and *burthen of the day*, and who crave but liberty firſt to doe the work, to which Chriſt and the Church hath ordained them; and next, which is but a juſt and righteous thing, to *enjoy that reward*, which the *Law* hath aſſigned them) than to liſten to the *envious ſuggeſtions*, or *injurious propoſals*, of thoſe *novell intruders* upon the Miniſtry, who have yet given not the leaſt aſſurance to the wiſer world, or any reformed Chriſtians, that they in any thing *exceed*, or *equall* the true ancient Miniſters of *England*; nor have they yet, by any demonſtrations of modeſty, ingenuity, ſenſe of honour, or of ſhame, nor by any part of good learning, (which they decry and hate,) nor by any other uſefull and commendable quality, redeemed themſelves, from the moſt ſordid paſſions, and ſaddeſt diſtempers of humane nature; nor yet reconciled themſelves to any love and value of vertue, worth and *excellency* in others.

Iſai 49. 5. ὁ ἀνενδεὴς μετ' ἐμοῦ ἀνεπιδεὴς εἰμὶ ἀν. Clc. *Al. πρω. 7. Dei particeps nullius indigus.*

Gal. 2. 5.

We know well, that their *ignorances*, and *errours* are groſſe in many things, both divine, and humane; (for how can they but erre exceſſively, who are very active, and for the moſt part both *bold* and *blind?*) Any piece of ruſtical ignorance & clowniſh confidence ſerves ſome mens turn to oppoſe any Miniſter withall, ſetting up their puppetly *Teraphims*, their deformed *Dagons*, their Images of jealouſie, in the place and temple of the living God. Among their other errours, this, we hope, is none of their leaſt; that they *fancy* and every where *proclaim*, that they have ſo *charmed* with their *philters* and *enchantments*, (which are Confections made up of *ignorance* and malice; pride and cruelty; covetouſneſſe and uncharitableneſſe together, with a perfect diſdain of all, that is rationall, learned or excellent) that with theſe charms they have ſo poſſeſſed many or moſt

moſt of thoſe, in power, That they are reſolved to root out, abaſe, and deſtroy all thoſe Miniſters, who are any way eminent in learning, courage and conſtancy, both for the honour of their *function*, and of the *reformed Religion*, and of this Church and Nation; We cannot think thoſe in power to be ſo eaſily perſwaded to be enemies to themſelves and the publique, by being made enemies to true Miniſters, without a cauſe: One of whoſe *ſerious and ſolid abilities*, is able to doe more good to Church and State in one year, than can be hoped from the whole *fraternity*, and faction of thoſe *ſupercilious adverſaries* of the Miniſtry, in as many ages, as a year hath dayes; For if wiſe men may gueſſe at the future, by what they already finde of them, they muſt conclude, that *like Fiſtulas and gangrened Ulcers*, the longer they prevail, the more deſperate and incurable they will be, both to the Church and the State; every day bringing us neerer, either to old *Rome*, or the elder *Babylon*: to ſuperſtition, or confuſion. For there is nothing almoſt in this Church of *England*, as to the extern order and profeſſion of Religion, which ſome of theſe Antiminiſterials, and Antidecimiſts doe not conteſt againſt and ſtudy to overthrow.

...Which makes me here a little *digreſſe*, (yet not from my maine deſign (which is to ſatisfie all excellent Chriſtians and others, as to any thing by theſe men objectable againſt the Miniſters and Miniſtry of the Church of *England*) by looking at ſome *leſſer calumnies and cavils*, which they every where ſcatter among the common people, to alienate them from, or prejudice them againſt their *Miniſters*: quarrelling againſt the places, where publiquely we meet to ſerve God, and many things uſed by us in our holy Miniſtrations; 1. As to the publique places where Chriſtians meet and Miniſters officiate, theſe ſupercriticall maſters of words, and cenſors of all mens language and manners, but their owne, cannot indure the *impropriety*, and profaneneſſe (as they ſay) of calling thoſe places *Churches*; This they ſcorn with very *ſevere ſmiles*, and *ſupercilious frownes*; ſo profound is their judgement, and ſo ſcrupulous their conſcience, that they had rather pull down ſuch publique and convenient places, than venture to be defiled, by coming into them, or once ſo much, as to call them *Churches*; they ſay they have far higher ſenſes, and *definitions of a Church*, than will agree with piles of *wood* and *ſtones*.

20. *Anſwer to other leſſe ſcruples.*

Of publique places called Churches.

It was the work of *Diocletian* to burn all the books and deſtroy all the Churches of the Chriſtians. *Euſeb. hiſt. l.* 10.

Anſw. We doubt not of their *deep Divinity*, touching a Church; which it may be, they will not dare yet to *define*; as not being well agreed, what a *Church is*, or what is the right matter and forme or way of a Church; Much broken and wrangling ſtuffe they have heaped up touching a Church; but ſcarſe one ſtone is yet laid of the edifice. I have *otherwhere* endevoured to lead them out of the

labyrinth of their rubbidge; who have disputed more about *constituting Church*, than ever they studied to be *lively* and *orderly* members, either of the higheſt ſenſe of a Church, the myſticall body of Chriſt, (which is made up by faith and charity;) or of that *lower ſenſe* of a ſociall Church, which yet is moſt proper to us, and fals neereſt under mans conſideration; which conſiſts of a *viſible polity* of men on earth profeſſing to beleive in the name of Jeſus Chriſt; and partaking of thoſe holy *Inſtitutions*, which he hath appointed, both to gather and diſtinguiſh, to plant and propagate, to build and preſerve, to guide and govern ſuch an holy fraternity of *religious profeſſors*, in ſuch truth, order, and unity; as to have a profeſſionall relation to Chriſt *the head*; and a communion of Charity with each other, as members of one body: which is that *Catholick Church all over the world* in its ſeverall parts and branches: In theſe and ſome other the like ambiguities about a Church as greater or leſſe they pleaſe themſelves, ſpending much time to inſtruct their *ſilly auditors*, how much difference there is, between theſe Churches of Chriſt, which are *ſpirituall*, or *rationall*; and thoſe *Steeple-houſes*, which we other (weaker ones) call, *moſt abſurdly* as they pretend, Churches.

O how devout a thing is ignorance! How *Saraphick* men, and women grow, by having no skill in any language but their own mother tongue, which yet in this is of our ſide; and being the rule of ſpeech, every where juſtifies our calling thoſe places Churches, by the authority of the beſt writers in humanity, law, hiſtory, or divinity. But that they ſay was an errour of ſpeech which men ſucked in with their milk: which to ſpend, and evaporate, theſe men are every day making iſſues in their auditours eares; that they may unlearn that *dangerous* errour, and ſcandalous word of calling the *meeting places*, *Churches*. I know *theſe Rabbies* ſcorne to be brought to their Grammars, or to any Etymologicall authours or makers of Dictionaries; (for theſe they reckon among the *curſed ſpawn of learned men*: and look on them as if they were *Negroes* of *Chams* poſterity) yet I cannot but make a little ſtay here, that I may ſhew them the *way* to that *locall Church*; where ſome of them have not been, theſe many years, unleſſe it be to make a *wrangling rate*: For however theſe be not the main Ulcers which I deſire to cure; yet they are a ſtrange *kinde of itch*, and ſcurfe of Religion, which makes many Chriſtians oft ſcratch very unquietly and unhandſomely.

Church, *Kyrch*, or *Kerck*, *Sax. quaſi Kuriack*, *i.e.* κυριακὸς οἶκος the Lords houſe.

It is very eaſie, and very true to tell them, that it is no more unproper, to call theſe places, where Chriſtians as the Lords people publiquely meet to *worſhip the Lord*, *Churches*; than it was to call the *Synagogues* among the *Jews*, *the Houſes of God*, for the building

Pſal. 74. 8. Pſal. 83. 12.

building of which we read no precise *command from God*; which was but for *one house*: namely the *Temple at Jerusalem*. The *Saxon*, *Scottish*, *British*, and *Dutch* names, which are all from the *Greeke* (Κυριακὸς:) so the *Latin*, *Dominicum*, (as the *Lords Table*, and the *Lords day*) signifies no more than this; That such a place, time, or table, is set apart for the *Lords service*; or for the *Lords people*: Doth not *Joshua* say, *I and my house will serve the Lord*? meaning the *rationall family*, not the *materiall pile*; *Senate* and *City*, are used for both the persons, and the place; so is the *Parliament house* for both: These *Metonymies* are no *solœcismes*, but elegancies, and aptitudes of speech; and if they were lesse *proper*, yet sure, it is no sin for Christians to speak after the *vulgar* use, and common language. True Religion hath set no such *pedantique bounds*, as these *captious Criticks* would pretend; which scrupulosity of speaking is among the other *pedling superstitions* and popular trifles, which they pin on the sleeve of piety: Affecting to be knowne by such small differences of speech as their *Shiboleths* from other Christians: Indeed their great *penury* both of knowledge, and discretion makes them no more fit Masters to teach men, how to speak, or what to doe, then how to give; their learning, and their liberality are much alike.

These places called by the ancients *Ecclesia, Dei Domus. Tertul. de velan. Virg. Orig. in* Psal. 36. *Dominicum.* Aust. *Collectæ locus,* Cyp. Εὐκτήριον, Ναὸς τῆς τὸ διασπάτου θεσπωρείας ἠξίωται τὸ καθιερωμένα. *Euse. de laud. Const.* Ἐκ ὅλων χωρίων κυριακῶν ἠξιώσατο ἐπωνυμιῶν. *Id. hist. l. 9. c. 10.* οἶκος ἐκκλησίας: Ἐκκλησιαστήριον. *Is. Pel. l. 2. Ep.* 246.

2. As it is easie to help these *Infant-wits* over the straw of the name, *Church*, applyed to the place which they will needs make a stumbling block: so with as much *ease* we may relieve them, from that *rock of offence*, on which they dash, against the places we call *Churches*; in regard of their *dedication*, or *consecration* to sacred or religious uses: This they have onely heard; (it may be they never either saw or read it) yet they abominate the places for the report; counting them desecrated, and execrable.

21. *Of Churches as consecrated.*

This subject is learnedly and gravely handled (as all things he undertook) by the incomparable Mr. *Hooker*, *l. 5. Pol. Sec.* 14, 15, 16.

Here they may please to know, That wise men look upon that ancient custome among Christians of setting solemnly apart some place for the service of God, not as any *affixing inherent holinesse* to them, or deriving any *communicative*, or *virtuall holyneſſe* from them, but meerly a publique and solemn owning, appointing, and declaring those houses or places to be erected, and dedicated by *common consent* for those holy ends, uses, and duties, which Christians ought to intend, when they meet in those places; not

Vide *Hospin. de Templorum Origine. Quid lapides isti possunt sanctitatis habere?* Ber. vid. Ser. 6. *Non locus hominem, sed homines locum sanctificant. Nemo se blandiatur de loco, qui sanctus dicitur,* Bern. 182.

for common, civill, profane, or uncomely affaires; which *appropriating* or *dedicating* is an act of right Reason, flowing from the light of Nature, and that common notion of *reverence* to be externally expressed to God, which is in all men, that *owne any God*: which right Reason is most agreeable to *true Religion*, and alwayes as servient to it, as Deacons, and Church-wardens ought to be to the Ministers in holy things; as both these, *Reason* and *Religion*, distinguish ends, duties and commands, which are divine, (as coming *from God*, or *relating to him*) so likewise they distinguish times, places, persons, actions, and other things, which are *separated* from *meere humane*, naturall, and civill uses, to such, as are (both preceptively, and intentionally) divine; that is, from God and for God: Nor can the God of order (who hath made the *beauty* of his works to consist, and to be evident in those *distinctions*, which he hath set upon every thing, both in the species and individuall) God (I say) cannot be *displeased* to see mankinde, (on whom is the *beauty of Reason*) or Christians, (on whom is the beauty of Religion) to use such order, distinction and decency in all things, which becomes them both as men and Christians; after the exam-
Matth. 9. 35. ples of the Apostles and Christ himself, who went about all the Cities and Villages, teaching in their Synagogues and preaching the Gospell of the Kingdome; which also befits and adorns Christians, as to extern profession (which is all, that appears of any mens devotion, or Religion to the eye of man) setting forth in comely sort that duty, relation, and service, which we publiquely professe to owe and pay to God, who abhors *sordidnesse* and *confusion*, as much as *profane vastators* love it.

Necessity indeed admits no *curiosity* of place, nor affects any *elegancy*, but excuseth that, which, in plenty and freedome, is esteemed *sordidnesse*, and *sluttishnesse*; Religion requires externally no more, than God hath given of extern power and opportunity; where these are wanting, and by providence denyed, a *sick bed*, a *Barn*, a *Lyons den*, a *Dungeon*, a *Whales belly* is as a *Temple*, or *Church*, consecrated by the holy duties, which any devout soul, there performs to God: But as the Church of Christ, considered in its extern communion or profession, is visible; and *Christians* are exemplary to each other, and to the world; it is warrant enough for Christians to build, and to set apart to those publique holy duties, some *peculiar* places, upon Gods, and the Churches account; which grant we have in that great Charter and principle of Church policy (which, like a common
1 Cor. 14. 40. rule, measures all things of extern, sociall Religion) *Let all things be done decently, and in order*; Both which fall, not properly under the judgement of Religion, but of Reason; not of Scripture, but of Nature; not of piety, but policy or society; nor need we other command

Ægrotantium amicorum sordes toleramus, non item valentium, Sidon.

command to doe them, than the judgement, and consent, or custome of wise and holy men; which we have for this use *of locall Churches*, thus peculiarly applyed to holy services, ever since Christians had either ability to build them, or liberty to use them, which is at least 1400 years agoe.

If *humane*, or *Romish superstition* used, or affected, or opined any thing, in *consecrating Churches*, which is beyond true reason, and sound Religion, yet we do not think, that to be a *Leprosie* sticking so to the wals of the buildings, that they must be *scraped* all over, or *pulled down*, else they can't be *cleansed*; No: But, as *places* are not, any more than *times*, capable of any essentiall gratious, or inherent holyness, (which is onely in *God*, *Angels*, or *Men*,) so neither are they capable of *inherent unholinesse*; The superstition is weak on either side, & weighs little; but the worst is on this side, to which these men so incline; which tends *more to profaneness*, *supineness*, and *slovenliness* in the outward garb of Religion; which is not either so *Cynical*, or so *tetricall*, as these men would make it. What ever there is reall or imaginary, of *Superstition* in the places, or rather in mens fancies of them, who possibly *ascribe* too much to them, it will as easily recede, and quit them, when they come to be *consecrated* by the Churches reall performing of holy services, or publique religious duties in them; as *dreams* doe vanish, when one awakes; or as the dark *shadowes* of the night depart from bodies, when the Sun comes to shine on them, or into them; if these poore *objectors* mindes and spirits, could as soone be freed from those profane, superstitious and uncharitable tinctures, (with which they are, as with a *jaundise* deeply infected, against those places, and against those that use them, with the decency, becoming duties done to the Majesty of God, and in the presence of the Church of Christ) as those places (justly called Churches) may be freed from all misapprehensions, of their name, or their dedication; If the former were as easie, as the latter; both *locall* and *rationall*, *materiall* and *mentall* Churches, both *places* and *persons*, might long *stand* and *flourish*; Both which some *furies* of our times seek utterly to *break down*, and demolish, that there may be neither Christian Congregations, nor decent Communion in any publique place, beyond the beauty of a Barn or Stable.

Sacerdoti maxime convenit ornare Dei templum decore congruo. Amb. off. l. 1. c. 21.

Psal. 74. 6.

22. *Answer to other quarrels against Ministers publique duties.*

But these men have so much *tinder* and *Gunpowder* in them, against Ministers, that, whatever they enjoy, say, use, or doe in their function, be it never so *innocent* and *decent*, yet they kindle to some *offensive sparkes*, or *coales*, and *flames* against them: As if all the *Ministers* of this Church knew not what to doe, as they should, till these new masters undertook to *School* and Catechise them.

If any Minister prayes publiquely with that *gravity, understanding*, and constancy, either for matter, words, or method, which best becomes a poore sinfull mortall on earth, when he speaks to the God of heaven; It is (they say), but a *form*, and a *stinting* of the Spirit: If they preach with judgement, weight, exactnesse, and *demonstration*, of truth, it is not *by the Spirit*; but of *study* and *learning*. If they *read* the Scripture, 'tis but *a dead letter*, and meer *lip-labour*: If they celebrate the *Sacraments* with that wisdome, reverence and decency which becomes those holy mysteries; they quarrell at *the place*, or time, or gesture, or company, or ceremonies used; Not considering that Ceremonies in Religion, are like hair, ornaments, though not essentials; and ought to be, neither too long, lest they hide and obscure it; nor too short, lest they leave it naked and deformed: Since the end and use of them is no more, but to set forth piety with the greater comelinesse and augustер majesty to men. If they name any *Apostle*, Evangelist, or other Christian of *undoubted sanctity*, with the Epithet of *Saint*, they are so scared with the thought of the *Popes canonizing Saints*, that they start at the very name so used: as if it were an *unsanctified* title; and not to be applyed to the memory of the just, *which is blessed*, but onely arrogated to some persons living, who frequently and ambitiously call themselves, and their party, *The Saints*: If they use the ancient Doxology, giving glory to the Father, Son, and holy Ghost, which all Churches, Greek and Latin, did; the *Socinian* and *Arian* Ears of some men are highly offended at it: as if Christians must ask them leave to own the holy Trinity, and to give solemne publique glory to the Creator, Saviour, and sanctifying Comforter of the Church. If Ministers use those *wholesome forms of sound words*, which are fitted to the memories, and capacities of the meanest hearers; containing short *summaries* of things to be believed, practised, or prayed for; as in the *Creed*, the ten *Commandements*, and the *Lords Prayer*; Presently these men fancy them as the *recitation of some charmes*; and look on the Minister, as some *Exorcist*, confined to these *Articles of stinted* spels and formes: Yea so far hath the prejudices, affectations and ignorance of these men prevailed, against all Reason and Religion, in some places; that many Ministers (in other things) not unable, or unworthy men, *are carried away* with fear and popularity to comply with those mens *fondnesse* in a way of *dissimulation*; *Forbearing* to use publiquely at any time either the title of Saint due to holy men, or the *Lords Prayer*, and the *Decalogue*; which are both Scripturall Summaries, and commanded to be used. So also they lay aside the *Creed*, which is an Eccleasticall compendium taken out of the Scripture, and very ancient in the chief articles of it; containing the main foundations or *heads* of Christian Faith; nor

2 Tim. 1. 13.

Vid. Voss. de Symbolis.

was

was any of these ever neglected, or not both frequently and devoutly used in the publique Liturgies or Services of sober Christians, either ancient or modern.

O how sowre and *spreading a leaven* is the *pride*, *passion*, and *superstition* of mens spirits which run after faction and novelties! that even *learned* and *grave* men should be, not so much *infected* with it in their judgements, as to be *swayed* and *byassed*, or over-awed by it, in their practise, contrary to *their judgements*; meerly, as St. *Peter with his dissimulation*, gratifying *these pretenders* to novelty *speciall sanctity*, by the not using of those divine and *wholesome forms of sound words*: in which neglect the presumed perfection of these *Antiministeriall men*, disdains to *condescend* to the infirmities of *novices*, and *weaklings* in religion, the babes in Christ, Those *Lambs*, which good *Shepheards*, must take speciall care of, as well as of their *stronger sheep*, feeding them with *milk*, (or *cibo præmanso*) the often repeated Catechisticall rudiments, and chewed principles of Religion, which are by the wisdome of God, and our Saviour, most fitly and compendiously set forth in the ten Commandements and the Lords Prayer, as to the main of things to be done or desired by a Christian; as also the summe of things necessary to be believed were anciently compriſed in the Articles of the *Creed*, according to that wisdome of the Apostles or the primitive Fathers, which imitated those patterns, set by the Lord to his Church: That so the *Infants* or *younglings* of *Christs family* might not be *starved*, because they have not such teeth, as these mens *jaw-bones pretend* to; who (before they have well sucked in the first principles) are *gnawing bones*, or cracking kernels and *nuts*, exercising themselves, or vexing others, with odd questions, and *doubtfull disputations*; more troubled with *their Familisticall fancies*, about their own partaking *of the divine Nature*, their identity with Christ, and when and how it is; in what manner, and what measure they may be said to be God, and Christ, and the Spirit; than soberly establishing their mindes in the fundamentall points of things to be beleived, obeyed, and desired to the glory of God, and the honour of the Gospell.

Gal. 2. 12.

Job. 21. 15.

But I must leave these envious and unquiet Spirits to their censorious separations, wrangling themselves into vanities and errors; at length falling (like *Lucifer*) into the *blackness of darkness*, to unjustice and cruelty; after that into grosser blasphemies and presumptions against God, Christ, and the holy Spirit: while they proudly affect, and presume to be not *like to the most High*; but the same with him; not in the beauties of *holiness*, *grace*, and *godliness*, which are the *clear* (Image of God set forth) in the Word; but in the *glory and majesty of the divine Essence*; which is inscrutable; not to be communicated or comprehended, in its *supersessentiall* being,

and

and ſuperintellectuall perfection; no more than the vaſt and glorious body of the Sun, which is 160 times bigger than the earth, can be locally contained in the eye; to which yet it is by its beams in ſome kinde imparted and united. Such ſuperfluity we ſee there is of folly, ignorance, weakneſſe, pride and malice in *ſome ſpirits*: who, upon very *peeviſh* and perverſe grounds, forſake our Chriſtian *publique Aſſemblies* and duties celebrated in our Churches; (which are ſanctified by the Word and prayer) ſcorning and condemning what we doe, upon the beſt grounds of Scripture and Reaſon; *ſeparating* themſelves from the true Miniſtry, and fellowſhip of the Church of *England*; as if they were moſt ſpirituall and refined; when yet they ſeem to be ſo groſſely ignorant, ſo paſſionate, and ſome of them ſo ſenſuall, as is no argument of their having the Spirit of God, which is wiſe in all holineſſe.

7 *Calumny.* Act. 24. 5. *Againſt Miniſters as ſeditious and inconform to Civil government.*

BUt our Antiminiſteriall Adverſaries object, as *Tertullus*, and the *Jews* did againſt St. *Paul*, that the *ordained Miniſters* of the *former way, are peſtilent fellows, ſtirrers up of the people; factious, turbulent, ſeditious*; not ſo *ſupple, conform*, and well affected to the preſent conſtitution of powers and publique affaires: So that it is not onely lawfull, but neceſſary, either to bring them to a plenary conformity, and ſubjection; or to *exautorate* and ſuppreſſe them, as to all publique influence in the Miniſtry: Thus doe theſe *Waſps* and *Hornets* buz up and down; who hope with their noiſe and *ſtings* ere long to drive all the ancient and true Miniſters of God out of the land; or at leaſt out of the ſervice of the Church, that ſo they may be poſſeſſed *of the Hive*, though they *make no Honey*.

Anſw. *Anſw.* This Calumny is indeed of the *promiſing advantage* to the enemies of the *Miniſters*, and their calling; and therefore it is with moſt cunning and earneſtneſſe every where levelled by ſome men againſt their perſons, actions, and function; It is like the policy of *Julian* the Apoſtate, who to enſnare the Chriſtians ſet the ſtatues of the Emperours with the Idols of the Gods; That if Chriſtians did civill reverence, as to the Emperours, they ſhould be defamed as Idolaters; if not, they ſhould be accuſed as deſpiſers of the Emperours: And becauſe I perſwade my ſelf, that all *excellent Chriſtians*, how potent ſoever, can bear an *honeſt freedome*, and plainneſſe, I ſhall onely, as to this *ſharp and poyſoned arrow*, oppoſe the *ſhield of plain dealing*; that in a matter ſo much concerning the

Naz. ſyll. 1.

the *ſatisfaction* of others, and *Miniſters civill ſafety*, there may be no ſuch *obſcurities* as may harbour any *jealouſies*.

1. *Some Miniſters compliances.*

Firſt of all, I need not tell *you*, what all the *Engliſh* world knows aboundantly; That there are *many Miniſters* of very good abilities, who are not at all blameable in this particular; as to any *reſtiveneſſe* and *incompliancy* in *civill ſubjections*; they have ſufficiently teſtified how Arts and ingenuous learning *ſoften* the ſpirits and manners of men; how they ſupple in them that *roughneſſe* and *aſperity*, which remains in others: how of *okes* it makes them become *willowes*; and in ſtead of hard wax, (which onely fire can tame) makes them gentle, as ſoft wax; ſo good natured, that they are not at all pertinacious of any former ſignatures, and ſtamps; either as civill, or ſacred, made upon them: but readily and explicitely yeeld to any *formes* and *impreſſions*, though never ſo new and different; which the hand of power is pleaſed to make: And this, not only as to a paſſive ſequaciouſneſſe, in the externall faſhion of their civill converſation and profeſſion; but as to thoſe *internall characters* and *perſwaſions*, which their judgments have made upon their conſciences. Nothing is more *tractable* and *malleable*, nothing more eaſily runs into any *State mould*, and receives any politick figure and mark, than many Miniſters doe: whoſe judgements, or policy, or fears, or neceſſities have taught them how they may **ſerve the Lord, and the times too*; how to become *all things to all men*, in regard of things civill and extern; they have many *wholeſome* and *prudent latitudes* of evaſions, abſolutions, *cautions* and *diſtinctions*, by which they unravell the cords of any *Oathes*, and untwiſt the bonds of any *Covenants*, or *Proteſtations*; They have in things meerly politick, as many diſtinctions, as would furniſh any good Caſuiſt, for the abſolution of *entangled*, or the ſatisfaction of *grumbling conſciences*; Thus furniſhed, no wonder if in *civill changes* which are fatall, and by them unavoidable, they can never be brought to *Baalams ſtraits*; where an Angell ſhould meet them with a *drawn ſword*; and the Aſſe either fall under them, or *cruſh* them againſt the wall on either ſide.

* Rom. 12. 11. Δουλεύοντες τῷ καιρῷ. τῷ καιρῷ. *Beza* interp. *Domino ſervientes: ut* Chryſo. Baſil. &c. Eraſmus, *Tempori ſervientes*; *i. e. Temporum incommodis ſeſe accommodantes*; *patientia & charitate.*

Numb. 22. *utriuſque fortunæ documento didicerunt, ne*

contumaciam cum pernicie mallent, quam ſecuritatem cum obſequio. Tacit. hiſt. l. 4.

Theſe Miniſters acting according to their conſciences cannot juſtly be blamed for any *refractarineſſe*, many of whom are ſo much, every where, in any civill *conformities*, that you can hardly loſe them in any State alterations, or labyrinths: nor doe they doubt but the Lord will be mercifull to them in this thing, which not private choice & inconſtancy, but publique force and neceſſitie puts upon them. Charity commands to judge and hope, that theſe

doe all things, according to that light, and latitude, which is in their consciences, as to *things secular*: Wherein they conceive, that the *Providence of God*, which is as his *voice* teaching us by the *event of all* humane affaires what is his will, is a *sufficient absolution*, as to all *preceeding ties*, civill or sacred; which they look upon as obligatory onely in relation to power *Magistratick* publique, and effectuall, in what men, and in what manner soever they see it placed and exercised. Thus some learned men and Ministers plead it as a matter of not onely necessity and prudence, but also of justice and gratitude; that what ever power Christians are by providence cast under, and by that doe, in any order of justice, enjoy *civill protection*, there they should *pay* a *civill* and *peaceable subjection*, according to *Conscience* and *equity*; while they have the benefit of Lawes and government, they ought to yeeld obedience according to Law: and this not so much to the persons of men governing, who may be unworthy; but to the Ordinance of God, civill government, which is managed at present by them.

Mic. 6. 9.

2. *Others more pragmaticall and fierce.*

...2. There are indeed other Ministers, who are not only of *harder metall*, but of *hotter tempers*; of more cholerick constitutions, and *feaverish complexions*; who love to be moving in the *troubled waters* of secular affaires; who seem most impatient of any order, or publique rule, in which they have not some stroke, and influence, ready to undoe, what ever is done without them: Their breast is as full of turbulent and seditious spirits, as the *Cave of Æolus* is of windes, forgetting what *spirit* becomes the Ministers of the Gospell in all times; who, though they may denounce hell fire against all impenitent sinners, yet they may not kindle *civill flames of sedition*, or *imprecate revengefull fire from heaven* upon any men to destroy them. To the *misguided activity* of such Ministers some think the publique may owe much of its troubles; for whom the best Apology is their repentance, for any transports and excesses whereto they have been weakly or wilfully carryed beyond those bounds of *duty* and *gravity*, which as Ministers and subjects they ought to observe, both toward God and man; All that can be pleaded in any *veniality* for their folly and fury is, the * common *genius and generall distemper of times*, which slackening by civill dissensions the cords of humane lawes, and loosning the ties of wonted modesty and observance to *Superiours*, gave so great temptations, that many Ministers of more forward spirits, knew not how to resist them.

Luk. 9. 54.

* *Excutiunt omnem ingeniis mediocribus constantiam fatales regnorum & rerumpub: motus.* Ju. de pictur. l. 2. c. 13. *Plurimum refert in quæ cujusque virtus tempora incidevit.* Plin. l. nat.

Alas! who hath not sufficiently seen in our dayes by sad experiences, that even among *Ministers* there are not onely poor, *weak* and *credulous*, but also heady, turbulent and factious *men*; prone to affect any *miserable way of popularity*, and to debase their function and profession

profession to most *pragmatick impertinencies*, as in Ecclesiasticall, so also in Secular affaires; though their gifts be (other wayes above the ordinary size) very usefull and commendable, yet they retain much of the vulgar masse and leaven, and are subject to the same passions and common infirmities; yea no men are more prone to *rash indeavourings* and *bold activities*, by how much they have many *specious fancies*, and *pretty speculations*, suggested to them by those bookes they read: which to some men is a *kinde of Necromancy*, a *conversing with the dead*, and conjecturing by their counsels; So that some of them, *like Alchymists*, by their reading of *chymicall lights*, grow so possest of *their Elixars*, or *Philosophers stones*, as if it were within a stones cast of them; counting it a sinfull and *shamefull lazinesse*, for them to sit still, when they are tempted to such *goodly prizes*, as their notions and conceptions hold forth, in some way of reforming, or wholly changing the State of Religion and government of any Church; and in order to that they shake even the civill frame of things; to which they doe not think themselves longer bound in subjection, then they want a party strong enough for oppositon; nor will they easily be perswaded that is the sin of Rebellion, which carries the face of Reformation: easily dispensing with obedience to man, where they pretend amendment before God. Want of experience in worldly affairs (which is hardly gained, within mens Study wals) oftentimes prompts warm spirited men, first easily to approve, then passionately to desire, afterwards weakly and unproportionably to agitate, those precipitant counsels and *specious designes*, which oft prove to the shame, and ruine of themselves, and their seduced party. Indeed few Ministers of more pragmatick heads, and *popular parts*, but think themselves fit to be (and take it ill, if they be not) *Counsellours of State*; Members of Synods, or moderators and determiners of all affaires both Ecclesiasticall and Civill; hardly acquiescing in any thing, as well setled either in *Church* or *State*, wherein regard is not had to their judgement, party, and *perswasion*; of which they are alwayes so very well perswaded, that, when they cry most down others as Churchmen from having any foot or hand in any civill businesses, themselves can presently step in *over head and ears*, so far implunged in State troubles and secular commotions, that they hardly ever get out of them with honour and safety, or with inward peace and comfort; Nor can they easily lick off that bloud, which may lye upon them, when they have no weapon left them but their tongues.

τῆς τεχνῆς συγκεχυζεσθω.

Studiis in umbra educatis, Sen.

Consilia callida & inhonesta, prima fronte læta, tractatu dura, eventu tristia, Tacit.

The truth is; *no men* are more *violently* and *superstitiously* devoted to their own fancies and opinions, than some Ministers are; none more *unfeigned Idolaters* of those little *Idols*, which their owne, or

others imaginations have figured; and which they would fain set up, as Gods both in Church and State; To these, they preach it necessary that all Christians should bow down; that without *this* Rev. 13. 17. *mark* of conformity to their way none should either *buy or sell*: And when they have once so far flattered themselves in their own *well meaning projects*, that they proclaim *God*, and *Christ* to be engaged on their side; then they conclude, that *Hee* can by no means be so wanting to *his own glory*, as not to give all speedy and effectuall assistances to all their purposes and designes; which are verbally as much to his honour, as they would be really to their own advantages, if they should prevail and succeed: If they be defeated, both God, and all good Christians, (of a different minde from them) are prone to fall under their hard censures; and if they doe not charge *him foolishly*, yet they doe blame their brethren and betters, for want of *zeal to Christ*, and to what they list to call *his cause*: Such great counsails are oft agitated in the small conclaves of Clergy men: And what they blame in Cardinals abroad, or Bishops at home; themselves are eager to practise even beyond *Richelieu* himself: For they lay designes, not for one Church or Nation, but for the whole world.

Isa. 55. 8. Job. 16. 2. Forgetting, that *Gods thoughts are not as mans*; who may be never more mistaken, than when they think, they doe *God very good service* even by killing of others: Nor are, indeed, the thoughts of the wisest and most learned Ministers, or the humblest Christians, such as those (mens pragmatick projects are) who by easie perswasions, and *popular presumptions* do so much slight all *ancient wayes*, and Catholick customes of the Churches of Christ, which are the great seales of Religion, both evidencing and confirming those holy orders and institutions, which were appointed by Christ and his Apostles: Pretending to follow some new Scripture rules and patterns in things of *extern order*, and discipline; which can never by any sound interpretation of the places alledged be supposed, or proved to be either diverse from, or contrary to the universall way and use of the primitive Churches; who, without doubt, were as carefull to act in their outward order and government of the Church according to Apostolicall patterns, and traditionall institutions, which were first the rule of the Churches practise; as they were faithfull to preserve the *Canon of the Scriptures* which were after written, and to deliver them without variation or corruption to posterity. But *specious novelties* in Religion or Church forms once formed in some mens heads, are prone to move their hearts, with very quick excitations and zealous resolutions: Soon after, (like *salt rheums*) they descend and fall upon their *lungs*, provoking them to continuall *coughs*; so that they cannot be

be ſilent, or ſuppreſſe their deſires of new things in Church and State; Then they are violently carried on to the ſpreading of their opinion, and way to others; who are eaſily made drunk with any *new wine*; At length they run giddily and raſhly to ſome *rude precipice*; where if they go on, they are deſtroyed; if they retreat, it is not without ſhame from others, and regret in themſelves: Together with after jealouſies of State brought upon their *whole function*, or that *faction* at leaſt; it being a caſe ſufficiently known, that moſt men are ſo much *ſelf-flatterers*, and *ſelf-lovers*, that they are impatient of *any defeats*, ready to ſtudy and watch oportunities of revenge; when they ſee the children of *their brains*, which ſoon become the *darlings* of their devotion, to prove meer *abortions*; or to be violently daſhed in pieces; when, indeed, they never had the due formations of Scripture, nor conceptions of Reaſon, nor productions of Prudence.

Hence, in Politicks, many times *ſharp examples* have chaſtened ſeverely the prepoſterous machinations and motions even of Churchmen and Miniſters, when they forſake the ancient refuges of Chriſtians, and Miniſters (eſpecially) which were *preaching* **prayers*; and *tears*, and betake themſelves to ſwords, and helmets, to plots and conſpiracies. If thoſe Miniſters of hotter ſpirits doe not; yet others do finde themſelves ſufficiently taught that wiſer *temper* and *modeſt* behaviour, which becomes *Eccleſiaſticks* in all civill relations and affaires; eſpecially if they carry any *face of change and novelty*, or have the leaſt lineament of factious *non-conformities* to the eſtabliſhed laws and cuſtomes in Church or State; wiſe men have ſufficiently ſeen thoſe miſeries, obſcurities, and diſgraces, which (as black ſhadowes) have attended, even Churchmen, in that ſhame, and thoſe defeats, by which God hath quenched the *raſh heats*, and *over boylings* of their fancies, hopes, and activities.

Δάκρυα μόνον ἔχει φάρμακον χριστιανὸς κατὰ τῶν διώκτων. *Naz. ſtil.* 1.

3. Therefore my anſwer to the main of this *Calumny* is, by way of *humble requeſt* to *all excellent Chriſtians*; that the *jealouſies*, which ſome Miniſters *weakneſſe*, raſhneſſe, or folly may have occaſioned, may not reflect upon the whole *function of the Miniſtry*; nor the ſins and errours of any *mens perſons* be imputed to *their profeſſion*; as if it were among the *principles* of all *Miniſters*, never *to reſt quiet from civill combuſtions* till they have their wils: That Miniſters may have many failings, is not denyed; if you would have them wholly without fault, you muſt have none of *humane* race and kinde; Not onely Gods exactneſſe, but ſober mens ſight may eaſily diſcover *folly* in the *pureſt Angels of his Church*; many ſpots in the brighteſt *Moones*, and much *nebulouſneſſe* in the faireſt *Stars*: Yet, God forbid, that any men of juſtice, honour, or conſcience, ſhould charge upon *all Miniſters*, and the whole function, the

3. *Some Miniſters errors not imputable to all.*

disorders of some; when as there are many hundreds of grave, learned, wise, humble, meek and quiet spirited men, whose excellent vertues, graces, endowments, and publique merits, may more than enough, countervaile, and expiate the weakneſſe, or extravagancies of their brethren; Ministers, as well as other men, (except those, whose opinions and fancies are so *died in graine*, that *their follies* will never depart from them) have learned many experiences both in *England* and *Scotland*; that an *over-charged*, or an *ill-discharged* zeal usually breaks it self in sunder; with infinite danger, not only to its authours, but to its abettors, assistants and spectators: And however, at first it might seem *levelled* against enemies, yet it makes the neerest friends and standers by, ever after *wary*, and afraid both of such *Guns*, and their *Gunners*; of such dangerous designes, and their designers. Nothing is more touchy and intractable, than matters of civill power and dominion, in which we have neither precept nor practise from Christ or his Apostles, for Ministers to engage themselves in any way of offense; which their wisedome avoided. They were thought of old, things fitter for the hands of *Cyclops*, who forged *Jupiters* thunderbolts, than for the Priests of the Gods.

Great and sad experiences (shewing how rough, and violent with bloud and ruine all *secular changes* are: how unsutable and unsafe to the *softer hands* of Ministers) these have added *wisdome to the wise*; and taught them very sober, and wholesome lessons, of all peaceable and due subjection, both to God, (who may *govern us by whom he pleaseth*) and to man, who cannot have power, but by *Gods permission*; which at the best and justest posture, is not to be envied so much, as pitied by prudent and holy men; who see it attended with so many cares, feares and horrours; infinite dangers and temptations; besides a kinde of necessity sometime in reason of State to doe things unjust and uncomfortable: at least to tolerate wayes that are neither pious nor charitable.

Psal. 75. 7. Dan. 4. 17.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos utilitate publica rependitur. Tacit. l. 14. An.

So that the humble, peaceable, and *discreet carriage* of all wise, and *worthy Ministers* (which only becomes them) may justly plead for *favour* and *protection* against this *calumny of proneneſſe to sedition*, *faction*, or any illegall disturbance *in civill affaires*; even in all the unhappy troubles of the late yeares, the wisest and *best Ministers* have generally so behaved themselves, as shewed they had no other design, than to live a *quiet life in all godlineſſe and honeſty*; to serve the Lord Christ, and his Church, (peaceably if they might) in that station, where they were lawfully set; if they could not help in fair wayes to steer the ship as they desired, yet they did not seek to set it on fire, or split and overwhelm it: If in any

Liceat inter abruptam contumaciam, & deforme obsequium pergere iter ambitione & periculis vacuum. Tac. An. l. 4.

thing

thing relating to *publique variations* and *violent toſſings*, they were not able to act *with a ſatisfied and good conſcience*; yet they ever knew their duty, was humbly to bear with *ſilence*, and ſuffer with *patience* from the *hands of men*, the *will of God*; whoſe *judgements* they humbly adore, though dark, deep, and paſt *finding out*; If ſome mens dubiouſneſſe and *unſatisfiedneſſe* in any things (as they are the works of men, who may ſin and erre) be to be blamed, (as it is not in any righteous judgement) yet it is withall, ſo far to be *pitied* and *pardoned*, by all that are true Chriſtians, or civill men, as they ſee it accompanied with *commendable integrity*, *meekneſſe*, and *harmleſſe ſimplicity*; which onely becomes *theſe doves and ſerpents*, which Chriſt hath ſent to teach his Church, both *wiſdome* and *innocency*, to walk exactly and circumſpectly in the ſlippery pathes of this world not onely by ſound *doctrine*, but alſo by ſetled *examples*.

χρὴ θεὸς δεὸν ἀκεῖζειν. Pind.

Rom. 11. 33.

Mat. 10. 16.

Which excellent temper would prevent many troubles among Chriſtians; and much *evill ſuſpicion* againſt Miniſters; who could not be juſtly offenſive or ſuſpected *to any in power*, if they ſaw them chiefly intentive to ſerve, and fearfull to offend God; always tender of good conſciences, and of the honor of true Chriſtian Religion; which was not wont to ſee *Miniſters* with ſwords and piſtols in their hands, but with their *Bibles* and *Liturgies*; not rough and targetted as the *Rhinoceroes*, but ſoft and gently clothed as the ſheep and Shepherds of Chriſt. There is not indeed a more *portentous ſight*, than to ſee *Galeatos Clericos*, *Miniſters* armed with any other *helmet*, than that of Salvation; or *ſword*, than that of the Spirit; or *ſhield*, than that of Faith; by which they will eaſily overcome the world, if once they have overcome themſelves: whoſe courage will be as great in *praying*, *preaching*, and *ſuffering* with patience, meekneſſe and conſtancy, as in *buſling* and fighting; which becomes *Butchers* better than *Miniſters*; to whom Chriſt long ago commanded in the *perſon of S. Peter* to put up *their ſwords*; nor was he ever heard to repeal that word; or to bid them draw *their ſwords*; no, not in *Chriſts cauſe*, that is meerly for matters of Religion, who hath Legions of Angels, Armies of truths, gifts and graces of the Spirit to defend himſelf, and his true intereſts in Religion withall: which are far *better* and fitter *weapons* in *Miniſters warfare*, than ſuch *ſwords and ſtaves*, as they brought, who intended to *betray*, to take, and to *deſtroy* Chriſt. Let *ſecular powers* forcibly act (as becomes them) in the matters of Religion, ſo farre as they are aſſerted and eſtabliſhed by Law, (whoſe proper attendant is *armed power*) It is enough for Miniſters *zeal* to be with *Moſes*, *Aaron*, and *Hur* in the *Mount praying*; when *Joſhua*, in the juſteſt quarrell, is *fighting with Amalek*; that is, the unprovoked and cauſeleſſe enemies of the Church. If at any time they counſel or act

Mat. 26. 52.

2 Cor. 10. 4. The weapons of our warfare are not carnall.

Exod. 17.

act matters of life and death, they must be so clearly and indisputably just, and within the compasse of their duty and relation, as may every way become valiant men, humble Christians, and prudent Ministers.

Object. 4. Of the Engagement.

But to confute all that can be said for the *Ministers of England*, their adversaries are ready to object, that many of them scruple the *taking of the Engagement*; This they think is a *pill*, which will either choak their consciences, if they swallow it, or *purge them* out of their livings, if they doe not; For, contrary to all other Physick, this operates most strongly on those, that never *take it*.

Answ. Truly this is the onely tender part, the *undipped heel*, where (it may be) some of these *Achilleses*, able and good Ministers, may be hurt; In which I humbly crave leave without offence to the power, or prejudice to the wisdome of any men, to offer thus much in the behalf of peaceable Ministers. That,

1. It is not true of all: *many Ministers* have shewed, by their taking it, in such a sense of passiveness under, and *non-activity*, against the present establishment, as is satisfactory to the Imposers, and inoffensive to their own consciences; what others would doe, if they could, with *inward peace*. And if there were no other excuse or Apology for these *peaceable*, and *painfull Ministers*, (who have not subscribed) but onely those *many pleas of Conscience*, which have been humbly tendred to publique view; these ought not to be unconsidered by such as professe to be *Christians*; who remember, how *cruell a thing* it is, to make mens *consciences passe*, as *Gideon* did the men of *Succoth*, or *David* the *Ammonites*, under *briars* and *thorns*, under *saws* and *harrows*; of either *sharp contradictions*, or *prickly distinctions*; unsafe *Salvoes*, which if they may seem *evasions* before men (in matter of Oathes lawfully taken) yet possibly, may not prove full absolutions before God, who hath oft severely exacted the *forfeitures* of perjury; as of *Saul* and *Zedekiah*. And how ever God in his providence may put suspensions of oathes, as to their actuall execution; yet they cannot find any absolution from the obligation which goes with inconditionate Oathes, so long as they are within our morall possibility of keeping them: How any man can swear or promise to be true and faithfull to two different interests, without being forsworne, or false and unfaithfull to the one or the other, seems a *Gordian* knot which onely the sword dissolves by cutting, not untying.

Periurio maculare vitam suam magis timere debet quam finire Christianus. Aust. Ep. 224.
Judg 8.
2 Sam. 12. 31.
Σέβεσθαι ὅρκους, *Juramenta vereri religiosum.* Pythag. dict.
Mat. 5. 33.
2 Sam. 21.
Zach. 8. 17.
Jer. 34. 18.

And who can wonder, that seriously considers the *state of humane affaires*, (which are most fully represented in the glasse of our times, with as many variating faces, as the *Moon*) if some Ministers, (whom both grace and experience, age and manners have

have made *grave and calm*) are tender and *wary* of further *hampering their conſciences* on any State cables: ſince they have ſeen that the former *threefold cords*, of Oathes, Proteſtation, and Covenant, could not reſiſt thoſe tides, and ſtormes, which have driven the whole Nation (as to extern events and affaires) from thoſe grounds of fidelity and allegiance, both as to Civill, and Eccleſiaſticall *obedience*, whereon they thought they had conſciencioufly, ſafely and quietly caſt *anchor* according to laws.

Jurandi facilitate in perjurium prolabimur. Auſt.

Furthermore ſome mens *non-engaging* cannot be any great weakning to power, (however it may ſo ſeem to ſome mens jealouſies and policies) ſince no mans *engaging* ſeems to be any great fortifying of it: For experience hath taught us how eaſily men are *abſolved* from ſuch publick ties, ſeem they never ſo ſtrict: Nor is there any reaſon to think they will be ſtronger for the future, than they were in former times: *Publique ſecurity* doth not much conſiſt in any *verball formalities*, but in that *efficacious power*, which men have by the ſword; and which they exerciſe as long, as the *Lord of all the world is pleaſed* to execute his will, and *pleaſure by any men.* Next to power, *publique authority* and *ſafety* riſeth from the *ſatisfaction* of mens judgements, as to the juſtice of mens proceedings; winning reſpect and love by that equity in government and moderation, which is according to Laws ſetled and known: not by *arbitrarines* of will, and meer force; which as to the *principle* is tyrannous, be it never ſo tempered in the exerciſe. Under any ſuch orderly Government, *wiſe Chriſtians* and Miniſters know, how with humility, peace, and patience, to *ſubmit* as farre as is agreeable to piety, and neceſſary for the publique peace, no leſſe than for their private ſafety. Laſt of all; Poſſibly thoſe men whoſe intereſts made them moſt forward at firſt to goe in theſe *new and untrodden* wayes, found them not *ſo ſmooth*, (without any *rub* or *ſcruple*) in their own judgements and conſciences; that they ſhould greatly wonder, if others, (who are onely driven that way, without their choice, counſell or conſent) doe fear, or finde ſomething in it, which makes them *ſtartle* or *ſtumble*. And truly, *in this point*, without any further arguing, (which is neither ſafe nor diſcreet as to publique reſolutions of State, in any private man) it muſt be *freely confeſſed*, that ſome Miniſters (as well as other ſober men) doe humbly caſt themſelves on the *mercy of God*, and the * *clemency* of thoſe *in power*; hoping for ſuch *toleration*, and *connivence* in this particular, as many did plead for, and injoy in their *former non-conformities*, which favour they may beſt deſerve, becauſe they will leaſt *abuſe it*: * Their quiet and godly carriage being as great ſecurity to Governours, as any oath can be from others: * Behaving themſelves within thoſe bounds

Dan. 4. 17.

* *Novum imperium inchoantibus utilis clementiæ fama.* Tacit. h. 4.

* Ἀνδρὸς καλοῦ καγαθοῦ βίος ὅρκος ἐστί. *Viri boni conſtans vita vim habet juramenti,* Cl. Al. Strom. 7.

of diſcretion, peaceableneſſe, and *civill ſubjection*; which becomes them, and all truly wiſe and godly men in the many toſſings, and changes, to which they are ſubjected, as other mortals, in this *mutable world*: In all which, if the ſtrictneſſe of *religion terrifies* any good Christians *with the fear of any thing*, that lookes like falſe Oathes, or *perjury*, (one of the blackeſt ſtains, moſt indeleble ſpots and unpardonable ſins of the ſoul) being a blaſpheming, denying and defying of God: yet, certainly, it allowes the moſt *conſciencious* men, (whereever) their worldly neceſſities and livelihoods force them to live under any *power*); ſuch *latitudes* of honeſt and *peaceable ſubjection*, in things meerly civill and externall, as may not alwayes *force them* upon baniſhments, *priſons*, and *perſecutions*; or elſe, evermore embroile them with *civill wars*, and *open hoſtilities*; even there where they cannot hope to *preſerve themſelves*, without a miracle. A wiſe and humble Chriſtian is never far from his refuge; And when purſued or urged, beyond what he thinkes agreeable to a good conſcience, he is not to ſeek for baſe and Foxes ſhifts, ſubtill windings, or ſinfull coverts: He is alwayes ready either fairly to obey, or fairly to ſuffer: He needes not wiredraw his conſcience, till it fits every State paſſage: if the way of the world be ſtrait, yet Gods is ſtill inlarged to him; if the worlds be large, yet he ſtill keeps to Gods ſtrictneſſe. Certainly good men ought not too raſhly to caſt *away* that *juſt and fair protection*, which they enjoy under any *civill power*; (which, Chriſt tels us, no *man can have but from above*, *Joh.* 19.11.) But rather with all *humble gratitude*, both to *give God the glory*; and man, that reſpect, which is due for any *favour*, and *indulgence* they have in worldly regards; which will ever ſeem leaſt *heavy* to a good Chriſtian; while there is no torture, rack or *tyranny* exerciſed upon *the conſcience*; by forcing to declare or act there, wherein their judgments are not ſo fully ſatisfied, as to the point of approbation, or actual concurrence.

Zach. 8. 16, 17.

Ἀρνησὶς ἐστι θεῷ ψευδορκία. *Naz. Car.* 158. Θεὸς ὁρκίος, *vocat. Thucid. l.* 1. *quos in fœderibus pangendis invocabant.*

Joh. 19. 11.

It is happy if at any time *truly conſciencious Chriſtians* can enjoy any fair quarter among *men of this world*; whoſe high and haughty ſpirits, if puffed up with ſucceſſe, are hardly patient of Chriſts ſelf-crucifying methods: It is wiſdome in Miniſters to merit, by humble and peaceable carriage according to a good conſcience, all *moderation from ſecular powers*; who are more eaſily provoked againſt them than other men: Stateſmen are often flatterers, ſeldom ſuch reall friends to Jeſus Chriſt, and his Church, as to deny themſelves much for their ſakes: Nor doe they uſually much regard *thoſe holy intereſts*, further than they are brought to a compliance with their deſignes: The *yoke of Chriſt* is commonly too *heavy* for the *iron ſinews* of Conquerours necks; and his *gate too ſtrait* for *triumphing Armies* to march through; with out much

ſtooping

stooping and self-denyall; which is a hard lesson for those to learn, whose advantages are in their hands, unlesse grace be also in their hearts: It's alwayes seen that men of power *set up themselves* speedily and effectually, in places of honour, and profit: but to set up Christ and his Kingdome in any reall way of godlinesse and holy order (further than some verball, cheap, and popular gratification) is a work of *many ages*, and worthy of that pious and magnanimous spirit which was in *Constantine the Great*; whose Eagles wings served no lesse to protect the Church in peace and prosperity, than the Empire and his own person. *Great men* are generally shy of those *consciencious strictnesses* and self-diminutions, which true Religion requires; so that Ministers had need study to walk *inoffensively*, that they may catch men by *honest guile*: Laying aside all uncomely *rigour*, rude severities; and what ever may savour of either *scorn*, or *stubbornnesse*; using in civill affairs all fair submissions, which may consist with the peace of their consciences before God, and the honour of their profession before men; which is the purpose, and will be the practise of all truly wise and godly Ministers; who think it more honest and honorable to be open enemies, than false and feigned friends; to withdraw from, rather than abuse protection.

Victoria naturâ insolens est, & superba. Cic. pro. Mar.

2 Cor. 12. 16.

5.

The courage of Ministers in things properly religious and in their calling.

...But yet in matters properly religious, so far as *Ministers* are in Christs stead, and have the care and charge of true Religion, of the Church, and of the welfare of mens soules; Herein (O *you excellent Christians*) I know, you not only allow, but expect, that *all true Ministers* should be faithful to Gods glory, & the souls of them, *although they should *offend them*; That they ought to speak the truth *seasonably*, and wisely, though they *contract enemies*; that they must not by their **pusillanimity*, and flattery prostrate the honour of true Religion, nor of their Ministry; which ceases not to be *Christs Jewell*, when it is for its splendor (which men cannot bear) *trodden under feet*. *They must still *looke stedfastly* to heaven, though men cast dust and ashes, stones and firebrands in *their faces upon the earth*. In this holy station and resolution, which is proper to them, as *Ministers of the truth of God*, I hope there are still many so **valiant for the Truth*, so zealous for the glory of God, the name of Christ, and the honour of the reformed Religion; so *faithfull* also to mens souls, and their own integrity; that as they will not disdain to *serve even wicked Magistrates*, in Gods way, no more than *John Baptist*

* *Non est dicentis præsumptio: ubi est jubentis domini auctoritas*, Chrysost. l. 70.

* *Honestius est offendere quam odisse.* Tac. vit. Agr.

ἢ μὴ ἀλήθειαν λόγων ἕνεκα εὐγενείας. *Syn. de Regno.* Ἀποδυσάμενοι δὲ αἰσχύνην θεμιτὸν ἐν τῷ τῆς ἀληθείας ταμείῳ γνησίως ἀγωνιζώμεθα, βασιλεύοντος μὲν τοῦ ἁγίου λόγου, ἀγωνοθετοῦντος δὲ τοῦ πάντων ὅλων δεσπότου. *Cl. Al. protr.* *Act. 7. 55. *Jer. 9. 3. *Non quid illi cupiant audire, sed quid nos deceat dicere considerandum, qui falsarum laudum irrisionibus decipi quam salubberrimis monitionibus salvari malint.* al. l. 8. Gr. *Mark. 6. 20.

Nudè cum nuda loquimur, non verenda relegimus, sed in verecunda refutamus, Ber. Ep. 43.

did to preach to *Herod*) yet they would infinitely disdain to flatter them in any way, as *Gods*, or agreeable to true *Religion*, which is not so; or to *fear them* so, as to *betray* the cause of God; (which is alwayes pleading against the ignorance, or errour, or *violence*, or *hypocrisie*, or pride of the evill world) and to *sow pillowes under any mens Elbowes*, who may perhaps lean uneasily on the *skuls* and *bones* of those they *have unjustly slain*; or like *Ahabs* 400 *false Prophets*, to speak onely soft and *smooth* things to those men, whose hearts and *hands* are prone to harden by the use of armes both against piety, equity and charity: so that, at length, they may grow rough as *Esaus*, and red as *Edoms*; military passions and actions, especially in great and violent changes, *seldome keeping* within the bounds of that *justice* and *mercy* which Christian Religion constantly prescribes without respect of persons, to the strong, as well as the weak; to the *Conquerours*, as well as the *conquered*; *Successe* being for the most part, an *irresistible temptation* to men, by *power to gratifie* their lusts; and to think any thing necessary, and so *lawfull*, which is but safe and beneficiall: not regarding the exact rules of justice (in the Laws of God and man) which are *divine*, and immutable; by no advantages of gain, or honour to be warped or varied: The common places, Sermons and prayers of true Ministers must not be like some mens Almanacks, calculated just to the elevation of mens counsels, designes and successes, (wherein flattery would seem to be Prophetick and foretelling) but without respect of persons the same at all times to all men, as to the main rules and duties of holinesse.

1 King. 20. 2. Isai. 30. 10.

Frustra de superatis hominibus gloriatur in felix victoria, quæ iræ & superbiæ succumbit. Ber. ad mil. Temp.

Although it be very *impertinent to dispute with power irresistible*, to *tax Cæsar*, when he is able to *tax all the world*; or to quarrell at *his coin*, when he is master of ours; yet a wise *Minister* and Christian may *distinguish* between the publique power in men, and the private personall sins of men; A grave and constant spirited preacher of righteousnesse, will (as he should, in Gods way and Word) with all *religious freedome*, yet with all *civill respect* tell even the greatest *Princes*, and *Potentates* of their sins: as resolute *Eliah*, and honest *Micajah* did *Ahab*; as *Nathan* did *David*; as *Jeremiah* did the Princes and people too; as *John Baptist* did *Herod*; as St. *Stephen* did the *Jews*, and as St. *Ambrose* did *Theodosius* the Emperour; who for that Christian courage loved him the better; professing, that no man was worthy the honour of a Christian Bishop, or Minister, but he that knew how to own and use such pious and *resolute constancy*, as *he had done*; Yea what will you think of the freedome used by *Menis* Bishop of *Chalcedon* to *Julian* the Emperour, telling him that he was an *Atheist* and *Apostate?* Being blinde and led to the place where they were sacrificing; *Julian* with scorn asked him,

Non par est, ut deceptus splendore purpuræ, ignores imbecillitatem corporis, quod hac tegitur. Amb. ad Theodos. Theod. l. 5. Eccles. hist. c. 17.

him, why the *Galilean* did not open his eyes; The old man anſwered he thanked God he wanted eyes to ſee ſo wicked a perſon. *Sozom. l. 5. c. 4.*

It is certain no men are better ſubjects in any time or under any State, than *ſuch plain dealing Preachers*; although oft times none are leſſe eſteemed, by ſuch men, who had rather enjoy the fruit of their *ſins with peace*, than hear of them to *repentance*. But Miniſters, who are *Gods Heralds*, muſt not conſider, what voice pleaſeth thoſe to whom they are ſent; but what he commands *that ſends them*; It were better that hundreds of them were ſequeſtred, plundered, impriſoned, baniſhed, or burnt at *Stakes* in *Smithfield*, (after the example of many *holy Martyrs*) than that *their votes and ſuffrages* (as more ſollemn paraſites) ſhould ever *flatter men*, either great or many, *in their ſins*; or * call *evill good*, and *good evill*; or ſpeak *good* of that, and bleſſe thoſe whom they *think* * *God abhorreth*, who is as far from *approving*, as from commanding, any immorality, or injuſtice in any agents, (whom he ſuffers to act and doe great things in the world) when yet he ſo far approves *ſtrange events*, as he permits them in his *unſearchable*, yet *alwayes moſt juſt wiſdome*, which knows how to make good uſe of evill men and manners. God can make *Bathſheba* to be the *mother of a Solomon* whom he loved; when yet he never allowed the ſin of * *David* or *Bathſheba* in their firſt coming together; the fruit of which the *Lord deſtroyed*. It juſtifies, as St. *Auſtin* ſaith, *Gods omnipotent goodneſſe and wiſdome*, but not mans impotent *paſſion* and folly; when he brings his glory, or his *Churches good* out of *their evill*.

Vitámque impendere vero, Nec propter vitam vivendi perdere cauſam. Juv.

Nihil turpius ſanctis paraſitis.

* Iſai. 5. 20.

* Pſal. 10. 3.

ἐμὲν περὶ γε τῆς ἀληθείας παιπία ἡμῖν ἡ ἀσφάλεια. *Baſ. M. de Sp. S. c. 21.*

* 2 Sam. 12. 14.

Yet this *juſt and neceſſary freedome*, which Miniſters of the Church in all duty to God, charity to men, and fidelity to their own ſouls, ought always, as they have fit occaſion, to uſe, muſt not amount to bitter, *rude*, *importune*, and unſeaſonable *reproofes*; not to publique *raylings*, ſeditious reproaches, and popular *invectives* againſt any mens perſons, or actions: * There muſt be *meekeneſſe with zeal*; humility with courage; modeſty with freedom; gravity with conſtancy, and prudence with innocency.

Οὐδὲν γὰρ ἔστι τοῖς ἐλευθέροις μεῖζον ἀτύχημα τῆς περὶ τὴν παῤῥησίαν ἥττης. *Demoſt.*

* *Nobile plane ac generoſum eſt vincendi genus,*

alios humilitate præoccupare ut vincamus. Sal. Ep. 5. χρὴ μιγνύναι τῇ παῤῥησίᾳ τὸ σεμνὸν καὶ τῷ ἐλέγχῳ κηρὸν τὴν ἀγάπην. *Iſ. Pel. l. 4. ep. 139.*

If thoſe, that are at any *time in Power*, doe not like, or will not protect and incourage *ſuch Miniſters* in all ſuch religious freedom of ſpeaking, as becomes the Word of God; if they preſently make *thoſe offenders for a word*; and looke on them, as enemies of their power, who only tell them and all men of thoſe ſins, which the Scripture *reproves*, *equally* in all men, and God will mightily *puniſh in the mighty*: If they reſolve to *deſtroy all thoſe Preachers*, Iſai. 29. 21.

Impatientiam reprehensionis sequitur peccandi impudentia; unde impœnitentia, desperatio damnatio. Ber.

which are loth they *should be damned*; Truly such men deserve to have no Ministers, but those that are not worth *the having*; Teachers *after their own hearts*, and not *after Gods*; None are worthy the name of Christs Ministers, who *suffer Christians to sin securely*; others may heap up, and *feed on* **sweet Teachers*, for a while, but they will finde them like *St. *Johns* book, in the belly, *bitter*, and *miserable comforters* in the end: None are so worthy of Christian *Magistrates protection*, as those that fear not to tell them *of their sins*; yet in a fair way too: Not in a *Cynicall severity*, but in a *Christian charity*; not so, as to diminish their power, (which * *is Gods, more than mans*) but vindicate true piety; What good Christian wil not be glad of *sanative wounds*, rather than **poysonous kisses* to hear of those faults in a fair way, which he hath cause to be sorry, that ever he committed; and of which he must repent even to a restitution of injuries, or at least an agnition, if ever he have pardon? True Ministers are to consider, not what will *please* poore sinfull mortals, but what *will profit* mens soules; not what may *seeme good* to them, but what will *doe them good*; and however they may not transgresse the laws of *honour*, and *civility* by a *rudenesse of Religion*: yet they must take that **liberty of speaking*, which the word of *God allowes*, and conscience requires, whether men will *hear*, *or forbear*.

* *Mellei & sacharati doctores.* * Rev. 10. 10.

Temperanda est reprehensio, ut non tam correctores quam correctores videamur, emendare studentes non mordere. Ber. Ep. 78.

Veritas & dulcis est & amara: quando dulcis, pascit; quando amara, curat: & medicamen animo & pabulum. Aust. Ep. 210.

* Prov. 27. 6. *Quantum edit peccatum tantum diliget fratrem, quem sentit peccati sui hostem.* Aust. Ep. 87. Ioh. 18. 37. For this end came I into the world that I should bear witnesse to the truth. *Sapienti grata sunt vulnere sanantia,* Ieron. * Ezek. 2. 5.

6. *Ministers quiet subjection merits protection.*

...If then Christian Religion be not in *England* grown a meere fable, (as the Ministers of it, are too many, become a reproach and a by-word, a burden, and a song) If *modern policies* hath not *quite eat up* all that piety, which was sometime professed, in privater and obscurer stations: If *Mammon* hath not justled *God* out of the *throne of great* and strong mens hearts: If *Belial* have not deposed Christ: If the enjoyment or catching at the *shadowes* of temporall power and possessions, have not made men foolishly let goe the care to get and to hold fast eternall life. If Arms have not beaten away the graces of Gods Spirit; and fighting against Christians have not taught them to fight against God, and the checks of conscience: If the shedding of *mans bloud* have not taken away the sense and virtue of *Christs bloud*: If the *noise of warre*, and the cry of *the slain* have not *deafned* mens ears against the *voice of God*, and the cals of his Spirit: If the dreadfull and lamentable aspect of poore Christians supplicating in vain for life, and dying with horrour and anguish at the feet and before the eyes of their brethren, have not taken away the sight of charity and deprived men of the

light

light of Gods countenance in love and mercy: If there be any *tenderneſſe* of conſcience, any ſenſe of ſin, any fear of God, any terrours from above, from beneath, or from within; if any belief of the *judgment to come*, and accounts to be given; if any thoughts of, and *ambitions* for a *better Kingdome*, than the earth can afford: No men will be more acceptable, even *to the greateſt*, than thoſe Miniſters, *who know*, at once how to ſpeak the truth, and yet to keep within the bounds, *both of Charity and civility*; Nor doth it follow (as the ſophiſtry of ſome *Sycophants* would urge againſt true Miniſters) that thoſe will be moſt active to deſtroy or diſturb the powers of this world, who are moſt faithfull to keep potentates ſoules *from damning*, in the world to come.

Nemo poteſt veraciter eſſe amicus hominis, niſi qui fuerit primitus veritatis. Auſt. Ep. 52. *Charitas pie ſævire, humiliter indignari, patienter iraſci novit.* Ber. Ep. 1.

In theſe Chriſtian bounds then of *peaceable* ſubjection, humility and holineſſe, if the Miniſters of *England*, which are able, diſcreet, and faithfull, might but obtain ſo much declared *favour*, and publique *countenance*, (which all *other fraternities* and profeſſions have) as to be ſure to enjoy their *callings*, *liberties*, and *properties*, which ſeem to be many times in great uncertainties, under the obedience and *protection* of the laws; as it would much incourage them in their *holy labours*, (which alwayes finde carnall oppoſition enough in mens hearts, and diſcouragement from their manners) ſo it would *redeem* them from thoſe menaces, inſolencies, and oppreſſions, of *unreaſonable men*; who look upon them as *publique enemies* and *perdue*; becauſe they thinke they have little of *publique* favour and incouragement: Miniſters are ſo much men, that kind and *Chriſtian uſage* will, no doubt, much *win* upon them; The *Sunſhine of favour* is likelyer to make the *moroſeſt of them, lay off that coat of rigour and auſterity*, which ſome (perhaps) affects to wear; than that *rough ſtorm* and winde, wherewith they are dayly threatned, and by which many of them have been and are ſtill *diſtreſſed*; which makes them *wrap* themſelves up, as *Elias* in his *hairy mantle*, when they think their lives, and liberties, and livelihoods are ſought after; and no *ſuch protection* like to continue over them, as they thought in a Chriſtian State and Church they might have both obtained and deſerved, by their quiet and uſefull converſation. As juſt *protection* invites *inferiors to due ſubjection*; ſo no men pay it more willingly than they, who beſides *the iron chains of fear*, have the *ſofter cords of love*, and favour upon them: By how much (after many violent ſtormes and hard impreſſions) they are more tenderly uſed, the more is *reſpect* gained, and peaceable *inclinations* raiſed in men toward ſuch as will needs govern them: The very beſt of whom are ſeldome ſo *mortified*, or heightned by *Religion*, as to forget they are men; or to be without their paſſions, diſcontents, and murmurings, joined with deſires and endeavours to eaſe and relieve themſelves;

ſelves; At leaſt to change their *condition*, if they finde it Tyrannique and *Egyptian*; (that is, *unreaſonable, arbitrary, injurious*, and oppreſſive: quite contrary to what is pretended, of *honeſt* and *juſt liberties*, both Chriſtian and humane, civill and conſcientious; which are, for every one to enjoy, as his private judgement of things, ſo what ever is his priviledge and property by Law; while he keeps within the practique obedience and compaſſe of the Law, whereto Governours, as well as governed, are bound, not onely in piety, but alſo in policy: Both tyranny and rebellion are their owne greateſt Traitors: Magiſtrates ſeldome loſing or hazarding their power, nor ſubjects their peace, but when they wander out of the plain *highway of Laws*; which are the *conſervatories* both of Governours and governed. It is the leaſt degree of juſtice, and ſhort enough of any high favour, to permit, and protect worthy *Miniſters* (with all other honeſt and peaceable men) as in doing their *duties*, ſo in *receiving* their *dues*: Yet this is as great a meaſure, as in theſe times, they dare either ask, or hope for; Immunities from any burthens, that lye heavy on them, Additions of honour or augmentations of eſtate, I think all wiſe Miniſters deſpair of: Peace with a little as to this world, would be a great meanes, both to compoſe their ſtudies, and to *ſtrengthen* their hands in the *work of God*; Alſo to quench that fire, with which many mens tongues are inflamed againſt Miniſters, their calling, perſons and their maintenance; thinking they may both ſafely, and acceptably deſpiſe thoſe, whom power *delights not to honour*; For whoſe ruine the malice of ſome *Antiminiſterian ſpirits* wiſheth, as *many gallowſes* and *gibbets* ſet up, as there are *Pulpits*.

Non diu ſtare poteſt potentia, quæ multorum malo exercetur. Sen. de Ira.

Dan. 3. 18.

But the Lord is able to deliver us: if not; yet, *be it known* to theſe violent and unreaſonable men, that no learned, judicious and conſciencious Miniſters will *bow down* to worſhip that *papall*, or *popular* Image of *Anarchy* and *confuſion*, which they ſeek to ſet up, as to the ſhame and ruine of this and all Reformed Churches, ſo infinitely to the detriment and diſhonour of this Nation, as to its common welfare, in peace, plenty, or power, in good learning or true Religion. And however we are forced *for ſome time* to lye *among the pots*; yet ſhall we be as the *wings of a dove*; nor ſhall we want an *Ark*, whither to fly at laſt: where a *gracious hand* will receive us to *eternall reſt*; when we ſhall retire to heaven, *wearied* with the troubles on earth, and finding no reſt for *our ſouls*, amidſt thoſe *overflowing ſcourges*, which the juſt and *offended God* will certainly bring upon all ſuch evill and unthankfull men, who love their power or profit more than their ſoules; and glory in deſpiſing thoſe who profeſſe to be *Noahs*, the Preachers onely of *righteouſneſſe* and of *repentance*; but no way the pragmatick plotters or troubles or ſeditious movers of civill perturbations. I

Hoc poſteris dicite, Hominem Chriſto deditum poſſe mori, non poſſe ſuperari. Ieron. Pſal. 68. 13.

Μηδὲν φοβεῖσθαι ὅτι πατεῖς ἀγάπη μηδὲν ἀλγεινὸν ὅτι χεῖσθε δέξα. *Dictum juvenis inter tormenta; cum totum vultus erat, & fornam hominis, at non fidei amiſerat.* Euſeb. hiſt. l. 5. c. 1.

I Have now, *O you excellent and truely reformed Christians,* onely left a wary *super-politick*, and *over-cautious* spirit to encounter and dispell; which pleads *policy* against *piety*; and prefers outward *safety*, before inward *peace*: Being, as it pretends, lothe, yea and afraid to displease, deny or gainsay so great and powerfull, at least so active, bold and *pragmaticall* a party, as is by these Antiministeriall adversaries pretended to be, both among *military* men and others, *implacably ingaged* against, not onely the persons present standing, and maintenance of Ministers; but even the very calling, ordination, and function of the Ministry: which they are resolved to undermine by *calumnies*, or overthrow by force; either by fair or foul means: These Antiministeriall spirits must by all meanes be gratified; and by no means displeased; lest impatient of the repulses and elusions oft given to their many petitions and *essayes* against the Ministry they fly out to *greater disorders*, than either the Ministers or the Gospell, the reformed Religion, or Christ himself are worth: Better this *one function* of the Ministry, (though ancient, usefull and necessary to the Church; yea though holy and of divine institution, the greatest gift of God, next Jesus Christ, to the world) better this be destroyed, than a generation of violent spirits should get a head, and destroy both us and our Nation. Thus some men, whose feares are strong objecters against their judgements, and consciences; which cannot but acknowledg both of the Ministry and Ministers of *England*, that God is in them, and hath been with them of a Truth.

8. *Cavill. Object.* 1. *It's not safe to plead for, or protect Ministers.*

Answ. I see how *many Lyons* the base fears and *cowardise* of men are prone to fancy, to be in * *their way*, when they should undertake to maintain the *cause of God*, of Christ, and of true Religion, (which the cause of the Ministers *indeed*, is.) * Here the *shadows of mountaines* and * *fields of thistles* appeare *like armed men* to *timorous* and degenerous Christians; when yet all the *outward difficulties*, all the inward terrours, all the divels in hell cannot deter some men from *those adventures* wherein their worldly interest of profit, safety or honour are concerned; There oft-times necessities are first made, then they are prosecuted, after they are pleaded as grounds for excuse, at least, if not of *justification*, of actions lesse warrantable.

1. *Mens cowardise in religious matters.*
* Prov. 20. 13.
* Iudg. 9. 36.
* *Phil. de Com:*

If I thought (as truly I doe not) that this *ungratefull mutiny* of some men against the Ministry, and the mean *despondency* of others, (their cold and faint friends) were generall and *Epidemicall* among men of any considerableness, for quality, number, and estate, that these did either oppose or *desert their Ministers*, I conceive it would admit of no better *confutation* and remedy, than for Ministers (with *Cesar*) to open our naked brests, and to offer them to the ponyards and swords, or pistols of those, that think it fit to *desert* us; and by a second hand to *destroy* us.

Sueton. in Jul. Cæs.

Miniſters yeeld to the ſentence of the Nation.

If thoſe that excell in any vertue, or in power, *doe indeed think* the Miniſters and Miniſtry of *England* have deſerved to be thus vilified and exploded, as the *filth* and *off-ſcouring* of all things: if in *reaſon of ſtate* and *politick intereſt* it be found *therefore beſt*, becauſe ſafeſt; that *Learning* muſt yeeld to illiterateneſſe; *ſtudy* to temerity; *knowledge* to ignorance; *modeſty* to impudence; *ingenuity* to ruſticity; *order* to confuſion; *gravity* to giddineſſe; holy *eloquence* to vain bleſſings; *ſerious diſputings* to rude and profane janglings; That the grave, learned, and venerable *Preachers* of the true Chriſtian reformed Religion muſt give place to cunning and inſolent *Factors* for all manner of errours, ſuperſtitions, and confuſions; if this be *neceſſary*, or highly convenient for the publique good, they ſhall doe wiſely, if not well, with all ſpeed to ſtigmatize by *publique vote* and act, both the *Miniſters* and their Miniſtry on the foreheads, as ſo many *vile perſons*, whoſe craft hath hitherto *cheated* and abuſed the *Engliſh* world, in ſtead of ſeeking, and ſhewing men the true way to heaven; Nothing is more juſt, than to ſtop *ſuch mouths*, whoſe *Oracles* are no better than thoſe, which were ſilenced when Chriſt came into the world: Yea, quite to *abrogate* the function will be the ſhorteſt way whereby to ſatisfie the Antiminiſteriall malice: And to expiate the *ſin* or folly at leaſt of this Church and Nation; which ſelf-diſpleaſed for entertaining them ſo long, and ſo liberally, ſhall now take but a juſt revenge in either *ſterving* them, and their families to death, or condemning them to a *wandering beggery*; That ſo by ſuch a *penall retaliation*, (as that Emperour commanded a *Cheater* to be *ſtifled* to death with ſmoak, becauſe he vented only *ſmoak*) Miniſters may want common *bread to live*, who have pretended to feed mens ſouls with *the bread of life*, and have in this onely deluded men; For coming now to be ſearched by the more accurate eyes of ſome new *Illuminates*, they are found, like the Prieſts and Temples of the *heatheniſh devotion*, to have in them, in ſtead of a *venerable deity*, nothing but the Images of *cats* or *crocodiles*, and the like deſpicable figures.

Fumum vendidiſti, ſumo pereas. Sueton. in Veſpaſ.

If neither *God*, nor *good men* have any *further pleaſure* in the *lifes*, *labours*, and *proſperity* of his ſervants *the Miniſters of England*, againſt whom the *Shimei's* of theſe times are bold ſo loudly to caſt forth their curſing and evill ſpeeches; Let the *Lord do with us* as it ſeemeth *good in his eyes*; Loe, we are many of us in our *ſeverall places* and *charges*, *yet reſiding*: (ſome are already ſcattered and ejected) moſt of us *almoſt beggered*, exhauſted, weather-beaten, and ſhipwracked in ſtormes and toſſings of theſe times. Some are even *weary of themſelves*, filled with the dayly and *bitter reproaches* of their inſolent adverſaries; and even praying *with Elias*, It is enough, we are not better then *our Forefathers*, (thus perſecuted they the godly Miniſters,

2 Sam. 16.

1 King. 19. 4.

ſters, the *Biſhops*, the *Presbyters*, the *Apoſtles*, the Prophets of old;) fit our ſoules for thee, and take them to thee; that we may be delivered from ſo *injurious* and *unthankefull a generation*, whoſe aim is to deſtroy the true Prophets, and pull down all the *houſe of God* in the land.

Miniſters unarmed innocency.

Alas! we of *the Miniſtry* have no weapons or arms, no ſtrong holds, or defenced Cities, beſides our prayers, patience, and (as we hope) good conſciences; it will be no hard work for a *few Dogs* to deſtroy all the *true Prophets and Miniſters of the Lord in the land*: That ſo this great *Hecatomb*, ſo long deſired, and expected, may be an *acceptable* ſacrifice to the Jeſuited Papiſts, and *pragmatick Separatiſts*, and all other malicious enemies of this reformed Church; and that true Religion, which the Miniſters of this Church have profeſſed and preached in many years.

1 Sam. 22. 17. *Non nobis tanti eſt vita, ut armis tuenda ſit. Tiber. ad Senatum.* Tac. an. 6.

And this, not *upon light* and *unexamined preſumptions*; not upon cuſtomary *traditions*, and the meer ducture of *education*; not upon *politick* principles, and civill *complianees*, with Princes or people; but upon ſerious *grounds*; as ſolid, and clear *demonſtrations*, as can by right and impartiall reaſonings, be gathered from the *Word of God*: and, (in caſes of its obſcuritie, or our own weakneſſe) from that light, which the *conſent and practiſe* of the *primitive*, and pureſt Churches of Chriſt hath held forth to us, in points of *Faith*, doctrine, and in all good orders or manners, becomming Chriſtians; either in their private moralities, or their publique *decencies*. In this *integrity*, *innocency*, and *ſimplicity*, (which neither *men nor divels* can take from us) we are ſure to be deſtroyed, if it muſt be ſo, and to be delivered from an ungratefull *generation of vipers*; who think it enough to deſtroy thoſe, who have been a means of their being and life, as Chriſtians; if our injuries and bloud could be ſilenced with us, yet the *very duſt of our feet*, will be a teſtimony againſt ſuch men at the laſt day of judgement: when it ſhall be more *tolerable*, for any Chriſtian people under heaven, than *for theſe in England*; ſince among none clearer *truths* have been taught, or greater *works* done, or better examples given; than have been here, by the *Miniſters of this Church*.

Matth. 3. 7.

Matth. 10. 14.

Miniſters merit of this Nation.

Where hath there been under heaven more *frequent*, and more excellent *preaching?* where more frequent, and yet unaffected praying? where more judicious, pious and practicall writing? where more learned and induſtrious *ſearching* out of all divine truths? where more free and ingenuous declaring of them? ſo as nothing hath been withheld or ſmothered; where more devout, holy and *gracious living?* where more orderly, harmonious and charitable *agreeing*, than among thoſe that were the beſt Biſhops, the beſt Miniſters, and the beſt Chriſtians here in *England?* Adorned with

these ribands, fillets and *garlands*, of *good words*, *good works*, and *good bookes*, must the Ministers of *England*, like *solemn victimes*, and piatory sacrifices, be destroyed? onely to gratifie, some mens petulancy, insolency, covetousnesse and cruelty, who list to be actors, or spectators in so *religious massacres*.

2. *Considerations touching the Ministers of England, humbly propounded.*

But O you *excellent Christians* of all ranks and proportions; If there be yet any ear of patience left free to hear the *Ministers plea and apology*; if *calumny* hath not obstructed all wayes of justice or charity; if slavish *feares* have not so imbased your *piety and zeal* for the Christian reformed Religion, that you dare not seem no not *to pity the Ministers of it*; if the *separations and brokennesse of Religion* (in our unhappy times) have not wholly blinded your eyes and baffled your judgements; so that you have lost all sight both of true Church and true Ministry here in *England*; I humbly desire, that before the true and ancient Ministers be cashiered, and quite destroyed, these things *may be considered*.

1. Whether it be a just proceeding to impute the *personall failings* of some men to the whole *function and profession*? whether, at that rate, all Judges, Magistrates, and Commanders may not be cryed down, as well as all Ministers? Since, where there are many, there are alwayes some, that are not very good. 2. Whether it be fitting to condemne and destroy any men in any of their rights, to which they pretend, either of *office or reward*, (and that by Laws, both divine and humane) without a fair and full hearing, what can be said for them? or whether any man would have such *measure meted* to themselves? 3. Whether *Pride* in some *Lay-men* of their gifts; Envy in others, against the welfare of the Ministers of Christ; *Covetousnesse* in others, as to their maintenance; *Profaneneſſe in others* against all holinesse; Ambition in others to begin or carry on some worldly ends and secular projects; *Licentiousnesse* in others, against all religious restraints; *Impatience* in others, to see *any govern* without or besides themselves; *Malice* and spite in others, against this, as all other reformed Churches; Hopes in others by our *confusions* to introduce their superstitious usurpations; *Whether I say these*, and the like inordinate lusts, and motions in mens hearts, as their severall interests lead and tempt them, may not be *great causes*, and influentiall occasions of these violent distempers, which break out thus against the generality of the *Ministers*, and the whole calling of the *Ministry* in this Church?

Yea, what if all odious *clamours*, and calumnies against them, and *their calling*, have no more of truth in them, than a *Jewell* hath of dirt in it when filth is cast upon it? (whose innate firmnes preserves its inward and essentiall purity) What if nothing be wanting to the *innocency* and honour of the *Ministry* of this Church, but onely *patient*

tient, and impartiall Judges; pious *patrons*, and generous *protectours*? which was all St. *Paul wanted*, when he was accused of *many and grievous* crimes, by the cruell and *hard-hearted Jewes*; which were his Countrey men, and for whom he had that *heroick charity*, as to wish himself *Anathema from Christ*, that they might be saved; Whether ever any Ministers of learning, honesty and piety, (that had done so much for the religious welfare of any Christian Nation, as the able *Ministers of England* generally have done, for many ages;) were ever so rewarded by Christians? or whether ever it entred into the hearts of religious men, so to deal with *their Ministers*, as some now *meditate* and design?

It were good for men, how *metald and resolute* so ever they seem to be in carrying on their designs, to make some *pause* and *halt*, before they strike such a *stroak*, as may seem to *challenge Christ*, *and fight against God*: whose *stroakes* against men are heavieſt, when they are least visible; and his *wounds sorest*, when men have the least sense of their *contending* against him. The perswasions and confidences of men may be great in their proceedings, (as was in *Saul persecuting*) when yet their zeale is but dashing against the *goades*, *or thornes*; and a meer *persecuting of Christ himselfe*; which will in the end pierce their own souls through with many errors.

Severissimè punit Deus cum pœnalis nutritur impunitas. Aust. *Act. 26. 9. Act. 9. 4.

What if (notwithstanding many *personal failings* in Ministers as men) their function, calling, and Ministry be *the holy institution* and appointment of Jesus Christ; transmitted to these times, and this Church by a right order and uninterrupted succession, as to the *substance of the power*, and essence of the authority? (The talents or gifts were Christs, and from Christ, delivered to his Servants the Ministers of the Church: though some of them might be idle and *unfaithfull*; whose burying them in the earth, or wrapping them up in a napking at any time was no *wasting* or *imbezling* of the substance of them; nor any lessening of Christs right to them.)

And for this I have produced, not weak *opinions*; not light conjectures; not partiall customes; not bare prepossession; not uncertain tradition; not blind antiquity; not meer crowds or numbers of men; much lesse do I *solemnly alledge* my own *specious fancies*, *devout dreams*, uncertain guessings, *Seraphick dictates*, and magisteriall Enthusiasms; But 1. *evident grounds* out of the Word of God, for a divine Ordination, and institution at first. 2. *Scripture history* for succession, to four generations actually. 3. Promises and *precepts* for perpetuity of power Ministeriall, and assistance, which was derived by the solemn *ceremony* of the imposition of hands, by such only, as had been ordained; and so enabled with *successionall power*, till the coming of Christ. 4. This primitive root and divine plantation of the Ministeriall office and power, we finde oft con-

3. *A summary of what makes for the function of the Ministry.*

confirmed by *miraculous gifts*; beſides the innocency, humility, ſimplicity, piety and charity of thoſe *Apoſtles*, primitive *Biſhops* and *Presbyters*, ſet forth in the *holineſſe* of their lives; and the glorious ſucceſſes of their Miniſteriall labours; converting *thouſands* by preaching the Goſpell: and by their *Miniſteriall power*, and authority planting Churches in all the then *known* and *reputed world*, oft crowning their doctrines and Miniſtry with Martyrdome. 5. After this I produce, what is undenyably alleadged, from authours of the *beſt credit*, (learned and godly men) famous in the Church, through all the firſt ages, ſhewing the *Catholick* and *uncontradicted* conſent; the conſtant and uninterrupted ſucceſſion by Biſhops and Presbyters in every City, and Countrey; which all Chriſtians in every true Church owned, received and reverenced, as men indued with ſuch order and power Miniſteriall, as was divine, ſupernaturall and ſacred, as from Chriſt, and in his Name; though by man, as the means and conduit of it. This is made good to our dayes in the perſons, and office of thoſe *Miniſters*, who were and are duely *ordained in this Church*. 6. Next I plead, (with the like *evident and undenyable demonſtrations*) the *great abilities* in all ſorts of miniſteriall gifts; the uſe and advancement of all *good learning*; the *vindicating* of true Chriſtian and reformed religion; the manifold diſcoveries of ſound judgement, diſcreet zeal, holy induſtry, blameleſſe conſtancy, and all other graces, wherein the Miniſters of *England* have not been inferiour to the beſt, and moſt famous in any reformed Chriſtian Church, and incomparably beyond any of their *defamatory adverſaries*. 7. I add to theſe as *credentiall* Letters, the *teſtimonies* and *ſeales* which God hath given of his *grace* and *holy Spirit*, accompanying the Miniſtry in *England* upon the hearts of many thouſands, both before and eminently ſince the Reformation; by which men have been converted to, and confirmed in *Faith*, *Repentance*, *Charity*, aud *holy life*; the tryall of which is moſt evident in that patience and conſtancy which many Miniſters, as other Chriſtians in this Church have oft ſhewen in the *ſufferings*, which they have choſen, rather then they would ſin againſt their Conſcience, and that duty which they owed to God and man. 8. Laſt of all, if any humane conſideration may hope for place in the neglect of ſo many divine; the *civill rights and priviledges*, which the piety of this Nation, and the Laws *of this Land*, have alwayes given to Miniſters of the Goſpell; by the fulleſt and freeſt conſent of all Eſtates in Parliament: that they might never *want able Miniſters*, (nor theſe all *fitting ſupport and incouragements*; Theſe I ſay ought ſo far to be regarded by men of *juſtice*, *honour* and *conſcience*, as not ſuddenly to break all thoſe ſacred ſanctions, and laws aſunder, by which their forefathers have bound them to God, to his Church and Miniſters

niſters, for the perpetuall preſervation of the true Chriſtian Religion among them and their poſterity.

4. *The fruits of Miniſters labours in England.*

...Furthermore, if the godly Miniſters of this Church of *England* (whom ſome men deſtine to as *certain deſtruction* and *extirpation*, as ever the *Agagite did the Jews*) if they be the *meſſengers of the moſt high God*; the *Prophets of the Lord*; the *Evangelicall Prieſts*; thoſe, by whom *Salvation* hath been brought, and continued to this part of the *world*; If they have, (like the good *Vine and Figtree*) been ſerviceable to God and man, to Church and State; If they have laboured *more abundantly*, and been bleſſed *more remarkably*, than any other under heaven; If they have preached *ſound doctrine in ſeaſon and out of ſeaſon*; if they have *given full proof of their Miniſtry*, not handling the Word of God *deceitfully*; nor defrauding the Church of any Truth of God or divine Ordinance; If many of them have fought a *good fight*, and finiſhed their courſe with joy, and great ſucceſſe againſt ſin, errour, ſuperſtition, and profaneneſſe; If they have ſnatched many *firebrands out of hell*; pulled many ſouls out of the *ſnares of the divell*; If they have faſted, and mourned, and watched, and prayed, and ſtudyed, and taught, and lived to the honour of the Goſpell, and the good of many ſoules; If they have *like Davids Worthies* ſtood in the gap againſt thoſe *Anakims* and *Zanzummins*, who by *lying wonders*, *learned ſophiſtries*, and accurate policies have, (to this day) from the firſt *reformation*, and coming *out of Egypt*, ſought to bring us thither again; or elſe to deſtroy the very name of *Proteſtants*, and reformed Religion from *under heaven*; If almoſt *all good Chriſtians*, (and not a few of theſe *renegadoes*, their ungratefull enemies) doe owe in reſpect of knowledge or grace, to the Miniſters of *England*, as *Philemon to St. Paul*, even their *very ſelves*; If they have oft *in ſecret wept* over this ſinfull Nation and wantonly wicked people; (as Chriſt did over *Jeruſalem*) and as *Noah*, *Daniel*, and *Job*, oft *ſtood in the gap* to turne away the wrath of God from this *ſelf-deſtroying Nation*; If, now, they have *no other thoughts*, or *practiſes*, but ſuch as become the truth, and peace of that Goſpell, which they preach, and that bleſſed example, which Chriſt hath ſet them; whom in all things they *deſire to imitate*; in ſerving God, edifying the Church, doing good to all men, praying for their enemies, and paying all civill reſpects, which they owe to any men: If all true and faithfull Miniſters, have done, and deſigne onely to doe, many *great and good works* in this Church and Nation; for which of theſe is it, that ſome men ſeek, and others with ſilence, ſuffer them to be ſtoned; as the *Jews threatned Chriſt*; and the inconſtant *Lyſtrians acted on St. Paul*; who after *miracles wrought* by him among them, and high applauſes *of him from them*, was after dragged, as a dead *dog*, *out of*

Act. 14. 19. *of their City* by them; supposing *him to be dead.* If all true and worthy Ministers being conscious to their own Integrity, (a midst their common infirmities) after their *escaping the late stormes,* (in which many perished) are easily able, without any disorder to them, to Act. 28. 5. shake off *those Vipers,* which out of the fire *of some mens spirits* now *seise* upon them with *poysonous calumnies* of *factious, covetous, seditious,* &c. If there be still upon the true and able Ministers of *England,* those Characters of divine *Authority*; those gifts of *the holy Ghost,* in all good understanding, knowledge, utterance, zeal, courage, industry and constancy, which fits them with power for that holy function; and carries them through it, with all fidelity and patience, not only to serve, but to suffer for the *Lord Jesus* and his Church: If they have been *just Stewards,* and *faithfull dispensers* of the Mysteries of Christ to his household this Church; how can they without infinite rudeness, and unchristian insolence be *shamefully used,* and driven out of their places and Offices? If they have been *spirituall fathers* to many soules, and as *tender mothers* to them; not disdaining to bear with the manners of *childish Christians,* in many places, (who turned their respect into peevishness, and their love into scorn) how unnaturall will it be for Christians to *become patricides,* murtherers of *their spirituall fathers*? to whom in some sense they owe more, than to their naturall? If Ministers be *Embassadors,* they ought not to be violated by the *Law of Nations,* (behaving themselves, as becomes the honour of their *Embassy,* and *sender*) how much more if *from God,* sent *by Christ,* in his and his *Fathers Name*; and that with a *message of Peace,* and reconciliation from *heaven* to poore sinners? The greatest and proudest of them, being but wormes meat, may not safely despise, injure, or turn away the least of the servants and Messengers of our *Lord and Master Jesus Christ,* which speak *in his Name,* (that is, both his *Truth,* and by his *Authority*) which can be no where else (in any *ordinary Ministry*) but in those, who are *duyly ordained* in this holy *descent* and *succession.*

Legatis vim aut contumeliam inferre nefas. Reg. Iur. *Jus Legatorum cum hominum præsidio munitum, tum etiam divino jure est vallatum.* Ac. de Arus. resp.

If they have been *watchfull Shepheards* over their *severall flocks,* for good and not for evill; how barbarous must it be for Sheep to turn Wolves, and devoure those *Pastors,* who have *fed them,* as *Jacob* Gen. 31. 40. did *Labans flocks,* with all care and *diligence, day and night,* leading them by the *purest waters,* and in the *safest pastures?* Nor is there now any more cause to change the wages of *these Shepheards* of soules (which is *alwayes like to be to their losse*) than *covetous Laban* had against *honest Jacob.*

If none other can *authoritatively,* and as of *Office and duty,* in the name and by the mission of Christ, bring the message of peace, and reconciliation to sinners; (which hath besides the Word, sacred

ſacred and *myſterious ſeales*; and other holy actions of power and authority to be performed by peculiar, fit and appointed Miniſters) how *beautifull* ought *their feet* to be, and their ſteps welcome; Rom. 10. 15. which flow with truth and peace, grace and mercy? How farre ſhould they be from being *trodden* under the feet of *proud, covetous* and envious men? who firſt caſting dirt in their faces, after with much duſt and clamour, ſeek to ſtir up, not onely the people, but the Act. 21. 36. powers againſt them; as if they were *burthens of the earth*, not fit to live? *But wiſdome is juſtified of her children.* Matth. 11. 19.

...I cannot be ſo injurious to my countrey and countreymen, as to think; that to *perſons* of ſuch worth, ſtanding in ſuch relations between God and man; inveſted with ſo holy authority; managing it with ſuch divine power and efficacy; crowned with ſo great ſucceſſes; recommended to all worthy Chriſtians with ſo many publique merits, both to Church and State; (as the true and duely *ordained* Miniſters of the Church of *England* are) either men of purity or of power, can be ſo *wanting* to, or ſo ſhrink from their duty to God, their love to Chriſt, their zeal for the reformed Religion, their care of their countrey, of their poſterity, and of their owne ſoules; as not to dare to ſpeak, or appear for them; or not to endeavour in all fair wayes to improve the intereſt they have in the publique, by which to preſerve ſo many good and righteous perſons (as to *mans tribunall*) from poverty, contempt, and ruine; yea to preſerve themſelves and their deareſt relations from moſt irreligious infamy of ingratefull deſerting and oppreſſing ſo deſerving men. 5. *Miniſters expect better things from good Chriſtians.*

Men cannot but be *unholy*, that can be ſo *unthankefull*: And if *Ingratitude* be in all other relations, and merits among men juſtly eſteemed as the moſt *deteſtable diſeaſe* and *inhumane deformity* in the ſoul; ſhall it onely ſeem beauty, health, and a commendable quality, when it is offered by Chriſtians to their Miniſters? Such as may with equall *modeſty*, and *truth* plead their own innocency, and proteſt againſt the *immanity* of their enemies malice? For ſetting aſide the idleneſſe and *pragnatick* vanity of ſome Miniſters in later, and *more licentious times*, (whoſe either inſufficiency, or lazyneſſe, or inordinate activity, or abject popularity, hath made them the ſtaine and ſhame of their holy function; and whoſe *burthen* is too heavy for my pen to diſcharge them of) if we looke upon thoſe learned, laborious, ſober and venerable Miniſters, who have been, and ſtill are *the glory and crown* of their function, of this Church and Nation, in their ſeverall degrees and ſtations: * I may *lowdly proclaim* with *Samuel* this *proteſtation* in their behalf: Behold the * *Miniſters of the Lord and of this Church*, (O you *unthankefull Chriſtians and cauſleſſe enemies*) witneſſe againſt them *before the Lord* and before his people; 2 Tim. 3. 2. * Godly Miniſters not injurious but meritorious to the publique. * 1 Sam. 12. 3.

whose Oxe or Asse have they taken? whom have they defrauded or oppressed? whose hurt or damage have they procured? whose good have not they studyed, and endeavoured? whose evill of sin or misery have they not pitied, and sought to relieve? what is the injury, for which so *desolating a vengeance* must passe upon them, and their whole function? What is the *blasphemy* against God or man, for
1 King. 21. which these *Naboths* must lose their lives, and *livelyhoods?* wherein have they deserved so ill of former or later ages; that they should be so used (*as Ahab commanded of Micaiah*; and the *Jews* did to *Jeremiah*) to be cast into prisons, into *sordid and obscure restraints*; or to be exposed to Mendicant liberty, for to be fed onely with the *bread and water* of affliction, if they can obtain so much? What necessary truth of God *have they detained* in unrighteousnesse? what *error* have they broached, revived, or maintained? what *superstition* have they nourished? what *licentiousnesse* in sin have they incouraged? what true Christian *liberty* (which alwayes containes it selfe in bounds of Gods and mans laws) have they denyed to, or defrauded the people of? unlesse all things of publique peace and extern order, in which the publique wisdom and consent of the Nation confined it self, them and all men in it, by laws, are to be called *superstition, tyranny* and oppression, in Ministers, more then all other men; who being under government, thought it their duty to sub-
1 Pet. 2. 13. mit *to every ordinance* of man, which did not crosse any *divine ordinance*; but kept within the bounds of that liberty, order and decency, which are left to the *wisdome of any* Christian Church and State; whereby to preserve the *honor of Religion*, and the order and peace of the publique.

Those jejune and *threadbare objections* oft used *against Ministers* in these things, (wherein there were but *obedientiall*, and *passive*; the activity lying in those, who had the power to enjoyne, and command them, which was done by all *Estates in Parliament*) have been so oft and fully answered, that all sober and wise Christians see the *weaknesse of reason*, and the *strength of passion* in them; as they are charged for faults on Ministers in their *respective obedience and conformity*; For which they were like to know *better grounds*, than any their enemies had against them: And being in all other main matters, very knowing and *consciencious* men, they are not in charity *to be suspected*, in those *lesser and extern matters*, to have sprung any *leak* of sinfull weaknesse, or to have made any *shipwrack* of a good conscience; Later events have much recommended former duties and laws, * shewing how weak, even Truth and Religion, are (as to *extern profession*) where (like loose and *scattered souldiers*) Beleevers or Professors are destitute of all *order* and just *discipline*.

* *Vires inordinatæ mole ruunt sua: Quo vehementiores, eo infirmiores; inque propriam ruinam valentissimæ.* Salust.

But

But if the Miniſters of the Church of *England* had diſcovered many failings, as men compaſſed *about with infirmities*, which eaſily beſet them, (for which they oft *mourned*; againſt which they were alwayes praying and ſtriving) yet what is it wherein the pretended perfections of their preſumptuous, and *implacable adverſaries* doe excell the very weakneſſes and defects of *Miniſters?* yea wherein will the vapouring of any *new projectors* be able to repair the damage or recompenſe the want, which *thouſands* muſt have; (yea this whole Nation ſuffer) if by theſe mens ~~*cruell deſignes*~~, they be deprived of the *bleſſing* of theſe, whom they pleaſe to count ſo weak, unworthy, and *contemptible Miniſters?* Will thoſe *old pieces*, or thoſe *new Proteuſſes* (who pretend and fancy to be new ſtamped with the mark of popular ordination, (which is none of Chriſts, whoſe wiſdome never committed any power of Miniſtry, and holy offices, or divine Ordination to the common people, as I have proved) who are betrayers, haters, and deſertors of that true power and authority, which they formerly received in that juſt and *lawfull ordination*, (which was from *all antiquity* derived to this Church; from which no *mean and vulgar complyance* ſhould have drawn any man of piety, learning, and honeſty, to ſo great a ſchiſm, defection and *Apoſtaſie*, from the Catholick rule and ancient practiſe:) will I ſay, theſe *new maſters*, or thoſe *heaps of Teachers*, which country people are prone to *raiſe up* to themſelves, in their *fervent folly*, and zealous ſimplicity; will they furniſh Church or State with *better and abler Miniſters* in any kinde, with better learning, better doctrine, better preaching, better praying, better living, then thoſe former *Miniſters* did in the midſt of their *many infirmities?*

6. *Miniſters in their weakneſſes, yet ſuperiour to their adverſaries who cannot ſupply their roome.*

Yea will not theſe new obtruders, with moſt impudent *foreheads* while they *looke you* in the face, *cheat* and *deceive you?* Will they not (while they *ſmile* upon you, with ſhews of *Gifts*, and *Spirit*, and *Prophets*, and ſpeciall *calls*, and *extraordinary ordinations*) exchange *counterfeit* for true Jewels, braſſe for gold, ſtones for bread, pebbles for pearls, dirt for diamonds, gloeworms for ſtars, candles full of theives and ſoil, for the *Sun?* In ſtead of the excellent and uſefull worth, the divine and due authority of your learned and godly Miniſters, you ſhall have either *confident ignorance*, or *fraudulent learning*, or *Jeſuitick ſophiſtry*, or *fanatick nonſenſe*, or *flattering errors*, or factious *ſemblances* of truth to *uſher* in moſt *damnable doctrines* and moſt unchriſtian practiſes; Doe men gather *grapes of thornes*, or *figs of thiſtles?* Can theſe bitter fountaines ſend forth *ſweet waters?* or *theſe burning* Etnas breath forth other than ſuch ſparkes and flames as their ſulphureous ſpirits, and their hearts full of envy, and malice, and pride afford? which ſeek to darken the Sun of Truth at noon day; or to ſcorch up the fruits of holineſſe; to

O miſerandam ſponſam talibus creditam Paranymphis! Bez. de Conſ.

Prædatores non prædicatores, peculatores non ſpeculatores, Raptores non Paſtores, Id.

Jam. 3. 11.

infect the common air of Christian charity, order, and peace; in which true Christians delight to breath. When these *plagiaries* have destroyed, or driven away the fathers of Christs family, and Church; will they not either seduce and *steal away* the *children* to their own *erratick factions*; or even sell these *Orphanes* for a *pair of shoes* to *Cantors* and *Tom-a-bedlams*; committing, or rather casting away the soules of men to the *careless* care of those *sturdy vagrants*; whose minds are more unsetled than their eyes, or feet, or tongues; which are so far bent *against true Ministers*, as they are intent to their *booty and prey* from every quarter?

Will these (who seek to be the *maules* and hammers of the Ministers of this Church) either by their skill or power, wit or learning, prudence or policy, ever forge on the hard *anvils of their heads*; or bring forth out of the *rude moulds* of their inventions, any thing that shall be like a true *Minister of the Gospell?* Are there ordinarily any such *blocks* to be found among them, of which there is any hope, that they may *be shapen* to such *Mercuries*, as are the true *Gods Messengers?* Are there any such *tempting materials*, as any art and industry may promise to fit them up to such a *degree and pitch of competent Ministers*, as may direct the countrey plainnesse? and guide that *peevish* and *disputative madnesse*, which is among even the meanest people in every village? Will these *skippers* or *skullers*, ever furnish out *such Pilots*, as may safely steere the *ship of this Church*, in which the Truth of God, the honour of Christ, the reformed Religion, the happinesse of thousands of soules are embarqued, amidst the *rocks* of errours, *Syrens* of secular temptations, and *piracies* of strong enemies on every side? They say, that better *ships* are now built in *England* than ever were; and shall we be content with *worse Pilots?* lesse able Ministers in the Church? who are as the *Argonautæ*; bringers of the *golden fleece*; the riches, and righteousnesse of Christ the Lamb of God; the *treasures of heaven*; the true gold of *Ophir*; which hath been seven times tryed; in stead of which these *new trafiquers* intend to trade for nothing, but the *Apes and Peacocks*, toyes of new opinions: Shall *Noahs* Ark, the Churches purity, (which is the *Conservatory of Christs* little flock, of the *holy seed* of a Christian succession, both for fathers and children) be broken up or dashed in pieces against the rocks of *sacrilegious* envy and *policy*; for these Antiministerial projects will never be the mountaines of *Ararat*, on which the Church or true Religion may rest. Shall this Island, whose safety consists so much in the *guard of the Seas*, be lesse carefull to guard the coasts of the Church and the reformed Christian Religion? whose *narrow frete* or strait runs between the *rocks of Atheisme and Superstition*; of Parity and Profaneneſſe; of *Heresie and Schism*; of Tyranny and Tolerations. Will

ἡ εὐσέβεια ἐστι δαιμονίας καὶ ἀπεβείας μέσον. *Isi. Pel. l. 4. Ep. 210.*

Will ever these new *dwindling Divines*, the *Propheticall pygmies* of this age, (which oppose the able Ministers and true Ministry of the Church of *England*) will they ever bring forth for the service of God, or for the maintenance of the true Christian reformed Religion, such a *race*, and *succession* of *mighty men*, of excellent Ministers, of incomparable Heroes, worthily renowned in their own, and after generations, whose *workes yet praise them in the gates*; of whom none, but evill *tongues*, can *speak evill*; such as this later age or century hath brought forth, to looke no further back to those excellent men of former and obscurer times? 'Can you expect *Crammers*, 'Latimers, *Bradfords*, *Ridleys*, *Hoopers*, *Grindals*, *Whitgifts*, *Fletchers*, 'Sands, *Elmers*, *Jewels*, *Kings*, *Abbots*, *Lakes*, *Bilsons*, *Babbingtons*, *Andrews*, *Feltons*, *Fields*, *Cowpers*, *Whites*, *Davenants*, *Potters*, *Prideauxes*, and 'Westfields; with many others *now at rest in the Lord*, all *venerable* in *their Episcopall order* and eminency; as *fathers of the Church*; and as *elder brothers*, among their brethen, the other Ministers; whose humility disdained not to be *subject to those reverend Bishops*; although some of them might be equall to them in eminent gifts: 'Such as were *Gilpin*, *Fox*, *Knewtubbs*, *Perkins*, *Whitaker*, *Reinolds*, 'Willet, *White*, *Richard Hooker*, *Umphry Overall*, *Greenham*, *Rogers*, 'Dent, *Ded*, *Heron*, *Bifield*, *Smith*, *Bolton*, *Taylor*, *Hildersham*, *Crakan-* 'thorp, *Donne*, *Stoughton*, *Ward*, *Holsworth*, *Shutes*, *Featly*, and Doctor *Sibs*: (which last fragrant name, I may not mention without speciall gratitude and honour due to the memory of that venerable Divine: not onely for the piety, learning, devotion and politeness of his two *genuine writings*, (*The bruised Reed*, and *Soules conflict*) but also for that paternall love, care, and counsell, by which hee much oblieged mee to him in my younger yeares. Indeed that holy man I found altogether made up of sweetnesse and smoothnesse, *oil and honey*. As his actions, so his gifts and graces were set in a kinde of *Mosaick* work, admirable for that meeknesse and humility; which while they sought to conceal and shadow over his vertues, they gave the greatest lustre to them.

7. *Eminent Bishops and Presbyters of former days in the Church of England.*

Animi nil magnæ laudis egentes. Virg. Æn.

Besides these, there were an *innumerable company* of other *immortall Angels*; but yet *Ministring spirits* to this Church of *England*; who are now *made perfect*; and whom nothing would so probably afflict in heaven, as to see the *degenerate succession*, both of Ministers and Christians, now likely to follow in this age; Many of these and other *Worthies* of this function, in former times (as now) living and dying in *countrey obscurities*, were *buried in those sepulchers*, which they had made in the Gardens, (that is, those *Dioceses* or *Parishes*) which they had planted, or diligently watered; and disposed by pious industry to a pleasant, peaceable and happy ferti-

lity: Men, however different in some externall *lineaments* (as may be among Brethren) yet all of *excellent features*; and some of the *first three*, both in beauty and strength for piety, learning, judgement acutenesse, eloquence, depth, devotion, charity, gravity, industry, and a kinde of *Angelick majesty*; at once both *amiable and venerable*, both in their preaching, writing, and practice.

Ministers of the present age.
Nos ingentium exemplorum parvi imitatores. Sal. ad Agr.

These *great men* and *great Ministers*, have indeed *left us* behinde them, a generation far inferiour to them, (for the most part) more feeble, and unable to work, or warr; having more enemies, enjoying lesse incouragements, (scarce any now considerable as to this world) bearing greater crosses, and heavier burthens every way, for charge, duty and reproach; who are oft forced to lay out in publique taxes a great part of that *little*, they have to buy themselves *bookes or bread*: Who have onely this *advantage* of our troublesome, envious and evill times; that we may learn to be more *humble* in our selves; more diligent in our *duties*; more charitable to others; and more *valiant* for the Truth: hoping, that while we have after the primitive pattern, nothing left to *glory in*, but *the Crosse of Jesus Christ*, both our afflictions and infirmities may prove *opportunities* to exercise, discover and increase the *graces of God* and true Ministeriall gifts in us, whose power can *perfect it selfe*, and us too in the midst of our infirmities, and support us under the many unjust oppressions, which threaten us. There are indeed yet left, through Gods mercy in the *field* or *forest* of this Church, and Nation, some *goodly old Trees*, both venerable Bishops, and worthy Presbyters, here and there: Some shrewdly *battered*, and strangely neglected; which yet retain something that is very goodly and gracefull, amidst their *battered tops* and shattered arms; being yet *stately monuments* or reliques of that former *benignity* which was in this *English* soil toward Churchmen and Ministers; many of whom grew to so *tall a procerity*, as of learning and worth, so of *wealth* and *honour*, in some degree answerable to their worth, and becoming that reall dignity which was in them; far more usefull and considerable by wise men, than any bare descent of titular honor. These I must be so civill to, as not to name any of them; that I may avoid suspicion either of *envy* or *flattery*; (two most detestable distempers in mens spirits, and full of malignity) Indeed I need not name some of them, for although they are left, as *cottages in a wilderneſſe*, and as *beacons on a hill*, yet they are still such *burning and shining lights*, as cannot be quite hid: Some of whose fame is in all the *reformed Churches*; and their eminency renowned in all the learned world; being indeed the *beauty and glory* of these *British Nations*; the *pillar and honor* of the *Protestant* party; the grand examples of *pious Prelacy*, learned humility, holy industry; the *great lights* of this Northern climate

climate; Which alone might ſerve to fulfill, what the *Caſſiopeian flames* did portend, by that new ſtar in the year, 1572. Shall this age be, not onely guilty ſpectators, but cruell actors in their diſtreſſes; whoſe neceſſities muſt needs be ſome *reproach* of the Nation; even a publique ſin and ſhame, never to be expiated? Will it not be the *height of barbarity*, to compell ſuch perſons to *Belliſarius his Obolum?* After ſo many learned victories and triumphs, to force them to turn *their bookes into bread*; or to be their own *Cannibals*, to feed on their owne *bowels*, or to ſtarve upon others *uncharitableneſſe?* O how ſad and ſordid is it for ſuch *learned worth* to be tryed with want, and ſuch piety be exerciſed by penury! O prodigy of *covetous cruelty*, capable to aſtoniſh heaven and earth; which ſeekes to hide its wickedneſſe by its *enormity*; and to make its ſelfe incredible, by its *monſtroſity and exceſſe*; men will think it a *fable*, which humanity (much more Chriſtianity) ſhould ſo much abhor to act, or ſuffer to be done, when it is in their power to help. O *Divine Providence*, which art indiſputable, unſearchable, uneffable; how doſt thou thus chuſe *darkneſſe* for the garment of thy glorious lights; and *thick clouds* of obſcurity, wherein to wrap up thy brighteſt beames among mankinde! Art thou preparing *Ravens* for ſuch *Eliaſſes*; and working wonders for the nouriſhment of ſuch *Prophets*? or ſhall their retiredneſſe, poverty and patience be thy greateſt wonder, and their *Martyrdome* thy higheſt *miracle*, by which to convince and convert this crooked and adulterous generation? Truly, O excellent Chriſtians, it is infinite pity, griefand ſhame, that ſo deſerving vertues and moſt reverend years ſhould be ſo much obſcured and neglected, whoſe great learning and excellent gifts in all kindes, no men or Chriſtians would deſpiſe, or not uſe and incourage, ſave onely ſuch as are afraid, that either the true reformed Religion, or true Miniſters ſhould have any *luſtre* put upon them, or ſo much as any competent livelyhood afforded to them, here; while forain Churches and Univerſities admire them, and would gladly entertain them.

Which wonder in heaven occaſioned the learned ſtudies of *Tycho Brahe*, and did, as he ſayes, foretell extraordinary light of learning and Religion. *Tych. Brahe. Aſtro. Reſtitu.*

There are alſo ſome fair *Plantations of young and thrifty trees*, yet left, in this Church; whoſe *luxuriant* floridneſſe wants nothing but a right *Church government*, to culture, prune, and order them; Theſe, rightly planted out by due ordination, and preſerved by wiſe diſcipline, would in time bear *ſtore of good fruits*; if the *coldneſſe and ſpewineſſe* of the ſoil, and inclemency of the *Engliſh* climate (ever ſince our *Northern blaſts*) did not make them *dwindle*, grow moſſy, and ſhrubbed by popular and plebeian adherencies; or if a *violent hand* doe not pluck them up by the root, or ſo *bark* them round, and circumciſe their *maintenance*; that no *fair fruit* can be expected from

from them, when there is *no sap* derived to them; who, if they were duly *ordered*, and incouraged, would still make the vain and erratick genius of this age see, That *true Religion* is to be preserved, and the *Kingdom of Christ* in mens hearts advanced, and the power of godlinesse maintained in Christians lifes, not by *new modes* and *fancifull fashion*, but by old truths, and the old Ministry; of whose line and measure, these *new pretenders* coming far short, they strive by their *calumniating activity* to supply their defects, after the same arts that the ungrateful sons of *Sophocles* did; who, that they might get their fathers estate (of whose *longevity* they were impatient) complained; that *hee doted*, and was past the use of those admired parts, which formerly had got him the love and applause of all *Athens*; beseeching the Magistracy, that they might make their father their pupill, and manage that estate for him, to which he was superannuated: The old man hearing of this practise of his unnaturall sons, made and publiquely recited the famous, and last of his Tragedies; which gave the people so great assurance of his still remaining reason and sufficiency, that they caused the former unjust grant to be revoked, and his unworthy sons worthily punished.

Oedipus Coloneus.

18. *The impertinency and insufficiency of the Antiministerial pretenders.*

I must in like manner leave it to the judgement and conscience of all *excellent Christians*; whether there be *any compare*, betweene the gifts, labours, and successes of those goodly Trees, the true *Ministers*; (who have had the right power and succession derived to them from the *Apostolicall root*) and these *new shooters*, or *suckers*; who seek to *starve* the ancient trees, which so far exceed them, and over drop them; Are they not like *vines* and brambles, thorns and figtrees set together? Is not the comparison uncomely, and disparaging, not onely to *Christians judgements*, but to their *very religion?* Can the exchange passe without infinite losse, injury, and indignity, to all true Christians, of this, and all other reformed Churches? And therefore I shall presume such a *commutation* can never be desirable or acceptable to any, that are *soberly religious*, and truly conscientious; who have no *secular interest* wrapped up, under specious pretensions of piety.

Wise and worthy Christians cannot but remember, and be extreamly sensible, of those *many great benefits*, which their forefathers themselves, and their Countrey, have evidently received and enjoyed many years, by the labors of the *true Ministers* of this Church: equall or like to which, they cannot, with any probability, (nor by any experience yet had) expect, from the *sorry simplicity*, and *extravagant ignorance* of those *Antiministeriall adversaries*; who have as little *ability*, as *authority*, to carry on the great and holy *work*, of saving *soules*, either by dispelling ignorance, errours, or prejudices out of mens mindes; or by setling mens judgements in truth;

or

or satisfying mens consciences in doubts: (or by reforming mens manners in a way of due reproof, and discreet counsell; or by vindicating the reformed Religion against learned cunning and powerfull opposers; or by preserving any decency, order, and honor in the outward form and profession of Christian Religion, which will soon *deform* to all contrary effects, if other Ministry or Ministers be applyed, than such, as Christ hath instituted, and the Church alwayes ordained, and sent in Christs Name.

No man then can desire, or design the change of *this Ministry*, as to the *authority*, *order*, *rule*, and *succession*, who doth not also aime at the change of the whole *Ministration*, and work; Indeed those *rude and unchristian novelties*, which some men seeme to agitate; carry the aspect, not onely of Papists, and other *collaterall adversaries* against us as *reformed*; but of Jews, and Turks, and Heathens, such as would most *diametrally* oppose the name of any Christian Church; or, which is as bad or worse, they seeme to prepare the way for some *great Antichrists*, whose coming must be by *strong pretensions* 2 Thes. 2. 10, 11. *and presumptions* of some new wayes of *Ministry*, *Sanctity*, and *Piety*; in which are hidden the *strongest deludions*, most probable to overthrow the true Ministry and Churches of Christ, while they shall speciously cry up such *new wayes* of Ministry, and spirit, and gifts, and Churches; which neither we, nor our forefathers, nor primitive Christians, nor the Church Catholick, ever knew, or were acquainted with, either by Scripture precept, or any Churches practise; for however the best reformed Churches have restored many things to their pristine lustre, yet they innovate nothing as to Scripture grounds of doctrine, or Catholick order, succession and Institution.

19. *Addresse to men of the Military order.*

As, then, those men are most the *souldiers friends*, who advise them, to keep to their *able and experienced commanders*; and not to venture their safety upon the *activity*, and *feates* of every *forward and nimble fencer*: So are they most friends to all good Christians, Magistrates, souldiers, or others in this Nation and Church, who perswade them (as *Clemens* did the *Corinthians*) to keep to their *ancient*, *able*, and *true Ministers*, of whom they have had so long, and so good experience; and although their persons be changeable by death, or other wayes of deprivation: yet ought the way and succession to be preserved, as to that *ordination*, triall, and mission, which is *Apostolicall*, and *universally practised* in the Church of Christ. *Clem. Ep. ad Cor.*

And since herein the *Allusion*, reason and proportion lies so fit, and equall between worthy *Ministers* and *able Commanders*, who have a *right Commission*; I cannot think, that any of the *military* order, who are persons of any worth, true honour, conscience,

or *conſiderable* for piety, prudence, and Chriſtian valour, (which *dares any thing, but ſin*;) that any ſuch *ſouldiers*, (I ſay) ſhould be prone to kindle any diſcontents and mutinies, againſt the able and *true Miniſters* of this Church. To whom (no doubt) they cannot but thankfully confeſſe; that, under God, they ow (for the moſt part) what ever *good learning*, *good breeding*, or *good conſcience* they have: I am the further from ſuſpecting ſo *unchriſtian*, and *unreaſonable* a tempter in that ſort of ſouldiers, becauſe I know by *experience* that in all the troubles and ſhakings, which have been in theſe times, thoſe of them who are ſober and ingenuous men, have been both in publique, and in private very *loving*, *civill*, and *reſpective* to the true Miniſters of this Church: ſo that thoſe who glory in their *affronts*, contempts, and oppoſitions againſt the Miniſters, doe but thereby *proclaim*, that they are the very *droſſe* and ruder *dregs* of that *profeſſion*; (for ſo it is like to be in *England*:) Nor can I think, that the irreligious motions, *unruly mutinies*, and inconſiderable menacings, of a few ſuch unbred men, ſhould either *over-ſway* or *over-aw*, the ſober *counſels*, and better *purpoſes* of thoſe many better gentlemen, who ſway either in *counſell* or in *power*.

Docti Miniſtri fortes milites dirigant; juſti milites pios Miniſtros protegant. Illi veritate, hi virtute.

Whoſe protection, in all *peaceable*, *and good wayes*, why the *Miniſters* of *England* ſhould not as well deſerve, hope for, and enjoy, as any other order, or rank of men, I ſee no reaſon; unleſſe injuries, obloquies and indignities offered, by ſome of very mean *quality* and *condition* (for the moſt part) (and hitherto borne with that *Chriſtian courage* and *patience*, which becomes grave and godly Miniſters, ſhould be argument enough to perſwade all Chriſtians to forſake them, and deſtroy them;) of whoſe ſafety, and welfare (no doubt) God himſelf, and the Lord Jeſus Chriſt, are very ſenſible; as much concerned in their ſufferings: Nor can I think but that thoſe men, who are ſo *hardned* in their *malice* and *perſecution* againſt the *Miniſters*, and their holy function; doe oft hear a *voice* ſecretly calling *within them*; *O you Sauls, why doe you perſecute mee in my ſervants the Miniſters*; who preach my Word, in my Name, by my authority, and accompanied with my grace and ſpirit?

11. *In all Chriſtian and true policy the true and ancient Miniſtery is to be preſerved.*

Yea, not onely in all true Religion, and fear of God, which becomes true beleivers, but in all *reaſon*, and *policy of State*, it is, as neceſſary for thoſe in places of power to protect the *true Miniſters*, their divine calling and ſucceſſion, as for theſe Miniſters to be *protected* by them; and this, not onely in order to Gods glory, and the good of mens ſouls, their own and others; but for their own and the *publique peace*, ſafety, and honor before men; Nor is that promiſe, and obligation, (once given to the publique) to be forgotten, by which it was *aſſured*, that the *Levying of ſouldiers*, and raiſing of forces ſhould be only as *ſcaffolds* to *build up learning*, piety, and

and the reformed Religion to higher heights, than formerly; and not as *ſcaling ladders*, to help to *ſtorm*, *plunder*, and *impoveriſh the Church*; to *deſtroy* the Arſenals, and nurſeries of good learning, or to pull down the main pillars both of learning and the Chriſtian reformed Religion; which are the ancient *Miniſtry*, and ſucceſſion of rightly *ordained Miniſters*.

If thoſe in *power and counſell* care not to help either in *preſerving*, or *reſtoring* the true Miniſters, and their calling, to their due honour, rights or incouragements: it will be thought rather a *want of will*, than of power, (of which the *Britiſh* world hath had great experience:) If they *would help*, but cannot; they muſt not think long to enjoy *that power*, which ſhall diſcover it ſelf ſo *weak*, or ſo *puſillanimous*, as dares not own to be maſter of ſo pious, ſafe, and juſt purpoſes, as theſe are, to protect honeſt and godly men, in ſo holy, ſo uſefull, and ſo neceſſary an imployment; as I have proved the Miniſtry to be. If they *can*, and *dare*; yet doe not; either *help will come another way*, by the gracious hand of God; whoſe terrours ought to be upon the higheſt mindes and loftieſt looks: Or elſe we may fear the Lord hath, in *his fierce anger*, decreed to powre upon *higheſt and loweſt*, root and branch in this Nation, the *vials of his ſoreſt judgments*, and ſevereſt wrath, turning *our Sun into bloud*, and our *Moon into darkneſſe*; removing the *preſence of his glory*, the Goſpell, and the Miniſtry of it from us, and our unhappy poſterity. Eſther 4. 31.

However God ſhall pleaſe to deal with his *ſervants* the true and faithfull Miniſters in this Church; yet it becomes them ſo far to be of *good courage*, as they have *him for their truſt*, who *hath overcome the world*; who foretold *we ſhould have trouble in the world*; but hath promiſed, we ſhould *have that peace in him, which the world cannot give nor take away*; This comfort they have, that their *labours ſhall not be in vain in the Lord*: yea and for after times, *they may be aſſured*, That this buſh of the *true Miniſtry* of the *Goſpell in its due authority, divine ordination, and holy ſucceſſion*, (wherein God hath ſo evidently appeared to his Church; and to none more clearly than to us in this age, and in this Church of *England*, ſhall never be conſumed; however it may ſeem to be *ſet on fire*: Great tribulation threatens thoſe, that will live *godly in this preſent world*; eſpecially thoſe, that contract more of the divels malice on them, by perſwading many to live well; which is the work of true Miniſters: whoſe labours are great; their *burdens* many; their *incouragement* ſmall; and thoſe greatly envyed: their *enemies* encreaſed on every ſide; their *comforters* few; their defenſe little or none, unleſſe *God be on their ſide*; Which he will not fail to be, though all men *forſake them*, as they did St. *Paul*; And he alone is able to bear them up, amidſt the *rough encounters* of theſe times, with that Chriſtian patience Ioh. 14. 27. 16. 33. 2 Tim. 3. 12. * 2 Tim. 4. 16. *Verè magnum eſt habere fragilitatem hominis & ſecuritatem Dei*, Seneca.

patience, courage and constancy, that becomes learned, and religious men; who know, *whom they have served*; in whom *they have beleived*; and may conclude, there are more *with them, then can be against them*; whose *upright soules*, and *generous consciences*, are, like *Elishas mountain*, full of *fiery charets and horsemen*; that is, devout flames of judicious zeal, which have upon them the *harnesse* of wisedome; and are managed with the reins, of Christian meekneſſe and discretion; farre from those *politick presumptions*, and enormous confidences of some *Phaetons*, who never think they enlighten the *Church* enough, unlesse they set *Kingdomes and States* on fire, with wild and extravagant furies; who are far from being the *charets and horsemen of Israel*; for these, though they *are fiery*, yet they are *orderly*; and are patient of *government*, though they *excell* in *gifts*.

2 King. 6. 17.

12. *Pathetick to true Ministers.*

* Iob 32.

To such *Ministers* I here crave leave, as *Elihu* did, to make my addresse with *all humility and charity*, as to my *reverend Fathers*, and *beloved Brethren*; You, who have upon you the *marks* and *characters* of *right Ordination*, and true Ministeriall power; accompanyed with competent gifts, sanctified learning, devout industry, holy zeal, unblameable lives, and good consciences *toward God*, and *toward all men*; whose grand designe is to give *full proof* of those *Ministeriall gifts* and *endowments*, which you were, upon due triall, found to have, and to exercise that *divine authority*, which you solemnly, and rightly received; to discharge that *holy duty*, which in the Name of Christ, and by the power of *his Spirit*, was enjoyned you, in the day of your Ordination, by those, through whose hand the succession of that *Ministeriall authority* is derived from the Apostles: By all which, you were qualified and disposed, not to get a *good living or two*; but to cast into the Sea of the world, the *net* of the *Gospell at Christs word*, to gain soules to God, and Disciples to Jesus Christ; to teach and guide by sound doctrine, and holy discipline the flocks *committed* to you, in your severall places and proportions: Your earthly entertainment is from the *munificence* and *devotion of men*; but your *heavenly calling and authority to be Ministers*, is from Christ; *in whose Name* you doe all (as Ministers) and not in the *peoples*, whom some have taught to grow *tumultuous* against you, and *imperious* upon you: Neither your *work*, nor your chiefe *reward* depends upon men; It is the least of your comfort, or incouragement, that can *from thence* be expected, as nothing of your authority is from thence derived. *Level* not your selves by *popular crowchings*, and *base compliances* in this high point of your *Ministeriall* power: It matters not much, how you be *levelled*, as to your *maintenance*, for which you chiefly do depend, not upon *envious men*, but upon a *bounteous God*; who will either give you *liberally to enjoy*.

Minimum sit mercedis quod a seculo expectamus. Chrysol.
* Ἀνεγον τῆς ἱερωσύνης ὁ χρυσός. Chrys.

joy all things, or contentedly to want them; The *withered hands* of theſe *Jeroboams* which are *ſtretched* out againſt you, may at your *prayers* be reſtored to the ancient fulneſſe, and favour uſed toward the Prophets of the Lord in this land: If *bonds* and *impriſonment*, poverty and contempt attend you in this world, yet be of good *comfort*, Chriſt your *great Maſter* hath gone before you, and both by word and example, by his life and death hath called you *out of the world*; armed you againſt it, and ſet you above it; while *inſolent duſt* flies in your faces, and *proud wormes* fight againſt God in you, remember the *battail* is the Lords. The weapons of your warfare are *ſpirituall*, and of greateſt proofe in ſharpeſt *affliction*. 1 King. 13. Epheſ. 6. 12.

If you are to contend with *principalities and powers*, it muſt be, not by ill *language*, by railing and Satyrick invectives, by ſecret plottings, and practiſe, but by the primitive Ammunition of Patience and Prayers; by holy *perſeverance* in your Miniſtry; ſuch as becomes the ſpirit of the Goſpell, in wiſdom, learning, gravity; between the extreams of fear and flattery; with humble love and charity to all men: It becomes you (as *Veſpaſian* ſaid of Emperours) to dye *upright in your ſpirituall armes* and harneſſe, intent to your duty, fighting the *good fight* of faith, till you have finiſhed *your courſe* with joy. In the midſt of croſſes, comforts grow beſt, as *Lilies among thornes*: The *clouds* of your *enemies* darts, poyſonous opinions, corrupt doctrines, fraudulent dealings, ſharp arrows of bitter ſpeeches, *fiery trials* of perſecuting menaces, your adverſaries *cruell mockings*, and inſultings, your friends prevaricatings with you, withdrawings from you, and *forſakings* of you; all theſe muſt onely (ἵνα ζωπυρῇ) ſtir up the more to *quicker flames* of ſtudy, prayer, meditation, devotion, and holy reſolution, thoſe *many gifts and graces*, that learning, eloquence, and ſufficiency, which are in you, as Chriſtians, and as Miniſters; wherein (to the praiſe of God) you are not *behind even the chiefeſt Miniſters* in the Chriſtian world. You are not now to expect *Prebendaries*, and Deaneries, and Biſhopricks, as the *honorary* rewards and *incouragements* of your ſtudies, pains and piety; This age could not bear your enjoying of them, though you uſed them never ſo well; It is your part to know, as well to *want them* as *to have them*; and in ſtead of thoſe, to prepare for poverty, contempt, and impriſonment; you may be then at your *beſt*, when the evill world thinks you deſerve no better; Never ſtudy by any mean ways to merit better of *ſacrilegious ſpirits*; Be ſure your *treaſure* be *out of theſe mens reach*; It is your part to doe well, and worthy of your high calling: Leave it to God, how well you ſhall be *rewarded* here and hereafter: *Paul* never preached with greater authority, than Sueton. Veſpaſ. Vit. *Imperatorem ſtantem mori oportere, moriens dixit; inter manus ſublevantium extinctus.* *Honoribus & divitiis carere laſſe magni eſt animi, at recte uti poſſe eſt maximi.*

Act. 26 29. Phil. 1. *in his chaines*; nor wrote with greater eloquence and majesty then when he styled himself, *a prisoner of Jesus Christ*; well doing will be reward enough, and a good conscience will be good chear at all times.

You cannot but observe, that your great *enemy the divell*, hath commanded, (as the King of *Syria* did) his *Legions of Hereticks*, Schismaticks, *Fanaticks*, erroneous, superstitious, idle, profane, licentious, and Atheisticall spirits, (who jointly *combate* against the truth of Christian and reformed Religion) that they should fight neither *against small*, nor great, but chiefly against the *reformed Ministers*, and the very *Ministry* it selfe of this Church.

1 King. 22 34. Take heed that these smite you not, as those *did the King of Israel*, between the *joints of your harnesse*: between your *conscience* of duty to God, and your *civill complyance* for safety with men: between your love of Christ, and the love of your relations; between your fear to offend God, and your lothnesse to displease men; between your holding your livings, and keeping good consciences; between your *looking* to eternall necessities, and your *squinting* on temporall conveniencies.

Navigare necesse est, non ut vivere, Appian. As *Pompey* said, when he set to *Sea in a storm*, against the advise of the timerous Pilot and Mariners; so I to you, It is *not necessary to live*, but it is *neeessary to preach that Gospell*, which hath been committed to your care: It is not necessary to be rich, and at ease, and in liberty, and in favour with men; but it is necessary to *witnesse to the Truth of God*, and to that office, authority and divine power of the Ministry of Christ in this Church, against a *crooked and perverse generation*; against the errours, pride, falsity, ignorance and hypocrisies which are in the world: What if Christ cals us in this age to forsake all, and follow him? *Shall we goe away sorrowfull?* Truly the world will not treat you *much better*, when you have forsaken Christ to follow it: For, having once drawne you from your consciencious constancy, and judicious integrity, and pious reserves, it will the more *despise you*, and with the greater glory destroy you *as Ministers*: Our * *meat and drink* must be to do the will of our heavenly Father, as it was the Lord Christs, our great *sender and first ordainer*: Better we live *upon almes and beggery*, than thousands of soules be *starved* or *poysoned*, by those *hard fathers*, and terrible *step-mothers*, who intend to nurse Religion with bloud in stead of milk; and feed the Church of Christ after a *new Italian fashion*, commanding *stones* to be for *bread*, and giving it *Scorpions* in stead of fishes; mixtures of hemlock and Soulesbane, with some shews of *hearbs* of *grace*, of wholesome truths, and of spirituall gifts.

1 Cor. 9. 16.

Matth. 19. 22. *Age vero, qui relinquere omnia pro Christo disponis, te quoque inter relinquenda annumerare memento.* Ber. de dil.

* Ioh. 4. 34.

Let the *envyous*, *penurious*, *sacrilegious*, and *ungratefull* world, see that

that you followed *not Christ for the loaves*; Nor as *Judas*, therefore liked to be his Disciples, because you might *bear the bag*; Let no Scribes or Pharisees, Priests or Rulers outbid your value of Christ, or tempt you to betray him, and his *holy Ministry on you*; by any offers, unworthy of him, and you. Shew your skill and courage in the storm, wherein you are like, (for a time) *to be engaged*. Serener times made you carry *slacker sayles*, and a looser hand; now your eye must be more *fixed*, and your hand more strong and steddy, in steering according to *cart* and *compasse*: the *Euroclydons* or violent windes of these *tempestuous times* will bring you sooner to your Haven: Hitherto you have (for the most part) appeared, but as *other men*; (busie, as *other ants*, on your molehils) conversing with the *beasts of the people*, in the valley of secular aimes, and affaires; now *God cals* you with *Moses up to the Mount*; and with Christ to a *transfiguration*, where you shall see the meekness, and charity of *Moses*, with the zeal, and *constancy of Elias* appearing with Christ; in which great *Emblemes* your duty, your honour, and your comfort will be evident; when you come to be *stoned with St. Stephen*, the *form of your countenance will be changed*, and you will then most fully see Christ, and most clearly be seen of men, as *the Angels of God*. Nothing hath lost and undone many of *us Ministers* so much, as our too great fear of losses and of being undone; our too great desires to *save our selves* by complying with *all variations*, *even in Religion*; nothing will save us so certainly, as our willingness to lose our lives, and livelihoods for *Christs sake*; and this, not now for one *great truth*, which is worth 1000 *lives*; but for the *pillar* and *ground* of all truths; the office and very *Institution* of the *true Ministry*, whose work is to hold forth, and publish the Truth of the Gospell to the *world in all ages*, by a right and *perpetuall succession*.

Piorum afflictio non est tam pœna criminis quam examen virtutis. Aust. de S. Iobo. Act. 27. 14.

τοῖς πνευματικοῖς πειρασμοὶ, τοῖς δὲ ἀλλοτρίοις κρίσις. *Chrysost. in Act. ap. hom. 3.* Matth. 17. 3.

Act. 6 17. C. 7. 56.

Despair not of Gods love to you: as *Philo* said to his countrymen the *Jews* at *Alexandria*, when he returned from the Emperour highly incensed against them: *Be of good courage*; it is a good *Omen*, that *God will doe us good*, since the *Emperour is so much against us*: Possibly you may (as St. *Paul*) be stoned, cast out, and *left for dead*, yet *revive again*; as is foretold of the witnesses. It may be your *latter end* shall be better, as *Jobs*, than your *beginning*; The experience of the sad effects, which attend *sacrilegious* cruelties against the *true Ministers*, and the want of such in every place, may in time provoke this Nation by a sense of its own, and of Gods honour, to more noble, and constant munificence, which is not so much a liberality as an *equity* to *able* and *faithfull Ministers*; It may be this Church, which hath so much forgot the *blessednesse* thee spake of, in having learned, able, and rightly ordained, and well governed.

For Comfort.

Viro fideli magis inter ipsa flagella fidendum. Ber. Ep. 356.

Euseb. hist. l. 2. cap. 5.

* Act. 14. 19.

* Rev. 11. 11.

Gal. 4. 15.

Revel. 2. 4. verned Miniſters, which ſeems to have forſaken *her firſt love* and honour to the Clergy, when Religion was (as in all times, preſerved, ſo in theſe laſt) reformed, and vindicated by the labours, writings, lives, and ſufferings of thoſe excellent Biſhops and Presbyters, who were heretofore juſtly dear and honoured to this Nation, ſo as no worthy minde envyed or repined at the honors and eſtates they enjoyed: Poſſibly it may *remember* from whence it is faln, and repent, and doe its firſt works: which were with piety, order, charity, true zeal, and liberality, without *grudging*, or murmuring againſt the honour or maintenance; much leſſe the office, and function of the *Evangelicall Miniſters*; whoſe pious wiſdome caſting off onely the additaments, and ſuperſtitious rags of mans invention, yet retained with all reverence and authority, the *eſſentiall inſtitutions* of Jeſus Chriſt; The diſguiſed dreſs and attire, had no way *deſtroyed the being* and *right ſucceſſion* of holy things: but only deformed it to a faſhion, ſomething different from their *primitive* majeſty, beauty and ſimplicity; by putting on, what was *ſuperfluous* rather, than pernicious.

But, if there ſhould not be in our dayes ſo juſt and noble *recantations*, from this Church and Nation: yet, as Miniſters of Chriſt it's fit for us to deſerve it; we are reduced but to the primitive poſture of thoſe holy Biſhops and Presbyters, who more ſought to *gain men* to Chriſt, than honour and maintenance to themſelves; Better we ceaſe to be men, than ceaſe to be Chriſts Biſhops and Miniſters: we muſt do our duties, till we dy; (having any opportunities) though we have no incouragements from men; our *lean, waſted,* and *famiſhed carkaſſes* (ſuch as St. *Chryſoſtome* ſaith the Apoſtle *Paul* carryed about the world, ſo much ſubdued by himſelf and *neglected*, as if he had not been *battered*, and perſecuted enough by others) thoſe will ſerve to be *Temples of the Holy Ghoſt*, and lively ſtones or pillars to the reformed Church of Chriſt, as well as if they had the *fatneſſe of Monkes*, and the *obeſeneſs of Abbots*; whoſe fulneſſe you will leſſe have cauſe to envy, when the pious induſtry of your poverty ſhall exceed the *lazy dulneſſe*, and *uſeleſſe foggineſſe* of many of them amidſt their plenty; (which no true reformed Chriſtian grudges them, when they imploy in induſtry, humility, mortification, devotion and holy contemplation, as ſome of them doe; and thereby ſhew, that *plenty* is no enemy to *piety* in them;) Let us ſhew, that neither is *poverty* an enemy to *vertue* in us: Though the *Roman Clergy* rejoice at our penury; let not us repine at their *ſuperfluity*, but wiſh them truth and holineſſe, as ample, as their *revenues*; Above all, take heed, you doe not gratifie them, or any others, of *meaner ſpirits*, with any deſertion or abaſing of your *holy calling*, and *Miniſtry*, either in word, or in deed: Neither adopting a *ſpu-*

ὥσπερ γυμνὴ ψυχὴ τὸν οἰκεῖον περιπλάσεται σῶμα. *Chryſoſt. de Paul.* τῶν τοῦ Χριστοῦ νοσημάτων τιμιώτερος. *Iſ. Pel.*

rious

rious Ministry, of novell and popular *production*; nor giving over the conſciencious exerciſe of that, which you have received here by an holy and right ſucceſſion; your religious *conſtancy* in it will be the higheſt vindication of it, to be of no mean and *cravenly kinde*; which preacheth more out of duty and conſcience to God, than from ſecular rewards from them.

Many of your *afflictions*, have been, ſtill are, and are like to be as great, ſo of long continuance: Such, as to which God (no doubt) hath proportioned his gifts and graces in you, that ſo by this great *honorary of ſuffering*, as becomes you, both God may be glorified further in you; and you may be more ſenſibly *comforted*, and amply *crowned*, by him; your *loſſes* will turn to your greateſt *gains*; and your *deſertions* as from men, to your happieſt *fruitions* of God. The higheſt and ſpring tides of grace uſually follow the loweſt ebbes of eſtate. Then are holy men at their beſt and moſt, when they ſeem leaſt and nothing to man; as thoſe ſtars whoſe obſcurity is recompenſed with their vicinity to heaven. Your *reſtraints* will be your *enlargements*; and your *ſilencings*, will proclaime the worlds *folly*, and unhappineſſe, to deprive it ſelf of your excellent gifts; and alſo ſet forth your *humility*, who know how to be *ſilent* with meekneſſe and patience no leſſe than to *ſpeak* with wiſedome and eloquence.

I ſhould not need, nor would preſume here, to make any particular addreſſe to thoſe *reverened Biſhops*, learned and godly *fathers* as yet ſurviving and almoſt forgotten in this *Church*; (whoſe worth I highly venerate; towards whoſe *dignity*, I never was, nor am either an *envious* diminiſher, or an ambitious aſpirer: whoſe *eminency* every way hath made good that abſtract and *character*, which I formerly gave, of a true *Chriſtian Biſhop*) if I did not obſerve, how little they are for the moſt part conſidered by any ordinary minds, who generally admire the ornaments more, than the endowments of *vertue*; Vulgar ſpirits ſeldome ſalute any *Deity*, whoſe ſhrines and Temples are *ruined*: Few men have that gallantry of minde which *M. Petronius* expreſſed to *Julius Cæſar*, when he led *Cato* to priſon, whom he with other Senators followed, out of the Senate, telling him: He had rather be with *Cato's vertue in a priſon*, than with *Cæſars violence in a palace*: The worlds vanity is prone to judge thoſe the greateſt ſinners, who are the greateſt ſufferers; whereas thouſands periſh eternally by their *proſperous ſucceſſes*, few by their calamitous ſufferings; The *methods* and *riddles* of divine diſpenſation and love are far different from *plebeian cenſures* and flatteries: God ſuffers his *Peters* to be winnowed, and his *Pauls* to be buffeted: yea he grindes in the ſharpeſt *mils*, (as holy *Ignatius* deſired) the corn he moſt eſteemes; caſting his *gold* into the hotteſt

Μετὰ Κάτωνος ἐν τῷ οἰκήματι κἄλλον, ἢ μετὰ σοῦ ἐν τούτῳ εἶναι βέλοιμι. Xiphilin. in Pompeio.

furnaces, to make it at once more *pure* in it ſelf, and more precious to himſelf: It is neceſſary (as * *Plato* ſaith) for the *divineſt minds* to be *abſtracted* from, and elevated above, and even dead unto the very beſt of things mundane and ſenſible; although good, lawfull and laudable; which a wiſer than *Plato* tels us are to be accounted, by *Apoſtolick* and *Epiſcopall piety*, but * *as loſſe and dung in compariſon of Jeſus Chriſt*, which honour and treaſure of your ſouls no envy, malice, fury or force can deprive you of.

Abſit ut hoc argumento religioſos putemus a Deo negligi, per quod confidimus plus amari, Sal. l. 1. Gub. de Aff.

* *Plato in Phædo.* Διὸς χρὴ τὸν γνήσιον ἀφεστάναι ἡδονῶν τοῦ σώματος, καὶ πρὸς τὴν ψυχὴν πεπράφθαι. * Phil. 3. 8.

This (no doubt) makes it ſeem not a *ſtrange thing* to you, that the Lord hath thus dealt even with you; who have *ſuffered the loſſe of all things*, as to thoſe publique, legall and temporary rewards of your ſtudies, learning and labourers: while yet you were uncondemned for any ſin, that ever I have heard of, committed either againſt the laws of God or man: only upon this account, becauſe you were *Biſhops* or *chief Preſidents* in the order, government and care of this reformed Church; * according to the preſent Laws then in force, and agreeable (for the main) to the practiſe of all pious *Antiquity*. I need not put your *learned piety* in minde of that *voice from heaven*, which was audible to *bleſſed Polycarp* (a primitive Biſhop and Martyr at *Smyrna*) when he was haled at foureſcore years old to execution, (the tumultuous rable crying after him, ἄιρε τὸν ἄθεον, &c. Away with theſe wicked ones, &c.) But the celeſtiall eccho was (ἴσχυε καὶ ἀνδρίζου Πολύκαρπε) O *Polycarp* be of good courage, and quit thy ſelf like a valiant man, a faithfull Chriſtian, and worthy Biſhop of the Church. None merit more to be preſerved (many times) than they, whom vulgar fury and faction ſeeks to crucifie and deſtroy: Nor are any leſſe meriting than thoſe, who are by ſuch eaſie *Idolaters* commonly adored. I well know, that there needs not greater *incitations* to conſtancy in vertue, or patience in afflictions (eſpecially if for no evill doing) than thoſe, which *innocency* ſuggeſts to good conſciences; by which the grace of God hath (no doubt) enabled many of you to thoſe (ἀθλήσεις) great agonies and *victories of faith*, which you have (as *Job*) ſuſtained in, and obtained over, the world, by your meekneſſe, and, to ſuch as obſerve it, admired patience; Enduring at once even from thoſe of whom you had deſerved, either as Brethren or Fathers, better things, ſo great *contradictions*, and ſo many *diminutions*; as not onely to have been *deſpiſed*, yea and by ſome contumelioufly uſed in your perſons, (*venerable* for *age*, *learning*, *piety* and *gravity*) but alſo to be quite *dejected* from that height, and utterly *ejected* from the enjoyment of thoſe ancient places, to which both *high*

* See the judgment of Biſhop *Cowper*: a learned and holy Biſhop in *Scotland*: in his life written by himſelf.

* *Euſeb. l. 4. hiſt. c. 14.*

honours

honours and *ample revenews* were anciently annexed; wherewith your ſelves were juſtly inveſted, and which your *predeceſſors* peaceably injoyed *many hundreds of years* paſt, in this Church and Nation: Herein you have excelled moſt of the ancient Biſhops; who, although great and commendable ſufferers, as *Martyrs* or *Confeſſors*; yet ſeldome from thoſe, who were of the ſame *faith* and orrhodox profeſſion; *Gregory Naz.* indeed was *ſtoned* and reviled when he came to *Conſtantinople*; and rejoyced to be ſo entertained, becauſe they were of the *Arian faction*; enemies of Chriſts glory and godhead, which is the Churches greateſt glory and comfort: In like ſort divers godly and Orthodox Biſhops were moleſted, baniſhed, impriſoned and deſtroyed by *prevalent Heretick*s and *Schiſmaticks*, who yet ever ſet up Biſhops of their own leaven and faction: For however men dared much againſt ſeverall truths and fundamentall doctrines of Chriſtianity; yet never till of later times did they riſe to the boldneſſe of denying and deſtroying the evident Catholick cuſtome of the Churches government by Biſhops as chief among the Presbyters: how ever ſingle Tenets might be dark and diſputable; yet this was ſo clear by univerſall practiſe and conſent, that none ever gainſayed it, that were of any repute for learning or piety among the ancients. Your ſufferings are the more ſtrange and remarkable in this; that they are from thoſe, who ſolemnly *proteſted* to maintain the *Proteſtant reformed Religion*, as it was *eſtabliſhed in the Church of England*; in the extern order and policy of which, you then were, and had at all times been, chief *pillars* and *ornaments*. *Naz. orat. Lat.*

In this ſo ſtrange and ſudden alteration, men ſoberly learned and *peaceably pious*, (and uncovetouſly Chriſtian) doe ſtill with all reſpect and reverence to you and your Order, conſider; not onely that great and undenyable *juſtification*, which you have from the Lawes, wiſdome and piety of this Church and State ever ſince they were Chriſtians; as alſo from the Catholick and undoubted practiſe of all ancient Churches, bleſt every where with the excellent lives, learned labours, and glorious ſufferings of many your *famous predeceſſors*; to whoſe care and fidelity the Church owes, for the moſt part, (under God) as the *lawfull ſucceſſion* of Miniſters, ſo the preſervation of the Scriptures, of good learning, and of all holy *adminiſtrations*; But alſo they lay to heart that great humility, *moderation*, meekneſſe, candor, and charity, moſt worthy of you, and moſt obſervable in you; By which you have been as ſheep before the Shearers, not opening your mouths, yea you were, in order to publique peace, content ſo far to *gratifie your enemies*, and diſpleaſe your friends, as in many things to have *been leſſened*, in thoſe

rights and preheminences you had, according to the Laws and ancient customes of this Church and State; hereby hoping to have drawn others from their *exorbitancies*, to such a peaceable temperament, as might have been happy for us all.

Nor is it unobserved by wise men, how great a *justification* the providence of God hath soon given even to your order and office, (which some Ministers were so impatient not to root out) not onely by the preservation of it, and by it a constant Ministry and holy order in his Church every where for 1600 years, but also by that notable confutation and speedy defeat given to the vast hopes and violent projects of those (for other mens counsels and results upon a secular account I neither examine nor censure) Ministers, who being of your own tribe, were your *sharpest rivals* in a *Presbyterian excesse*: who have now as little cause to rejoice, in the so much endeavoured *extirpation* not of any Tyrannique, and Papall, but of all Presidentiall or Paternall *Episcopacy*; that they have great cause to repent, and be ashamed of those immoderate counsels and precipitant actions, which knew not how to distinguish between the failings of persons, and the benefit of order; between the rectitude of a Canon, or rule, and the crookednesse of depraved manners; which are incident to all sorts and degrees of men whatsoever, and to Presbyters no lesse than to Bishops: So that in such severities, which ruined at a dear and dangerous rate, what they might have repaired safely and easily, they shewed themselves neither good *Church-men*, nor wise *Statesmen*; neither very pious, nor greatly politick; For, by snuffing *Episcopacy* too close, they have almost extinguished *Presbytery*; and occasioned this *ruine*, threatning the order, honour, maintenance, and succession of the whole *function*, and calling of the *Evangelicall Ministry*; Their zeal not to leave an *hoof* in *Egypt* (as some violent spirits pretended) is probable to bring us *back again to Egypt*; or so lose us in the *wildernesse of Sin*, as few heads in after ages shall *enter into Canaan*: No wonder if the branches wither, when the root is wasted. It is comely in your *piety* and *gravity*, that you have not rejoiced in these so *sudden defeats*, and *speedy frustrations* of their so bitter and implacable *adversaries*; whose tongues (it seems) dividing, their building ceased and soon decayed: But rather you pitie these *confusions* incident to poor *mortals*; who so oft bruise themselves very sorely, by the fall and ruines which they maliciously, or unadvisedly bring upon others: as those violenter Presbyters have done even upon Presbytery it self, who in its due place and decent subordination is also an ancient, honorable and Catholick order of the Church of Christ, by their hasty demolishing of all moderate Episcopacy, where one Minister is preferred before another, agree-

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able to the eminency of his gifts and graces; the priority of his age; the rules of all right reaſon and order, which ownes any government in any ſociety of men; The goodly height and orderly ſtrength of which Prelacy was, not onely as the *root* for right derivation and ſucceſſion, but alſo as the *ſhelter*, ſtay and protection (beſides a great *beauty* and *ornament*) to the whole *Miniſtry*, of this and all Churches; yea and to the reformed Religion here as eſtabliſhed; as not with leſſe piety, ſo (without boaſting) with as much (if not not more) *prudence* and *moderation*, as to the externe policy of it, as in any Church under heaven: The want of that *great benefit* and thoſe *many bleſſings*, which the Churches of Chriſt, both in primitive and poſtern times, have enjoyed, by the *learning, wiſdome, authority*, care, circumſpection, and good example of excellent Biſhops (whom no men will want more, than the commonalty of Presbyters) may in time (according to the uſuall methods of *humane folly*, and *paſſions*, late and coſtly *repentings*) make men the more eſteeme them, and deſire their *juſt reſtauration*; The ancient *Perſians* are reported, when their King dyed, to have allowed five dayes *interregnum*; during which time every man might doe what ſeemed good in his own eyes; That ſo by the experience of thoſe five dayes *rudeneſſe*, riot, injuries and confuſions; wherein rich and poore ſuffered, they might learn more to value the neceſſity and *benefit* of lawfull, orderly and ſetled *government*; *Want* doth oft reconcile men to thoſe things, which long uſe hath made *nauſeous*, and ſo offenſive to them: when *wanton novelty* hath glutted and defiled it ſelf with its *pudled waters*; poſſibly it may grow ſo *wiſe*, by an *after wit*, as (aſhamed of it ſelfe) to returne to the *primitive ſprings*, and *purer fountaines*; where was both farre more clearneſſe, and far wholeſomer refreſhings. Your charity forgiving and pitying your enemies, and your humility digeſting your injuries and indignities offered you by any men, will inveſt you in more, than all you ever *enjoyed* or *loſt*, as to reall comfort and gracious contentment; By how much you now have leſſe to be envyed of *ſecular ſplendor*, the more you will be now, and in after ages admired for your meekneſſe and contentedneſſe *in every eſtate*; *Primitive poverty* of Biſhops will but poliſh and give luſtre to your *Primitive piety*; Humane diſgraces are oft the foils and whetſtones of divine graces. The higheſt honour as of all good Chriſtians, ſo chiefly of godly Biſhops and Miniſters, is not onely to **preach and rule*; but to ſuffer alſo as becomes the eminency of their places and graces; *Chriſt* is (for the moſt part) on the *ſuffering ſide*; and oftner to be found, not onely in the *Temple*, but in the furnace and wilderneſſe, than in *Courts* and *Palaces*.

Servil. de Mirand.

Carendo magis quam fruendo de bonis recte judicamus.

* καλὸν τὸ μὴ δρᾶν τι κακὸν, κρεῖττον δὲ τὸ σφοδρῶς πάσχειν. Il. Pel. l. 2. 133. Ἐγὼ δὲ τὸ πλήρωμα σίγαν. Cl. Al. Strom. 2.

I may not (I hope I cannot) flatter any of you, so, as to tempt you to boast of your *Innocency*, to glory in your *merits*, or your *crosses* before God; His *exactnesse* findes *drosse* in the purest vessels, and defects in the weightiest *shekels* of the *Sanctuary*, shewing the most innocent and meritorious persons (as to men) so much of *sinfull infirmity* in themselves, as may both justifie *Gods inflictings*, and provoke the afflicted to true repentings; either for *any excesses*, to which they might be transported, as men; or *defects*, whereto they might be subject, as Bishops and chief Ministers in the Church of Christ; whose *holy industry* and *pious vigilancy* before God ought to be proportioned to those *eminencies*, which they enjoyed above others in the eye of the world; All that I aim at, in this *Paragraph*, is by this touch of *Christian sympathy*, to expresse a sense of duty, gratitude, honour and love, which I owe to God, and for his sake *to your Paternity*: Also to deprecate any offence, which I either really have, or may seem to have given any of you; To whose hands chiefly I owe, what I count my greatest honour, my being *duely ordained to be a Minister* of the glorious Gospell of Jesus Christ in this Church of *England*.

...You are still your selves, and not to be lessened by any mutations of men or times, while you possesse your learned and gracious soules in patience. Your *sufficiency* hath lost nothing while you enjoy *God* and your *Saviour* in faith and love; your *friends* in charity; your *enemies* in pity; your *honours* in knowing how to be * *abased*; and your Estates in knowing how to *want*, as *well as to abound*. You have by experience found the *Episcopall throne* and eminency to be, as * *Gregory Nazianzen* and *Nissen* call it, a *sublimity* fuller of envy and danger, than of *glory* and *dignity*; A *dreadfull Precipice*, hard in the *ascent*, laborious in the station, *hazardous* in the *descent*; of which *Chrysostome* expresseth so great an *horrour*, that he thinkes, few men fit for it, and few saved under it; the *charge* is so great, the *care* so exact, and the *account* so strict. * Nor doth he think it (οὐσίαν, ἀλλὰ πόνον καὶ ἀγωνίαν) a *prehe-minency* so much, as *paines*; rather a burthen and *oppression*, than any *honour* or exaltation: And indeed to *great* and *excellent mindes*, there was nothing in your *former height* and splendor, truly worthy of your *ambition* or others *emulation*, save onely the larger *opportunities* they afforded you, not of being better in your selves, but of doing more good to others. Of which *conveniencies* being now deprived, as you will have lesse to *account* for to God; so the *noblest revenge* you can take of the present age is, by patience under so *profuse afflictions*, by your prayers for your most unjust and *unplacable enemies*, by your *constancy* in studious industry and holy *gravity*, to let the world see, how impossible it is, for true *Christian*

Ad cœlestia invitamur cum a seculo avellimur. Tertul. l. 3. advers. Marc.

* Phil. 4. 12.

* ὕψος ἐπίφοβον καὶ ὑπόπτωτον. Naz. φορτίον δυσβάστακτον τὴν τῆς ἱερωσύνης φροντίδα. Greg. Nis. de Greg. Thaum.

* *Chrysost. in Act. hom.* 3.

Christian Bishops, not to be doing, or desiring good (while they live) to all men; and even to those, from whom they have suffered much evill *without a cause*.

Your *experienced piety* knows better, how to *act*, than I can write; as to true *contentment* in the world, *contempt* of the world, *triumphing* over the world, and *expectations* above the world; your *storms* and distresses, though (*decumani*) great and vast, cannot be long; And to be sure will never be beyond your Pilots skill, who looks on you as sufferers; if not for the fundamentall *saving Truths*, yet for the *comely order* and ancient *government* of his Church; Many of you are already in *prospect* of that fair and *happy haven* of eternall tranquillity: To which I beseech *our God*, and *Lord Jesus Christ*, the *chief Bishop* of his Church, safely to conduct you by the *wisdome* and power of his *Spirit*: As for your *fatherly solicitude* and Christian care of this Church and posterity, God will *relieve you*, by assuring you, that he hath so vigilant and tender care, as will cause all to work together for good; Nor shall the *insolency* of enemies, forain or domestick, who are pleased with your disgraces, and enriched with your spoiles, *alwayes triumph* in the ruines of the Bishops, Ministers, and this *Church* of *England*. Since then nothing is more apposite than the words of one of your own degree and order, *Gregory Nazianzen* (famous for his piety and learning, zeal and patience) I crave leave with all *pristine respects* to present you with that elegant and consolatory expression, which he useth to some godly Bishops whom the *Arian* fury had dethroned from their seats. Such of you (saith he) as are thrust from your *Episcopall* Chaires here on earth, yet are not *forsaken of God*: You shall enjoy surer *seates* in the *heavenly Cathedrall*, which is infinitely more high and happy: No good and wise man but prefers *holy obscurity*, before *prompous injury*. A minde exercised with such *gracious literature* as yours, will know better how to enjoy its *own wisdome*, and *others follies*; its own sufferings, and *other indignities*; than *vain men* can their seeming *plenty* and *prosperity*: *wise and holy men* draw good and *wholesome nourishment* out of *dinners of sowre hearbs*; while others turn to *poison* and surfeit their staled Oxen.

Οὐ τὸν θεὸν ἀπολέσαν, οἱ τῶν θρόνων παραχωρήσαντες, ἀλλ' ἐξουσιν τοὺς ἀέρια καθέδραν, ἢ πολὺ τῶν ἔπων ἐστὶν ὑψηλοτέρα καὶ ἀσφαλεστέρα. *Naz. orat.* 32.

* *Non minoris est gloriæ bene tolerata paupertas, quam magnæ opes innocenter partæ & modeste habitæ.* Tacit. An. l. 4.

I beseech you therefore *Reverend fathers* and *brethren* by the mercies of God, by the bowels of Christ, by your zeal for the truth, by your love of this reformed Church, and your Country; by your former experiences of your prospered labours; by your Christian victories of the many enemies over your order, profession and calling, who have hitherto only scolded, and railed at you, and put

put rude affronts upon you, but neither lawfully fought you with the weapons of either Scripture, or Reason: I beseech *you* by the care and charity you have to your neighbours souls; by the necessity which lies *on you to preach the Gospell*, and administer holy things; by the *woe* which hangs over you, if you doe not, or draw back; by the compassion and tenderness you have to posterity, that the reformed Religion may not be abolished, and all superstitious vanities, with fanatick profaneness and confusions, prevaile in these sometime *fortunate* Islands;

I conjure you by your patience and perseverance hitherto under many trials, both in war and peace; (which may be to you the *sharpest war*) by the peace and joy you have had in the holy Ghost, and in well doing, and comely suffering; by your hopes of heaven, and the glory, which shall be revealed in you; by the coming again of *Christ your Master* and sender; by the Talents you have received; by the accounts you are to give; by the Crown you may expect; by all the thoughts of honor, vertue, grace, glory, immortality, eternity, which your precious soules and raised mindes are capable of; by all that is dear to you, and worthy of you as men, as Christians and as Ministers: by the obstinate pertinacy of your enemies in their malice against you: Never desert your station as Ministers of the Church of *England*; to quit and forsake your standing, as some have done, is to sacrifice your understanding to vulger folly and senseless importunities; cast not away your holy profession; betray not that due and *divine authority* you have by your holy ordination in this Church; wipe not off with your owne or the peoples unwashed hands that *sacred unction*, which is upon you, by your being duly *consecrated*, through the gifts, order, power, authority and appointment of the Spirit of Christ, to the office and work of the Ministry: Divert not your studies to any other more *gainefull*, safe, plausible, and honoured profession among men; whose dishonour it is to think any thing more worthy of their honour; as it is the honour of Ministers, to suffer dishonour upon that account, because they are Christs; whose wayes being lesse agreeable, no wonder if his message, and messengers be lesse acceptable to the world: Let not the *soft fleeces on any Wolves backs* deceive you; as if you might well spare your labours, when there are so many *spontaneous Preachers*: Be sure you *out-live them* in all wayes of true holinesse; you can easily (as you do) far *out-preach them* and *out-pray them*, both for truth, method, judgement, and Oratory: It is neither their learning, nor their conscience, nor their eloquence you have to contend with, but their ignorance, hypocrisie, and insolence: when these clouds shall thunder and lighten; when the

Si pertinacia in errore tantas habet vires, quantas in re bona habere debet vastantia. Aust. Ep. 157.

they shall resolve into **open violence*, and *oppression*, (which is the last *result of errour*, if it attain to power) yet * *fear not these*, that can plunder, sequester, imprison, banish and *kill you*; you have learned little in Christs schoole, if these be still a terror to you; * Cannot you be content to be such poore, despised and persecuted *Preachers*, as Christ was? (you may be good Ministers, when you are beggers; as some have been forced to be in these times) Are you ashamed and afraid to be such, as the Apostles were, * who forsook all and followed Christ in this work of the Ministry; Such, as were their * *immediate successours* for some hundred years; such as your later *predecessors* were, those holy and reforming Bishops and Presbyters in the *Marian persecution*; * Such as the most of our brethren are now, or lately have been, or are likely to be in all the reformed Churches; Such as those holy Bishops and Presbyters were, before they met in the first *Nicene Councill*; * whither from their *introspitable Islands* and deserts, from their woods, caves, and [de]solate cottages, from their prisons, racks and dungeons, they came forth with the marks of the *Lord Jesus* on many off them, some * with an eye pulled out, others with an hand lopped off; with maimed legs, with shrunk sinews, with stigmatized foreheads, and with knees made horney by continuall prayer, for those that had so persecuted and misused them.

* *Errores jus in viribus computare solent.* Lactan.

* Mat. 10. 20.

Corona premit vulnera; palma sanguinem obscurat; plus victoriatum est quam injuriatum, Tertul. Scorp. c. 5.

* Mat. 19. 27.

Delicatus es si hic gaudere velis cum Jeculo, & postea regnare cum Christo. Jeron. ad Hel.

* *In ea tempora incidimus in quibus firmare animum expedit constantibus exemplis.* Thras. moriens ap. Tacit. * Ἀπαξαπλῶς ἦν ἰδεῖν ἅπασαν μετρίαν καὶ τὰυτὸν συνηρμοσμένην. *Theod. hist. de Syn. Nicæ.* * *Paphnutii effossum oculum sæpe exosculatus est Const. M.* Euseb. in vit.

O *glorious spectacle!* O *venerable Councell!* O truely *Christian Synod*, and *sacred Assembly*; not of *Presbyters*, scorning and extirpating their *Bishops*; but of Reverend Bishops and humble Presbyters; all of them in their due order and holy subordination, renowned for their constancy in persecution, and so most worthy to be Ministers of the mysteries of Jesus Christ! Shall we now be ashamed (as a *more soft* and delicate generation) of their scars and maims? Have we so striven for the *right and left hand in Christs Kingdome of Church Government*, as to forget to drink of Christs cup, and to abhor to be *baptized with his baptism*, which was not of water only, but of bloud? Are we ashamed of Christs wounds, and thorns, and reeds; or of Saint *Pauls* chains; or Saint *Peters* prison; or *Ignatius* his beasts; or *Polycarps* torments; from whose body in the flames a sweet odour dispersed to the spectators? Doe we abhor to live, as *Cyprian* did, first banished, then martyred? Or as great *Athanasius*, sixe years in a well without the light of the Sun, forsaken of friends and every where hunted by enemies? Or as *Chrysostome*, whose eloquent and learned courage exempted him not from much

Matth. 20. 22.

Euseb. l. 4. c. 15.

Ruffin. l. 1. Eccles. hist. c. 14.

Martyres ad Cœli januam pœnarum gradibus aſcendentes de equuleis & cataſtis ſcalas ſibi fecerunt. Salv. l. 3. Gub.

trouble and baniſhment, where he dyed? You will want comforts, if you want trials and afflictions: Saint *John* had his glorious revelation in his exile; Thoſe will be but probations, and increaſes of your graces and gifts too, which may be ruſty with much eaſe; and warped by the *various turnings*, wherewith many Miniſters think to *ſhift* off perſecution, and to grinde with every winde.

* *Theodorus juvenis triſtitiæ ab equuleo depoſitus, inter cruciatus cantabat.* Ruffin. hiſt. l. 1. c. 30.

If you be indeed conſcious to your ſelves of any *fraud* and *falſity*, of any ſiniſter and unſincere way, by which your predeceſſours, and you after them, have either attained or maintained your *Miniſtry*, and function in this Church; if you know any thing *unreaſonable*, *unſcripturall*, *uncomely*, *immorall*, *irreligious*, or *ſuperſtitious*, in the way or work; in the means, manner, or end of your Miniſtry; if you are guilty of any thing different from, or contrary to the rule and *way of Chriſt*, his Churches good, his Fathers glory; dangerous to your own, or others mens ſoules; In Gods name, repent of your ſin betimes, recant your learned folly, renounce your ancient ſtanding; Doe this (as moſt worthy of you) heartily, ingenuouſly, publiquely, that by the *foyle* of your ſhame, the luſtre of *Gods glory* may be more ſet off. Gratifie at length, (not now your enemies, but your friends, becauſe your Monitors and reformers) the Papiſts, Socinians, Separatiſts, Browniſts, Anabaptiſts, &c. with what they have ſo long and ſo earneſtly deſired, to ſuch an impatience, as you ſee now threatens to *cudgell* you to a recantation of your Miniſtry, if you will not doe it by fair meanes and plauſible allurements: O how joyfull and welcome news will it be at home and abroad, to hear, that you, as *Miniſters of the Church of England*, have not onely helped to pue down *Biſhops*, and aboliſh *Epiſcopacy*; but you have, (to perfect your repentance, and to cumulate the courteſie) abjured your Office, renounced your ſtanding, abdicated your calling, proſtrated your Miniſtry at the feet of any, that liſt to kick at it, or tread upon it; and upon you too; as *Ecebelians*; as *unſavory ſalt*, that is *good for nothing*, unleſſe it be new *boyled* in an *Independent Cauldron*, over a *Socinian Furnace*, with a popular fire! O haſten to remove your ſelves from that *rock of ages*, the Catholick ordination and ſucceſſion, on which the Church and Miniſtry hath ſo long ſtood in all places, as a City on a hill, both in peace and perſecutions: and levell your ſelves to *thoſe ſmoother quick-ſands*, which would fain levell you to themſelves.

Calcate me ſalem inſipidum. Euſeb.

You will never be able to ſuffer what threatens you as Miniſters of

of the old standing and way, with chearfulnesse and comfort; where your *constancy* is but *pertinacy*; as it is, unlesse you have solid grounds, *sound mindes*, and *sincere hearts*; if you have any scruples, or thornes in your feet, your motions must needs be painfull, tedious and uncomely. When you are *converted*, help to redeem us, (the remnant of your poore *seduced brethren*) from our *errors* and *mistakes*; from our mists of ignorance, our chaines of darknesse; from our Catholick customes; from our Ecclesiasticall Canons; from our historicall testimonies; from that holy succession, that Apostolicall practise, that Scripture foundation, that divine institution; by all which we fancy our selves both solidly built and strongly supported; And this we have done in the simplicity of our souls, both we and our Forefathers for many generations; not onely since the last *reformed century*; but for a thousand and half a thousand yeares before, even ever since the Christian Religion hath beene planted, propagated, and continued, by such consecrated Bishops, and such ordained *Ministers* in all the world.

If you have found nothing of *God* goe along with your *Ministry*, either in your own breasts, or your peoples hearts, or your Predecessors labours; if you are justly unsatisfied in that Ordination, and succession, by which not only the *Ministeriall authority*, but all Christian priviledges and rites have been derived to you in this Church; if you never found it confirmed to you by Gods blessing on your owne, or others Ministry in your way; if you doe indeed finde a *brighter light*, a warmer heat, and a sweeter influence from those new *Parelii*, which of late have appeared in our sky, as rivals in brightnesse to our old Sun, in number exceeding it; yea now threatning to eclipse it, and utterly expell it out of its ancient orb and sphear: if you really judge, that you have cause to * *blaspheme*, or to speak evill of those *seemingly holy*, and reputedly *excellent Bishops* and *Ministers*, of this Church; as if they had hitherto been *lyars for God*, *deceivers for Christ*; *done evill*, *that good might come thereby*; if you judge, that you have cause to reproach, traduce, and despise all those Christians, (whose profession, full of order, humilitie and holinesse hath been the *crown and glory of this Church*, and the Ministrie of it) as if they had beene *silly soules*, whom Ministers *smooth tongues* had onely deceived; If you can, or dare to *reprobate* all those, both *godly Pastors* and *people*; to annull their *Ministry*; to overthrow their *Faith*; to wash off their *baptisme*; to cast out their *Sacraments*; to despise their *Sermons*; to laugh at their *prayers*; to cancell their *writings*; to detest their *examples*; to vilifie their *graces*, as *fancifull*, *hypocriticall*, *spurious*, *supposititious*, *superstitious*, *imaginary*, *unauthoritative*, *antichristian*.

Parelii are the seeming or mock-sunnes which sometime appear with the true Sun; as there did two here in *England*, *an.* 1640.

* Rom. 3.8. καθὼς βλασφημούμεθα, &c.

If you finde in your consciences good grounds for this boldnesse of censure; and consequently for a separation, profanation, and abnegation of your former way, both as Ministers, and as Christians, (for renounce one, and you must needs begin both; If you had no true Ministers, then you were no true Christians; and if no true Christians, you could be no true Ministers;) if so, follow by all meanes with speed your *later and diviner dictates*; please your selves in your *happy inconstancy*; hasten to disabuse the people of this Nation, whom so many *holy seducers*, the *Bishops* and *Ministers* of old have abused: O undeceive the miserable and onely nominall Christians of this age, before they perish in their errors and confidences of having true Ministers, and true Sacraments, true Christ, true Faith, true Repentance, &c. O deplore with bitter *lamentation*, the many poore creatures, both *Shepheards* and *Sheep*, who are gone down to the pit: death gnaweth upon them, while they dyed in so *zealous and dangerous errours*, in so fond a Faith, in so vain *hopes*, as mistooke the *gates* of *hell* for *heaven*; Antichrist for Christ among us: you may well blesse your selves in so *glorious a change*; and boast of your *gracious Apostasie*: Hasten to beget some new Church body, which may give you a *new call* and standing; which may rebaptize you, reordain you, and ere long invest you in such an office, power, and Ministry, as they and you shall think more valid, more authentick, more Christian, more comfortable; which hath surer footing, and better standing both in the favour of the times, and of God himself.

But if Scripture, and Reason, and consent of all holy learned men in this and other Churches; if Catholick custome, particular experiences, and holy successes; if divine testimony, clouds of witnesses, of blessed Ministers, and blessed people; of blessed Sermons, and blessed Sacraments; of blessed lives, and blessed deaths; of blessed Converts, and blessed perseverants in grace; if these be as *mighty bars*, crosse your consciences, which stop you either from a weak *retrogradation* to old Popery, or a wicked *precipitancy* to new vulgarity; if neither your judgement, nor your conscience can bear such a *rude revolt*, without great *violatings* of the one, and *woundings* of the other; if you dare not in a fit of popularity, so injure the dead, that are at *rest in the Lord*, so discourage the living and thriving Christians, so overthrow the Faith of many, so *blaspheme* the God, the Saviour and the Spirit of those holy men and women, living and dead, who have been called, and converted, and sanctified, and confirmed, and saved by that *Word of Power*, and those holy Ministrations, which your Fathers, and your Brethren, and your selves the Ministers of this Church have duly preached and administred, in that office, standing and authority, where-

wherewith they were and you now are duly invested in this Church;

I beseech you, then, be *so valiant*, as to dare to be, and still to own your selves, as true *Ministers of Christ* in this Church, ordained by him, and for him: still seeking the things of Christ in the good old way of the ordained Ministry, while others seeke *their owne* in their *new models* and *fashions*. Doe not study to disguise your selves (no not outwardly) as if you were afraid *your coat* should discover your *calling*; or as if you pretended to have renounced it with your changed habit: you may preserve *white souls* under *black clothes*; as others may *black soules* under spendid colours: your sable colour, although very becoming the *gravity* of your calling in the best times, yet was never more decent than now, when (besides that you are *Ministers*) you have cause to be *mourners*: Adde not to the other *confusion of times*, this of your garments; nor gratifie them so far as a shoe-latchet in your clothes, whose aim is to levell and *confound* your *calling* with the *meanest of the people*: Although I placed heretofore no Religion in clothes and colours, yet now I almost think it piety to persevere in such a fashion, whose change would argue inconstancy, and so farre be irreligious, as it is acceptable to the erroneous, confirms them in their errours, and casts some shame upon the truth, both of our Ministry and our Church; In such a case a few graines of frankincense are not to be offered to any Idol. It was in ancient times thought an heavy punishment, for *a Presbyter to be deposed* from his degree and office, so as to be treated but as a *Layman*; O do not seek to desecrate, depose, or disguise your selves; hang not out the *flags* of your *motly Coats*, or pybald colours, as if you had taken from, or rendered up your *orders* to high shoes, and quitted that *distinction* you anciently have from the Vulgar; Since you did not ordain your selves, but were consecrated by the Word, and authority of Christ; through the hands of those who had received power to send you *in Christs Name*, *into Christs harvest*; why should you study or affect those mean palliations and miserable confusions, which are uncomely for men of holy gravity, learned constancy, and religious honour? Other men have dared much more in *worse adventures*, and *more unwarrantable undertakings*: You cannot adventure your many *talents of learning*, and ingenuous parts, your studies, labours, liberties, and lifes in a *safer way*, or on a *better account*; than in that ship where *Christ is imbarqued*, and so many pretious souls with him; you need no other *policy* entred to insure you, than this, that *you deal for Christ*, as *his Factours* for soules, and *Agents* for that *heavenly commerce* between God and sinners.

Therefore *hold faſt* your profeſſion, ſo, as neither to be aſhamed of, nor a ſhame to your holy calling and Miniſtry; whoſe honor depends not on *factious fancy*, or *vulgar novelty*, but on *divine Inſtitution*, and *Catholick ſucceſſion*; Let the ſoules of men and the purity of Religion, be then *deareſt* to us, when they are growne *cheapeſt* to others: Let our lives be ſtricteſt, when *liberty is made a cloak to licentiouſneſſe*; There will never need more true Miniſters, than when every man ſhall be tolerated to be a Miniſter; that ſo *true ones* may be ſuppreſſed, and none but falſe incouraged: That the tyes of Duty and Conſcience may lie upon none, either as Miniſters, or hearers; as Paſtor, or flock, to attend any holy publique worſhip and ſervice of God: which is the high way to Atheiſm, ſuperſtition, confuſion, any thing but the true Chriſtian and reformed Religion. Abate not your *labours*, though men grudge, withdraw, and deny *your wages*; What can bee more
2 Cor. 6. 10. glorious than to ſee you *contentedly poore* for Chriſts ſake, and ſtill continuing to make many rich; while you are exhauſted and have nothing? imparting *things ſpirituall*, though you receive little or nothing of *things temporall*? this is after the pattern in the mount, after the example of *divine munificence*, where goodneſſe is of free *grace*, and *not of the reward* or merit. Make any *honeſt ſhift* to live, but uſe no *baſe ſhifts* to leave your calling; Better your *tongues cleave to the roofe of your mouthes*, than you ſhould renounce your *Ordination* and *Miniſtry*; or ceaſe to preach in *that Name*, while you have power, liberty, and opportunity; Nothing will become us Miniſters better, than *thread-bare coats*, if we can but keep *good conſciences*: Nothing will be ſweeter, than dry *morſels*
Prov. 15. 7. and ſowre hearbs, and a *cup of cold water*, (the *Prophets portion*) if we have *but inward peace*, and the love of Chriſt therewith.

Photius Biblioth. in Chryſoſt. It was articled againſt Saint *Chryſoſtome*, (when he was Biſhop of *Conſtantinople*) by ſome of his envious enemies, as a matter of pomp and ſcandall, that he rode in the City *upon an Aſſe*, to eaſe his age. It will be leſſe offence, when the world ſhall ſee *holy Biſhops*
Pſal. 45. 16. and deſerving *Presbyters* go on foot, and *aſſes riding* upon them; *Princes*
Eccleſ. 10. 7. (which Saint *Jerome* interprets *Biſhops*) on *foot*, and ſervants on *horſeback*; Though we be never ſo low, let us doe nothing below the dignity of our Miniſtry, which depends not on externall pomp, but inward power; the ſame faith, which ſhewes to a true beleiver, the *honour* and *excellency of Chriſt*, ſets forth alſo the love and reverence due to his true Miniſters of the Goſpell; who are in Chriſts ſtead, when they are in *Chriſts work* and *way*, and need not doubt of Chriſts and all good Chriſtians love to them.

An

An high point of wiſdome, and piety would be in all *true Miniſters*, of what degree ſoever, would be to take the advantage of this *Antiperiſtaſis*; by the *ſnow and ſalt*, as it were, of *papall* and *popular ambition*, they ſhould be the more congealed and compacted together into one body and fraternity: Having ſo many unjuſt enemies on every ſide, againſt every true Miniſter of this Church, whether *Biſhop* or *Presbyter*; all prudence invites us to compoſe thoſe *unkinde jealouſies*, *breaches* and *diſputes* which have been among us, becauſe we own our ſelves, *as brethren*; among whom ſome may be elder in nature, or *ſuperior* in *authority* without the *injury* of any: This ſubordination, if Scripture doe not preciſely command, yet it exemplarily propoſeth; Reaſon adviſeth; and Religion alloweth; and certainly Chriſt cannot but approve; the more, becauſe the pride of Papall *Antichriſts* on one ſide, and the unrulineſſe of *popular Antichriſts* on the other ſide ſtudies to overthrow it, and are the moſt impatient of it. I know ſome mens *folly* will not depart from them, though they be *brayed in a morter*: But ſober men will think it time to bury (as **Conſtantine the Great* burned) all unkinde diſputes, breaches and jealouſies, which have almoſt deſtroyed not onely the *Government*, but the very *Miniſtry* it ſelf of this Church: No doubt, paſſions have darkened many of our judgements; earthly diſtempers have eclipſed our glory; ſecular and *carnall diviſions* have battered our defenſes, diſcovered our weakneſſes, and invited theſe violent aſſaults from enemies round about; that none is ſo weak, as to deſpaire of his *malices* ſufficiency to doe us Clergy men ſome miſchief; the moſt tatling Goſſips, the ſillyeſt *ſhees*, who are *ever learning* and *never come to the knowledge of the truth*, undertake, not only to be *teachers*, but to *teach their teachers*, as *Tertullian* obſerved; yea and to Ordain their Miniſters; ſuch (no doubt) as they do deſerve, having ſuch Preachers for their greateſt *puniſhments*.

For Verity.

* As *Conſtantine the Great*, burned all the bils of complaints exhibited by the Biſhops and Churchmen, one againſt another. *Euſeb. vit. Conſt.*

Privatæ ſimultates publicis utilitatibus condonandæ. Tac.

* *Salva fidei Regula de diſciplina contendentibus ſuprema lex eſt Eccleſiæ pax.* Blondel.

ἵνα νικῶμεν. Naz. or. 14.

Vincamur ut vincamus. de diſſid. Chriſtianorum.

* *Clemens* in his Apoſtolike Epiſtle, adviſed any one to depart, if he findes for his

ſake the diſſenſion is in the Church. *Ruffin. Eccleſ. hiſt. l. 1. c. 2. Diſcordiæ in unitatem trahant, & plagæ in remedia vertantur; unde metuit Eccleſia periculum, inde ſumat augmentum.* Amb. voc. gen. l. 2. λύσις στάσεως ἔκγονον. *Naz. or. 13.* τῷ ζόφῳ τῆς στάσεως ἑαυτὸν ἐγκρύπτων ὁ δαίμων. *Naz. Ipſæ mulieres eorum quam procaces; quæ audeant docere: contendere, forſitan & tinguere.* Tertul. præf. ad. Hær. cap. 41.

The kinde cloſing and Chriſtian compoſing of paſſionate, and needleſſe differences among learned, and *pious Miniſters*, by mutuall condeſcending about matters of *ſociall prudence*, order and government to be uſed in the Church, (which have chiefly (if not onely) brought ſo great miſgovernment upon us, in *England*) would be a great and effectuall means to recover the happineſſe of this Church, and the honour of the Miniſtry; which

Μάθωμεν ὑμᾶς εἰς ὃν ἠρέσκησαμεν. *Naz. or. 13.*

confiſts

conſiſts in an holy fraternity and godly harmony of love, no leſſe than in truth of doctrine, and holyneſſe of manners; By our own leaks and rents we firſt let in theſe waters which have ſunk us ſo low, that every wave rakes over us. No man, that is truly humble, wiſe, and holy, will be aſhamed, to *retract* any *errour* and tranſport, whereof he hath been guilty, and of which he hath cauſe to be moſt aſhamed; *Ingenuous offers* of *fraternall agreement*, and mutuall condeſcendings to each other had beene exceedingly worthy of the beſt Miniſters both of the *Epiſcopall*, *Presbyterian* and *Independent* way, whoſe wiſdome and humility might eaſily have reconciled and united the ſeverall intereſts which they pretend to ſupport, of Biſhops, Presbyters, and Chriſtian people. But who ſees not that ſecular deſignes, and civill intereſts have too much *leavened* the diſſenſions of *many Miniſters*, though in the concluſion they have not on any ſide much made up their cake by the match? while Church men, Biſhops, and Presbyters, had no ſuch *worldly concernments* to engage them, they had no ſuch diſputes, and mutinies, as to the *order* and *government* of the Church; which no *Councell*, no *particular Biſhops*, nor *Presbyters*, no one Church or Congregation of Chriſtians began of themſelves; but all by *Catholick* and *undiſputed* conſent conformed themſelves to *that order*, which the Apoſtles and Apoſtolicall men left in common to the *Churches* in every place, moſt ſutable to their either beginning or increaſing, to their ſetling, or their ſetledneſſe.

Greg. Nazianzen offered himſelf to be like *Jonas* to the Church then troubled with ſedition. *in vita Naz.*

Irenæus, l. 4. c. 43. & c. 45.

It is eaſie to ſee what Chriſt would have in the Church, as to extern order and policy, if *Chriſtians* would look with a *ſingle eye* at Chriſts ends. You may eaſily ſee how the worlds various intereſts, (which are as hardly commixt with Chriſt's, and true religion's, as oil with water) *ſerve themſelves* with *Miniſters tongues*, *pens*, and *active ſpirits*; who ſhould rather ſerve the Lord Jeſus and his Church, in *truth*, *ſimplicity*, *peace*, and *unity*; without any *adherences to ſecular policies*, parties, and ſtudies of ſides; by which ſudden and *inconſiderate rowlings* to and fro, (as fooliſh and feare-full *paſſengers* in a *tottering boat*) ſome *Miniſters* of *England* have welnigh *overturned* the Veſſell of this *reformed Chriſtian Church*, which might eaſily (as the moſt famous and flouriſhing Churches anciently were) have been uprightly *ballanced*, and *ſafely ſteered* by a juſt fitneſſe and *proportion* of every one in their place, either for Miniſtry, or Government, and Diſcipline; where of old the *paternall preſidency* of Biſhops ſtood at the helm; the grave and induſtrious *Presbyters rowed*, as it were, at the *Oares*; and the *faithfull people*, as the *paſſengers kept all even*, by keeping themſelves in *quietneſſe*, *order*, and *due ſubjection*. Nor was it wont in primitive times, to be asked *of Princes*, *or people*, how they would have

have the Church governed, or by whom; who ſhould *ordaine* Preachers; or who ſhould preach the Goſpell, adminiſter the Sacraments, *confirm* the baptized, cenſure the ſcandalous, and receive the penitent; Theſe were myſteries proper to Chriſtian Religion, and intruſted to the *Paſtors* of the Church, at firſt: alſo conſerved by them in the midſt of hot *perſecutions* from ſecular *Magiſtrates*, without any variations, ſave onely ſuch, as neceſſity of affaires and Chriſtian prudence (yet in an orderly way) required and practiſed, as to ſome circumſtantials: which was no more, than for a childe from his coats to come to *breeches*, or for the bark of a tree to increaſe, as the bulk and branches grow.

What humane *paſſion* then, and inconſideration hath any way wounded, *wiſdome* and Chriſtian compaſſion in Miniſters of all ſorts ſhould ſeek to cure; The wounds of the Church will commonly *feſter and gangrene*, if Miniſters ſtay, till *Laymen* take them to heart; nor is the hand of any of them ſo proper as them, who have occaſioned *moſt hurt*: we Miniſters ought to be the *good Samaritans*, and by firſt healing the deformed ſcars of our own ſcandals; the boyling Ulcers of our own *paſſions*; the gaping *orifices* of our owne religious diſſenſions, our *influence* will be much more *ſoverain*, and *benign* to draw together, and heal up the *publique ſores* of the Church, and reformed Religion; when we appear fit for ſo holy and good a work, it may be God will put it into the heart of thoſe in *power*, to call us forth, and incourage us to *this happy* underſtanding.

O conſider with your ſelves, how much the *men of this world* are wiſer than you in their generations; you are commonly but the *beaters* of the buſh for *the mighty Nimrods* of the world: what have Miniſters got, yea what almoſt have you not loſt (which wiſe men would have preſerved) of credit, honour, comfort, or incouragement; while they helped to pull down the *Sion* of this Church? whoſe duſt hath fallen into their own eyes, and beſmeared their garments to a moſt *uncomely deformity*; Will you all leave this *Sion thus in her duſt*, without any pity of her? is it better ſhe ſhould be ever deſolated, than your *animoſities* laid aſide, and your *poore feuds* reconciled? Such *everlaſting burnings* become not *mortall breaſts*; leaſt of all *heavenly hearts*, ſuch as Miniſters ſhould have: Plead no longer ſuch a zeal for Chriſt, as *over-layes* charity and humility; or ſuch a deſire for *Reformation*, which produceth ſo great *deformities*; It is not ſo much a charity, as a juſtice for *us Miniſters* to adviſe, to weep, to pray for the *peace of our Jeruſalem*; for from the Prophets in great part *evill* is gone out into all the land; our cold or our hot *fits*, our *luke-warmneſſe*, or our negligence, or our timerouſneſſe, have caſt this Church and many poore ſouls

Mortales cùm ſumus immortalia non eſſe debent odia. Tantæne animis Cœleſtibus iræ?

Jer. 23. 15.

into this *lingring diſtemper*; this almoſt incurable *Quartane*, which will never be cured, till we ſmell the *Roſe of Sharon*; the ſweet and celeſtiall temperament of Chriſts *fragrancies*; in all love and charity; in humility, meekneſſe, kindneſſe, forbearance, pity, and tenderneſſe to each other.

Not onely *all policy* and honeſt prudence then, as to the *recovery* of Miniſters credit and reputation, but all *conſcience* and piety, as to the requiſites of Gods glory, and *charity*, as to the dangers and neceſſities of peoples ſoules, require now, ſuch *double diligence* of us, all, as may compenſate any former failings, and ſhew the world how neceſſary a *good*, worthy Miniſters are; who every way fit thoſe places, and fill thoſe *orbs*, in which God and the Church have ſet them: It is high time for us to get beyond all *cold formalities*, *ſuperficiall ſolemnities*, *popular complyings*, *covetous projects*, *ſecular ambitions*; *Penurious pains*, *ſlacker care*, and *indiligent tendance*, will not be ſufficient to cure thoſe *diſeaſes*, we have now to contend withall; which are *ingenious* to avoid all cure, ſubtill to elude all skill, *cunning* to increaſe their *maladies*, cruell to ſpend their *infection*, and fierce to deſtroy their *Phyſitians*. Moderate and indifferent induſtry will hardly at any time convert ſinners, and ſave ſoules; They are now like *harder metals*, which melt not but in ſuch a degree of heat; Leaſt of all now, when errour is adored for truth, ſin and damnation it ſelf are dreſſed up, and eſteemed as a way to ſalvation: when *hel* it ſelf is by ſome courted for heaven; and chains of darkneſſe counted liberty (like thoſe *Succubas* and *Empuſas*, which ſome men are reported to have eſpouſed and embraced for *beautifull wives*.)

Philoſtratus in vita Apollon. Thyanæi.

There needs, now, beſides preaching gifts, and oratorious breath, that *vigor* of grace; that ſpirit of zeal; that fervency of charity; that humble conſtancy; that magnanimous meekneſſe, which may make us *Miniſters* unwearied in our ſtudies, frequent and fervent in praying, oft in faſting, attentively watching, tenderly weeping, charitably viſiting, ſolidly inſtructing, and diligently examining, &c. In all wiſe and meeke condeſcendings, even to bear with *mens infirmities*; to fruſtrate their paſſions; to receive their bullets and ſhot as upon *Wool-ſacks*; to overcome their oppoſitions by ſomething of a ſofter yeelding: ſtill beſeeching them and intreating them, to be reconciled to God in Jeſus Chriſt, when they are to us irreconcilable. All obſtructions of private peeviſhneſſe, paſſion, hard ſpeeches, haughty carriage, rough demeanor; all faſhion of diſdains, revenge, and ſecular conteſtations, muſt be removed as uncomely, uncomfortable, noxious: That people may ſee the *bloud* of Chriſt ſoftning us; and the *bowels* of *Chriſt enlarging* us, as brethren, as *fathers*, or *mothers*, as tender and carefull Nurſes in Chriſts family.

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It is ever, and now moſt of all unſeaſonable (in ſo ſhort and uncertain a *moment*, which is allowed us to preach, or *people* to hear, to learn, and to live in order to *eternity*) to exerciſe Chriſtians in continuall *diſputes*; to lead them in perplexed *pathes*, full of bryars and thornes; to waſt their and our time in modern *impertinencies*; which will not profit a poore ſinner, either living or dying. All times and paines is loſt, which is not laid out in *Catechiſing*, *Preaching*, and *applying* ſound, wholeſome, healing, ſaving, *neceſſary truths*; which really mend both minde and manners: either *laying* the foundations in principles, or maintaining them in doctrines, or building proportionably upon them in practicks and comforts: where the *truths* of faith bear up the practiſe of an *holy life*; and an holy life adornes the Articles of true faith; where the Creed and the Decalogue goe together: That beſides the *ſhewes of leaves in doctrines and opinions*; there may appear *goodly fruits* of purity, juſtice, mercy, charity, patience, peaceableneſſe, civill obedience, ſelf-denyall, which are grown ſo much out of faſhion.

Alas! while poore people are a muſed with *novelties*, (as *Larks* with daſing glaſſes): or picking up *curioſities*; or gazing at *ſublimities*; or dubious in *uncertainties*; or intangled with *ſubtilties*; as Deer in acorn time, they forget their food, grow lean and fall into divers *ſnares and temptations*; into many luſts and paſſions; yea into the grave and pit of deſtruction, whence there is no redemption. Many (as leaves from trees in Autumn) every day drop away: and dye in their *mazes* and *labyrinths* of Religion, by wearying themſelves; in which they advance no more than *birds in a cage*, and *blinde horſes in a mill*: whereas a true Chriſtian ſhould every day *grieve* to ſee himſelf nothing advanced in true holyneſſe, or ſolid knowledge: with grand ſteps he ſhould be dayly going onward and upward, with ample progreſſes and mighty increaſes, of ſound knowledge, indiſputable verities, unqueſtionable practiſes, of ly duties and heavenly converſation: (theſe are the ſteps by which holy men and women have aſcended to heaven, and conquered the difficulties of ſalvation) That thus al the world might bleſſe themſelves to ſee the happy improvements of true Chriſtians beyond other men; and the ineſtimable bleſſing of true and excellent Miniſters paines among the ſillieſt and worſt of men in the diſſoluteſt and worſt of times.

Οἵη μὲν φύλλων γενεὴ, τοιὴδε καὶ ἀνδρῶν. *Hom.*

O let not us then of the *Miniſtry ſtand ſtill*, and look on our own, and the Churches miſeries (as the Lepers, or *mothers did in ſieges*) till their children and themſelves *grew black with famine*: You that pretend to ſtand before the Lord of the whole world, and the King of his Church; you that bear the name of the moſt *compaſſionate Redeemer*, who ſhed *his bloud* for his Church, and laid

down his life for his sheep; Doe you never hear in the sounding of *your own bowels* the tears, sighes, and fears, of *infinite good Christians*; nor the voice of this *English Sion*, lamenting and expecting pity, at least from *Ministers*? Is it worth thus much misery to root up *Episcopacy*, to set up *Presbytery*, and to undermine both with *Independency*? All which might be fairly composed into a *threefold cord of holy agreement*: such as was in primitive times, between Bishops, Presbyters, and people; whose passions have now ravelled out peace by *sad divisions*, and weakned Religion by uncharitable contentions: Though Parliaments, and Assemblies, and Armies, and people, should be *miserable comforters*, passing by without regard and remorse; yea though some be stripping the *wounded*, and robbing this desolated Church; yet doe not *you forsake her*, now she is smitten of
Lamen. 1.12. God, and despised of men: Is it nothing to you (O you that are more *politicians*, *than Preachers*) that passe by? Stand and see, if there be *any sorrowes* like the sorrowes of this reformed Church of *England*, wherewith *the Lord hath afflicted her in the day of his fierce anger*; It concernes no men more than Ministers to succour her, which hath received these *wounds most-what in the house and by the hands of her friends*; O give *the Lord no rest*, untill he hath returned to this Church in mercy; if you can by counsels and prayers *reform* nothing in the publique, yet let nothing be unreformed in your private; if you must be laid aside, as to the peculiar office of Ministers, yet you may mourn and pray the *more in secret*; That the Lord would breath upon us, with a *Spirit of Truth and Peace*; of love and holy union; of order and humility; whereby none having any pride or ambition to govern, every one may be humbly disposed to be *governed*: For the great *crisis of all Ministers* distempers is in this; (not what Truths we shall beleive; what doctrine we shall preach; what holynesse we shall act; but) who shall govern? whether Bishops, or Presbyters, or people? yea the *Keyes* of some mens *pretended power* hangs so at the peoples girdle, that it is too neer the *apron-strings* even of mechanicks, and silly women.

When a right temper of Christian humility and love shall be restored *to every part*, then will the *spirits of Religion* be recovered, and aptly diffused into every member of this Church; which *blessed temperament*, as Christian Churches enjoyed in their primitive, and florid strength; nor is it lesse necessary now, in their more aged, and so decayed, constitution; O let not after ages say, the Ministers of *England* were more *butchers*, then *Surgeons*: That they were *Physitians of no value*; neither curing themselves, nor others; If any of us have (not by malice so much as mistake) given stronger physick, and more graines of *violent drugs*, than the constitution

of

of this or any well reformed Church can well bear, let us not be lesse forward, to apply such *cordials*, *lenitives*, *antidotes*, and *restoratives*, of love, moderation, concession, and equanimous wisedome, as may recollect the dissipated and re-inforce the wasted spirits, which yet remain in this reformed Church, and the Ministry of it; On which the enemies round about doe already look with the greedy eyes of *ravens and vultures*, expecting when its languishing spirits shall be quite exhausted, and its fainting eyes quite closed; that so they may draw away the pillow, and remaining supports, of civill protection from under its head; and violently force it to give up the ghost: that the reformed Religion, and Ministry of this Church may be at length quite cast out, and buried with the *buriall of an Asse*; that neither the place of *reformed Bishops*, nor reformed *Presbyters*, nor reformed people, may know them any more in these *British* Islands.

13. *Humble addresse to those in power in the behalf of Ministers.*

In the last place therefore, I humbly crave leave to *remind those that act in highest places and power*, who are thought no slight or shallow *Statesmen*; That, if neither piety to God, nor conscience of their duty, while they undertake to govern, nor charity to mens soules both in present and after ages, nor zeal for the reformed Religion, move them as Christians; nor yet justice and common equity, to the encouragement and preservation of so many learned and godly men, the lawfull Ministers of this Church in their *legall rights*, and liberties; nor yet *common pity*, and *charity* to relieve so many pious men, and their families: If (I say) none of these should sway them, as men, or Christians, (the least of which should, and I hope greatly will) Yet worldy *policy and right reason of State* seems to advise the *preservation and establishment* of the (so much shaken) *reformed Religion* here in *England*, which hath still deep root and impressions in the mindes and affections of the most, and best people in this Nation: Nor can this be done by more idoneous means, than by giving publique favour, incouragement, and establishment to the true and ancient Ministry, as to its main support; and to godly Ministers as its *headmost Professors*.

If it be not *absolutely necessary*; yet sure it is *very convenient*, in order to the quiet and satisfaction of mens mindes, (who generally think themselves most concerned in matters of Religion) either to confirm and restore to its pristine *honour*, *order*, and *stability*, the ancient *Ministry* of the Church of *England*, (which I have proved to be the onely true succession of *divine authority*) or else wholly to remove it; and to set Religion upon some other basis: For neither the reformed Religion, nor its Ministry, can either long, or safely, or comfortably stand in so *tottering and*

mouldering a posture; like the wals of some great old fabrick, or *ruinous Cathedrall*, swelling out, and threatning to fall. It were better to take it down, than to hazard its dangerous breakings, and *precipitious tumblings*; *Scratches in Religion* doe soon fester, and easily turn to Gangrenes, which must either be *speedily healed*, or *discreetly cut off*.

It were high *presumption* for one to advise, who professeth his ignorance, in State Policies: yet common prudence shewes, this to be the *high way*, and most *compendious passe to publique peace*. Namely, 1. *The setling of the reformed Religion in this Church of England*, and its publique Ministry, in comely government, competent maintenance, and holy succession. 2. The confirming, and if need be, explaining, or enlarging the Articles of the Church of *England*, in the *main fundamentals* of Religion, as Christian and reformed, both in things to be believed, and practised. 3. The restoring of that holy power and ancient exercise of *Discipline* to the Church, both in privater Congregations, and in publique associations: which may both carry on true knowledge, piety, and charity in Ministers and people: Also recover the *sacred Ordinances* of Christ, and publique duties of Religion to their primitive purity and dignity; which have been infinitely abased by *Laymens policies*, *Ministers negligences*, and vulgar *insolencies*; These would keep a fair course and form of Christian peace and holinesse in the publique, a midst *lesser differences*; and no lesse satisfie, than oblige every sober minded Christian; whose good examples have great influence on the *generality* of people.

But if the vulgar rudenesse, deformity, and inconsistency, be once taught, (by being tolerated) to *slight*, and *scorn their Ministers*, and in them all holy things, and true Religion; Either beleiving (as they are prone to doe) that their Ministers are not invested by any *due and divine authority* in that Office and Ministry, any more than themselves are; nor are assisted by any speciall grace and blessing from God; if they suspect that *civill Powers* doe set *Divines at nought*, and regard them no more, than as so *many pretenders*, *falsaries*, and *intruders*: How willingly will the mindes of common people, (whom nothing but *Conscience*, or the *Sword keepes in aw and order*) embrace any thing that makes towards *laxation* of duty to God, and observance to men? No water is more easily diffused, or more naturally strives, by its fluid nature to overbear, what ever bounds *pen* it up, or restrain it from wasting it self. Nor are such tempers slack, (where occasion tempts them) to revenge by *their riots*, all former restraints cast upon them, by any men, that sought to set limits, either of power, or piety to their lusts and passions.

πῶς φυλάξεις τὰς ἀνθρωπίνας νόμους τὰς θείους παραβαίνων; *Naz. Celeusio judici.* None can make conscience of humane laws, who disregards divine.

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To avoid which rude and irreligious *extravagancies of common people*, all * *wise Governours* have still countenanced the *publique exercises* of that Religion, which they owned and *established* as best; * Adding all civill reputation, favour, and authority to the use of it, and chiefly to those, who were its *prime professors* and *Ministers*; who were ever * *unviolable* in their publique officiatings; generally esteemed, as *sacred*, both for the protection they had from men, and the institution from divine power and wisdome; Which *policy* was not more wisely carryed in all false and feigned religions, than justly and most conscientiously to be observed, as it ever hath been by all worthy and noble minded Christians, (either *Princes* or *States*) in that, which we hold to be, and professe, as the onely true, Christian and reformed Religion: whose Oracles, Doctrines, institutes, offices, authority, and ministery have their originall, not *from man*, but from the onely wise and true God; who, first sent his Prophets, and servants; after that his Son (the Lord Jesus Christ) to be not onely a fulfiller and establesher, but also a *Preacher* of righteousnesse to mankinde; whose preaching, Prophetick, or *Ministeriall office*, (as to extern and visible administrations) the holy order and due succession of Ministers doe supply; and in the same power succeed by his speciall mission and appointment in the Church.

14. *Christian Ministers of all merit most publique protection and favour.*

* *Rex sacrificiis & Templis, & omni cultui Deorum & moribus & legibus præerat.* Pomp. Læt. de mag. Rom.

Apud Ægyptios, ἀναγκη τὸν τέλειον βασιλέα φαιλὸν τ' ἀγαθὸν εἶναι καὶ δικαίων καὶ ἱερέα. St. b. in Reg. So *Plato: περὶ βασιλ.*

* Cæsar. Pel. Gal. l. 6. *Magno apud eos sunt honore Druides; Nam fere de omnibus controversiis publicis privatisque constituunt.* Plaut. Rudent. *Quis homo est tanta confidentia, Qui sacerdotem audeat violare?* *At magno cum malo suo fecit Herclè.* Liv. dec. 1. l. 2. *Sacrificus Rex sacrorum dicebatur.* *Constantine the Great*, alwayes received the Orthodox and godly Bishops and Presbyters with all respect and veneration. *Euseb. in vita Const.* Ministry of the Gospell was called *Deificus ordo.* Amb. *Θεῖοι ἱερατικοὶ, Clem. Al. sp. 1.* *Μετρεῖαν θεῶν καὶ ἀνθρώπων. Naz. or. 1.* *Reverenda ipsis Angelicis spiritibus Ministeria.* Ber. *Columnæ Ecclesiæ, Id. Honor sacerdotii, firmamentum imperii.* Tacit. de Judæis, hist. 4.

Whose most *sacred Mysteries*, for infinite wisdome, for ineslimable mercy; for unparalleld love; for holy precepts; for divine examples; for *precious promises*; for *ancient and undoubted Prophesies*; for exact *fulfillings*; for apt *institutions*; for sutable Ministry; for beautifull order; for blessed comfort; for sweet peace, and mutuall charity (which are, or ought to be) among the true professors of it, infinitely exceeds all the wisdome, designes, desires, and thoughts of all those, that ever pretended to any Philosophy, Religion, vertue, sanctity, or felicity. All which come far short, as of the inward *comfort* of mens consciences, so of that outward beauty, peace, and order, which doe most blesse humane societies; which *bonds of publick tranquillity*, all *true and unpragmatick Ministers* of the Gospell of peace, doe most effectually lay (in Christs Name) upon

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on men; In which regard, of all ranks of men and orders, they deserve best of mankinde, where ever they live; while they keep within those Evangelicall bounds, that holy and humble temper, which becomes them; and which is proper *to the Spirit of the Gospell.*

Euseb. Eccl. hist. l. 10. c. 5. *Constantine the Great* writes: The greatest safety or danger to any State comes by Religion; if the reverence of it be weakned and honour abated, dangers attend: if by Lawes and authority it be setled and preserved, great blessings follow, &c. So that no men seem *more to fight* against their own peace, than those that suffer the ancient Ministry and true Ministers of Christ to be *destroyed*, or disregarded in any Christian Nation; which will be interpreted a *fighting against God*, and an *opposing Christ Jesus*; who as he is the onely *true rock*, on which the Church is to be built, as to internall comfort, and eternall happinesse; so he hath regulated it as to externall order, beauty, and harmony; and this not by every unskilfull hand, that hath a minde to be *mudling*; but by such, as he hath appointed to be tryed, approved, and rightly ordained to the work of *edifying* the Church in truth and love: This *Galilean* must overcome: Christ will no doubt *prove as a stumbling stone*; so a rock of *ruine and offence*, to all those that *dash against him*, in this Ordinance of his *holy Ministry*; which, though it seem small, and contemptible to those, that think themselves *Grandees*, (in power, and policy) yet as it was not *cut out by humane hands*, so it will be a *very burdensome stone to all*, that think to lift it out of the way, and lay it aside, from being an holy *function*, and divine institution.

Vicisti Galilæe, vicisti. Julian dying cries. 1 Pet. 2. 6, 8.

15. *The Ministers of Christ not safely to be injured.*

I think therefore (under favor) that it will be not the least point of *wisdome, and policy*, in those who by exercising magistratick power stand most accountable *to God and man*, for the support of the Ministry; to harken to, and follow that *grave counsell*; * *Take heed what you doe to these men*, who are the *true Ministers* of Jesus Christ, the messengers of the *most high God*, who *preach to you the way of salvation.* For if their function, mission, and *Ministry* be from Christ, (which I have proved, and those can hardly doubt, who are so much inlightned by Scripture, as some are, who may yet be *blinded* by *secular interests*) it *shall prevail*, though it be in the *way* of being persecuted: Humane malice may a while oppose; but it shall not quite blow out, quench or smother those burning and shining lights of the Church: Which it would doe with no lesse *detriment* to the Church, and State; than if it should extinguish the flame, light, and lustre of *the Sun in the Firmament*; * Nor are those *ordinances of heaven*, and that *Covenant* God hath made in Nature, more

* Act 5. 35.

Greg. Naz. tels us that Saint *Basil the Great* was in so great reverence in the Church; ὡς ἢ ἀλλοτρίωσιν ὑπὸ θεὸν νομίζειν πατὸς πλὴν ἀπ' ἐκεῖνε διάστασιν. They could not be friends pheſie is clear

with God who were at enmity with *Basil. orat.* 16. * *Vide* Jer. 33. 20. which Pro-

for a constant and immutable Ministry in the Church of Christ.

necessary

neceſſary, or leſſe *durable*, than are theſe, of *holy Miniſtrations*, and Evangelicall Miniſtry, which God hath appointed for Chriſt in the Church; It is but little, and with far leſſe comfort, that we ſee, *of God in the creature*; than what we ſee *of him in Chriſt*; nor are the beams *of the Sun ſo glorious*, or neceſſary, as theſe of the *Sun of righteouſneſſe*, which are diffuſed by his Miniſters; which are *as his wings*, by which he hath moved into all parts of the earth, and his voice hath been heard to the ends of the world. Mal. 4. Rom. 10.18.

And truly the moſt judicious Chriſtians, who are able to *diſcern the day of Gods viſitation*, doe looke upon this *ſhaking and battery* made by ſome men, againſt the *publique office*, and authority of the Miniſtry of this reformed Church of *England*, to be nothing elſe, but the effects of thoſe *counſels and plots*, which are always contriving by the *powers of darkneſſe*, and the gates of hell, againſt God, and Chriſt, againſt the *Orthodox Faith*, and *pureſt Churches*; And however they ſhall never prevail to deſtroy the true *Chriſtian reformed Religion*, in all places; yet they may occaſion its *ebbing*, and receding from a *negligent*, *wanton*, and ungratefull people, who love *Apoſtaſies*, and *increaſe back-ſlidings*; as many in *England ſeeme* to doe: It may provoke the Lord to *tranſplant the Goſpell to ſome other Nation*, which ſhall bring *forth better fruits*; and leave our *houſes deſolate*, who brought forth ſuch *ſowre grapes*, as theſe are, wherewith, after ſo many *hundred years*, ſome men now ſeek to *requite the Lord* and his faithfull Miniſters in this Church; what can indeed be expected, but *ſome fatall Apoſtaſie*, either to groſſe ſuperſtition, or Atheiſtical liberty, or heatheniſh barbarity? which is *nigh at hand*, and even at the dore; when once the divine honour, and ſucceſſion of the *Evangelicall Miniſtry* is outed, and overthrowne; for what elſe can follow, when people ſhall either have no *true Miniſters*; or be taught to beleive that they need not any; and have no more cauſe to regard them that are ſuch by profeſſion, than ſo many *Mountebanks*; whom no man is bound in reaſon, honour, conſcience, or civility to hear, obey, maintain, or reverence, as having no higher *mandate*, miſſion, or authority, than from their own mindes, or peoples humors? *Gildas de excid. Brit.* deplores the ſacrilegious injuries and neglect of holy men and holy duties before thoſe miſeries. Iſai. 1. 5. Dect. 32. 6.

16. *The preſervation of the honour of the Miniſtry moſt worthy of all excellent Chriſtians.*

To prevent which *direfull* ſin, ſhame, and miſchief; to give ſome ſtay to the feares, and life *to the hopes* of thouſands, beſides (and better then) my ſelfe, I have taken this boldneſſe upon me (by Gods direction and aſſiſtance, (as I truſt) though *unknowne*, and not much *conſiderable* to the many *excellent Chriſtians*, which are yet in this Church, and leaſt of all *to thoſe in power*, whom the matter moſt concerns) with all due reſpects, all Chriſtian charity, and humility to preſent to the publique view of all thoſe (whom this

this ſubject *of the Miniſtry* and *reformed Religion* doth concern) theſe moſt *ſad and ſerious thoughts* of my heart, which are not buſied about *Prophetick obſcurities*, or *Apocalyptick uncertainties*; which may pleaſe melancholy fancies, and abuſe curious readers: but about a matter moſt clear, from Scripture; moſt *neceſſary*, to the being of any true Church in this world; to the comfort of every true Chriſtian; to the ſucceſſion of Religion in after ages. None of which can be kept in any *way of Gods revealed will*, and ordinary providence, but onely by a right and *authoritative Miniſtry*; which carries a relation and bond of conſcience with it, between Miniſter, and people; which cannot be had, unleſſe we ſtill keep to the pattern, which Chriſt hath ſet us, and the Church of Chriſt in all ages followed; without any *falſity*; though not wholly without ſome *infirmity*.

Nor is there any thing, wherein men of the *higheſt power and excellency* can ſhew themſelves more worthy of the *name of Chriſtians*, than in their endeavouring effectually to reſtore, and eſtabliſh the *due authority* and *ſucceſſion of the Miniſtry*; by being patrons, incouragers, and protectors of all able, and peaceable Miniſters and their calling: Whoſe honour is Gods, and will redound to theirs, whom God ſhall ſo far bleſſe, as to make them inſtruments of ſo noble, and moſt Chriſtian a work; But they had need to be *Herculeſſes*, men of moſt *divine vertue*, and *reſolution*, that encounter the many headed hydras, and various monſters, which are at preſent ſet againſt the Miniſtry of this Church.

What ever *cenſures* any other actions of men may ly under (which God will judge) and of which they may have more cauſe at laſt to repent, than to boaſt) yet this (the *vindicating and eſtabliſhing of the true Miniſtry and its authority*) they ſhall have of all things the *leaſt cauſe* to repent of. Nor (I hope) will any worthy men give me (or any other Miniſter) cauſe to repent, that I *have preſumed* to become an *humble ſuiter*, and a faithfull Monitor, in a matter of ſo great and ſo religious concernment; yea, peradventure I may find favour, (which God can only *give in the eyes of men*) as *Abigail* did in *Davids*; who bleſſed God for her *ſeaſonable* diverting of him from that *exceſſe of vengeance*, to which *immoderate paſſion* had tempted *him*; It is not ſafe to treat thoſe as enemies, which are Gods friends, and *friends* to mens ſoules; It was an action onely fit for *Saul*, (whom God had *forſaken*) to deſtroy *the Prieſts of the Lord*, as enemies and traitors. If any conſecrated *veſſels of the Temple* ſhould have ſoil, or *decayes* on them, yet none but *Nebuchadnezzars*, *Belſhazzars*, or *Antiochuſſes* would quite break *them in pieces*, or melt them, and prophane them; No time can be too long, no counſell *too deliberate*, before

1 Sam. 25. 33.

before Christians put so severe a *purpose* in execution, or gratifie any *party* without hearing all sides; Nor should they, that disadvise from it upon sober, and good grounds, *be lesse acceptable* to men in power; than any of those, that prompt and incite to so *hardy and hazardous* an adventure.

17. *The Authors excuse for the prolixity of this Apologetick defense.*

This gives me some hope if not of *acceptance*, yet at least of *pardon*, for either that *prolixity* (for which none can doe greater penance than I have) or for that *plainnesse*, by which I may exercise any mans patience, who vouchsafes to read this my *Apologetick defense*: wherein I have not forgot, that, as it is written in a busie and pragmatick age, so possibly it may fall into the hands of some persons, whose imployments admit of *little leisure*, for such long discourses, or tedious addresses: But, as *others* in reading may be prone too much to remember their *momentaries*; so, I in writing have chiefly considered my *owne*, and others *eternities*. I have weighed with my self, how important a *busines* God had laid in this upon my heart; and my heart upon my hand; The vehemency and *just zeal* for which, hath still dictated to my pen both *this spurre* and excuse; That in a Cause of so *great consequence*, it were not onely a *sin* for me to *say nothing*, but to say little; lest *shortnesse of speech* should detract from the worth of the matter; *Weak* shadowes would argue faint flames; either a dimnesse in that *light*, or a chilnesse in that heat, which ought to attend a businesse, which (to my judgement) seems of *infinite importance to present*, and future times; So pretious a Jewell, as the true Ministry of the *glorious Gospell of Jesus Christ*, was not to be set with an unhandsome foil, or by a slight and perfunctory hand. I know *small fires* and *short puffes*, will not serve to make *great irons malleable*; No Divell is harder to be *unmusled* and detected, than that which conceals it self under *Angelick masks*, which some weak and credulous soules think a sin, to lift up, or to suspect. But we are not ignorant of *Satans devises*; No drosse, or masse of corruption is *more untamable*, and unseparable from mans nature than that of *sacrilegious enmity* against Christ, the Gospell, and the Ministry while they have any thing to loose. 2 Cor. 2. 11.

I am sure, what ever we or our *posterity* of this Nation may want, we cannot want Christ, or the true light of the Gospell, in its power and authority, without being a most *unhappy Nation*; To which, if the *preservation* of a learned, godly, and *authoritative Ministry* in a *due ordination and divine succession*, (such as was of late and still is, (though much wasted and weakned in *England*) be not thought necessary; truly no more will the Scriptures, nor

the Sacraments, nor the peace of Conſcience, nor the pardon of ſin, nor the ſaving of ſoules ere long be *thought neceſſary*; No nor the *excellency of the knowledge of our Lord Jeſus Chriſt*; whoſe Name and Worſhip will ſhortly be, either ſhamefully abuſed; ſcurrilouſly deſpiſed; (as now it is by many) yea and cleane forgotten, by the profane, ſtupid, ſenſuall, and Atheiſticall hearts of men; unleſſe there be ſome men, whoſe ſpeciall calling and commiſſion, from God and man, ſhall both enable and ordain them to *preach and adminiſter holy things in Chriſts Name*; whoſe duty and conſcience ſo commands them to ſerve God and his Church, that they cannot be ſilent, or *negligent* without ſin.

Mens proneneſſe to Apoſtaſie without a true Miniſtry.

18. To expect that arbitrary, and occaſionall Preachers will doe the *work of Chriſt, and the Church*; is as vain, as to thinke, that paſſengers or travellers will build, and *plant*, and *ſow*, *and fight* for men in their *civill occaſions*; The men of this world, will finde many other imployments of *greater honour*, credit and content, than to *preach the Goſpell*, with the croſſe of poverty, and contempt upon them; (which is ever *crucifying* the world, and muſt expect to be *crucified* by the world;) It's rare to finde any generation of men that are truly *favourers* of Miniſters, or the Goſpel; therefore they are ever grudging at all coſt laid out on Chriſts account, as loſt and going *beſide their Mill*, who had rather bee *ſavers*, than *ſaved by him*; Nor is the opinion, which ſober men generally retain of the *excellency* and *neceſſity* of Chriſtian Religion, in order to their ſalvation, ſufficient to keep it up to a *conſtancy* and *ſucceſſion*, without a true *powerfull* and *authoritative Miniſtry*: For we ſee that, although nothing concerns men more, than to *beleeve there is a God*, (the ſupreme good) of whoſe goodneſſe, bounty, power, and protection we have every moment need, uſe and experience; and upon whoſe mercy our *ſinfull mortality* can (onely) with any reaſon depend, both living and dying for our eternall welfare; yet many (yea moſt of men) are ready to run out to *Atheiſm*, and to live *without God in the world*, unleſſe they have frequent and ſolemne remembrances, (beſides their owne hearts) to put them in *minde in their dependance on*, *and duty to God*; In like manner, although nothing ſhould be more welcome to mankinde, (becauſe nothing more neceſſary) than the news of a *Saviour for ſinners*; yet the *bitter root* of *unbeleif*, and many *ſenſuall diſtractions*, which are in mens hearts and lives, are prone to entertain nothing with leſſe liking, than the hearing and obeying of this *holy Goſpell*; though applyed to them in the beſt and winningeſt matter, that *humane abilities* can attaine: Nature and Reaſon teach there is a God, and no miracle was ever wrought

To Atheiſm.

To Unbeleif.

wrought to convert Atheiſts; but the myſtery of Salvation by Jeſus Chriſt crucified is by no light of nature or reaſon attainable; and needed both miracles at the firſt planting, and a conſtant Miniſtry for the continuing of it in the world.

If then men be naturally ſo much *aliens from the life of God*, and ſo much *enemies to the croſſe of Chriſt*; it is not like they will ever be ſo *good natured*, as ſeriouſly to undertake the conſtant *taske*, *care*, and *toile* of preaching to others; eſpecially, when they *have no call to it*, but their owne, or others pleaſure; no *conſcience* of it, as a divine Office, and duty; no promiſe, or hope of divine aſſiſtance, or bleſſing in it; no thankes for it, or benefit by it, either from God or man: Alas, theſe *warm fits* and *gleames of novelty*, *curioſity*, *popularity*, *pride*, *wantonneſſe*, *ſelf-opinion*, and *ſelf-ſeeking*; (which ſeem to be in ſome men, who count themſelves *gifted*, *prophetick*, *ſpecially cald*, and *inſpired*) theſe will ſoon damp to *coldneſſe* and deadneſſe, when once either their deſign, which is bad; or their weakneſſe, which is great; or their folly, which is groſſe, ſhall be * *manifeſt to themſelves*, and to others, as it is already to very many, good Chriſtians; who finde, that all the *frolick* and *activity* of thoſe men, is but helping forward the *pragmatick policies* of thoſe, who ſtudy to ruine this, and all reformed Churches; For if once *true and able Miniſters* be cryed down, caſt out, and cut off as to *right ſucceſſion*; the true Religion, as Chriſtian, and reformed too, cannot (*without a miracle*) continue, but muſt needs be overrunne with *brutiſh ignorance*, damnable errours, and barbarous manners; which are already prevailed much in many places, partly for want of *able Miniſters*, and partly by the *peoples ſupine neglect* of publique duties, and deſpiſing their true Miniſters, under pretence of engraffing to *new bodies*, and adhering to new *gifted Teachers* and *Conventicles*; which we find breed up few or none in *knowledge*, or piety; but onely *tranſplant* proficients out of other mens labours, and nurſeries: the mean time the *younger ſort* generally runne out to ignorance, and the elder to what liberties they moſt affect; for want of that ſetled *Miniſtry*, order, and government, which ought in Religion, and reaſon of State to be both eſtabliſhed and incouraged.

The valour of cowards, and the vertues of hypocrites are in the eyes of their Spectators.

* 2 Tim. 3. 9.

19. *The Authors integrity.*

For my owne particular, I have obtained all I deſigned *by this defenſe*, if I may but put all *excellent Chriſtians*, and thoſe chiefly (whom it moſt concerns) in *minde* of that, which I thinke they cannot forget, or neglect without great *imprudence*, as well as ſin: nor will any man be excuſeable, who doth not with his beſt *endeavours promote it*. No private ends, or *ſiniſter paſſion* of envy, covetouſneſſe, or ambition; no fear, or contempt of any men,

hath any *ingrediency* in this piece, (however, in other things, no man is more prone to discover how *weak and sinfull a creature he is*, without Gods grace) I have nothing of *private interest*, for profit, or honor, to crave, or expect from great or good men; Indeed they have little or nothing left to tempt men with: I have more then I *can merit*, or well account for; yea I have enough; through the bounty of God, and the blessing of one (*to me*) *Inestimable Jewell*: whose *virtuous lustre* both beautifies and enricheth my life, to an *honorable competency*, and a most happy tranquillity, whose every way most over-meriting merits have deserved, as much as can be, to be consecrated by my pen to an eternity of gratitude and honour.

Animi directa simplicitas satis se ipsa commendat. Amb.

Satis habeo si res meæ nec mihi pudori, nec cuiquam oneri forent. Horatius apud Tacit. An. 4.

I have seen so *more than enough* of the *worlds vanity*, *madnesse*, and *misery*; that I doe not desire any thing more, than to spend the remainder of my life in a contented privacy to the glory of God, the *honour of this Church*, and the *welfare of posterity*; If I were offered the *choice of all wishes*, and the fulfilling of them in this world; I would *desire nothing*, next that justice which is the conservatrix of all civill peace and society, but this, That *such as are able*, would so far consider the honour of God, and the welfare of the Church of *England*; as to become *Patrons*, and incouragers of good learning, and the reformed Religion; and to this purpose, that they would establish that holy Discipline, right order, ancient government, and divine succession of able Ministers, which ought to be in the Church of Christ.

In reference to the *generall function*, and *fraternity* of whom, I cannot but intreat, and offer thus much at least as I have done, which cannot be to any good mans detriment, or the Publiques injury: For it is not a pleading for a *restitution of those honours*, *lands*, *jurisdictions*, and *dignities*, which were by pious donation, and devout lawes appropriated to that *profession*: I know how vain and unseasonable a motion it were to crave the restoring of honors, goods, and estates of those who are now almost reduced to petition for their liberties and lives. (It is nobler (since God will have it so) for *Clergy men to want those blessings with content*, than to enjoy them with so much envy and anger; as in this age seems inseparable from Bishops and Ministers in any worldly prosperity) Nor is it a challenging of those immunities, and *priviledges*, which the lawes *Imperiall*, and Nationall, every where *among Christians* indulged to the *Clergy*; we must learn to think it *freedom enough*, if we may have leave but to *preach and practise the Gospel of Jesus Christ*, which is our duty and dignity; we must esteeme it a great priviledge now to be but exempted from *vulgar rivalry* and mechanick insolency; which dares not onely to intrude into

Primum Ecclesia Dei jura, atque immunitates suas habeto. inter Leges Edgari.

Ministers

Miniſters Pulpits, but to pull them out by unheard of outrages; not ſuffering the Church to be their Sanctuary. We claim not exemption from civill Magiſtrates *Court-cenſures*, and juriſdictions, (as was of *old in many caſes*) our aim is ſo to doe all things, as ſhall feare no men to be *ſpectators*; nor our *enemies* to be our *judges:* Nor can we have ſo *full* and *deſirable a revenge* on our enemies, as to doe well; who are never more ſory, than to ſee any true Miniſter live *unblameably* and commendably. We dare not crave to be eaſed of *publique taxes*, either in whole, or in part; Notwithſtanding (for the moſt part) our *charges* are great, our *livings* ſmall, and but for life; yea and but the wages for *our war and worke*; (while we ſerve in a better Militia:) It matters not what our *ſecular burdens* be, ſo as we may make the Goſpell any way leſſe *burthenſome, or more welcome to our hearers:* We urge not that *common liberty* which we have; and our *joint intereſt* in the publique civill welfare, as *men*; while yet we are made uncapable, and the onely men of any calling that are *excluded* from all publique votes, counſels, or influence; when yet any trade may invade our calling, and uſurp our Miniſtry: It is well, if wee may be ſuffered to be of *Gods Counſel*; and permitted to acquaint others with it, in order *to their ſalvation*; our ambition is, ſo to live, that the diminutions, contempt, and poverty, caſt *upon the Miniſteriall* order (as to all ſecular priviledges or intereſts) may be no *diſparagement to our function*, any more than it was to *Primitive* Biſhops and Presbyters; who by their *conſtant patience and humility* gave *greateſt Teſtimony* to the truth of the Goſpell: whom their preaching moved not, their patience did. Yet, it will be little to the honour of this Nation, which as yet profeſſeth the Chriſtian Religion, to treat the Miniſters of Chriſt after the rate, that *Diocletian*, or *Maximinus*, or *Julian* did; or as thoſe *primitive perſecutors*, either heathens, or *hereticks*; or as the Mahumetans at this day doe; under whom, it is a favour to *tolerate* any Chriſtian Biſhops, or Preachers, or Profeſſors, among whom, even the remaining *Embers* of Chriſtianity are almoſt raked up, and buried, under the oppreſſions, poverty and barbarity uſed againſt them and their Miniſters. Nothing hath a *deeper* and *ſharper* ſenſe upon my ſoule, than when I ſee, not onely the great and heavy diſtreſſes, which already have, and will further fall on many, and moſt of my *betters and brethren*; (who as *learned, godly*, and *ingenuous* men, merit ſomething at leaſt of compaſſion;) but, chiefly, when, by *foreſight of future times*, I conſider, not without grief and horrour, the great decayes, if not *utter vaſtations*, of the *reformed Religion*; and of that true piety, (which

Quos prædicatio non potuit, illos vicit prædicantium patientia; quos documenta Evangelica non moverunt, de iſtis bene toleratæ injuriæ tandem triumpharunt. Horn. de Eccl. prim. perſec.

such hath heretofore so flourished in *England*) through the want of true, able and authoritative *Ministers*, all those inundations of ignorance, error, superstition, and confusion will certainly flow in, which all *good Christians* would most *deprecate* both from God and man; my own, and other *mens serious sense* of all which, I shall much grieve to finde either unacceptably, or unsuccessefully expressed in *this Apologetick defence*; which is humbly presented to the Christian candor, and submitted to the judgement of all those excellent Christians, whom it most concerns, and to whom it is directed; the least of whom I would not *willingly offend*.

* *Fructus est laboris & finis operis placere melioribus.* Sym. Ep.

20. *Deprecation of offence.* *Non laudes sed laudanda quæro.*

Prov. 26. 4.

* Beseeching them in the *name of our Lord Jesus Christ*, to *accept in the spirit of meekness and love*, what I have written (I hope) as becomes a Christian, and a Minister of the Gospell in this reformed *Church of England*; Also to *cover* with the *vail of charity*, what ever *infirmities* may appeare, as in a frail and sinfull man; who knowing, that I had chiefly to contest with some men, that are *wise in their own conceit*, thought it a part of wisdome, in its season to *answer them*, according to their folly. And when I considered, that these *Antiministeriall spirits*, if they fear God, yet they seeme little to *reverence men*, either in the *hoary heads* of *pious antiquity* declaring its judgement in the writings of the Fathers, Canons of *Councels*, and histories of the Church; or in the *learned judgement* of those *excellent Authours* of *later edition*, (who are all against them) It hath made me the more sparing in so clear and confessed a cause, to cite their *infinite Testimonies*: My intent being, neither to make this *Apology* a *flag of ostentation*, for great reading: nor yet to *crowd up* and *smother* these men, *meerly with numbers of names and quotations*, (which is very easie) but rather to breath upon *them with the breath of life*, and to convince them with *Scripture*, and *right reason*; which may serve to meet with any in the ordinary rodes of rigid *Separatists*, *Papists*, and *Socinians*; as for *Seekers*, *Enthusiasts*, *Seraphicks*, and *Ranters*, they commonly fly like *Night-ravens* and *Scrichowles*, so much in obscurities, that I can hardly see them; though I oft hear their ominous *voices portending utter darkness*, after their *evening fulguratings and flashes*: when I meet with any of these, I thought it my duty, and *honour* not to give them way; though indeed I know nothing probable to conquer such *obstinate* passions, to confute such *proud ignorance*, or to curb such *wanton liberties*, as these unruly spirits pretend to, but onely the hand of God in sickness, poverty, terrour, and improsperity: A little *winter* of affliction will easily kill all those *vermine* of opinions, which are bred in a *summers toleration*, through health, plenty, successes, preferments; and which seise at length the very heads and hearts of men.

If

If any Christian, *through meer simplicity*, and *honest credulity*, have erred; not daring to take the *hundred part* of that *confidence* to maintain Truth, or to assert worthy Ministers, and the right way of the reformed and Christian Religion, which others doe, to broach, and abet their desperate errors and calumnies: I hope I have (as my purpose is) offered to those *well meaning Soules*, in all plainnesse, and charity, what may redeem them from those *many false*, and *erratick fires*, which seek to seduce them, from their true Ministers, whom the light of right reason, and Scripture, and experience will shew them, are as much to be loved, honoured and esteemed, as ever *any Ministers of the Gospel* were to *any Christians* in any Church, since the Apostles time.

If any rude and *injurious detractors*, being over grown with *proud* and *presumptuous flesh*, instead of healing, rise to *insolent humors*, and *intolerable inflammations*, rayling, defaming, decrying, and speaking all manner of evill *falsely* against worthy Ministers, and their calling; being resolved, and having vowed, *as the forty men against Saint Paul*, quite to destroy them; The *corrasives* or *burnt alum* here and there *sprinkled* on the plaister of *this Apology* is purposely to meet with, and to *eat out that proud and dead flesh*, which may be in their corrupted minds and *benummed consciences*. The sober Christian must not think, that every one that makes a sowre face or wry mouth, or wincheth at this Apology, or passeth a severe, slight, or scurrilous answer upon it, or its author, is presently hurt or injured by me, or it, further than he whose bones are broken, is hurt by one that strives to set them; or he that hath ulcerated sores, is by him that seeks to search and heal them. These men I must needs offend as to their distemper: I did *designe it*; I ever shall offend them, if I will *defend this Truth*; It is my duty, and charity, by displeasing them, *to doe them good*: *Apoplectick diseases* are incurable, till *sense be restored*; some men are *benummed*, and *past feeling*; I cannot live, or dye in peace, if I should *hold my peace*, when *I ought to rebuke*, and *with all authority*, (because with *Truth and good conscience*; in *the name of Christ*, and of all *my brethren*) the *intolerable vanity*, ignorance, pride, arrogancy, and cruelty of those, who have set up themselves above, and against all those, that are the ordained, reformed, and faithfull *Ministers* of this, or any other Christian Church; In whom they list to finde nothing but *faults*, and *insufficiencies*; while they boast of their own rare *accomplishments*; which are no where to *be found*, but in their *proud swelling words*, by which they lie in wait to *deceive the simple and unstable* soules.

Act. 23. 14.

Ephes. 4. 15.

I could no longer bear their *insolent Pamphlets*, their *intolerable*

2 Pet. 2. 18.

practises, their *uncharitable projects*, against the glory of Christ, and the happinesse of this reformed *Church*, and Nation; It grieved me to see so may *Shipwrackt soules*; so many *tossed* to and fro, who are floating to the *Romish coast*; so many *overthrown faiths*; so many willing and *affected Atheists*; so many *cavilling Sophisters*; so many *wasted comforts*; so many *scurrilous* and *ridiculous Saints*; so many *withered graces*; so many *seared consciences*; so many *sacrilegious Christians*; so many *causelesse triumphings*, of mean persons, over learned, grave, and godly Ministers; I was troubled to behold so many fears, yet so much *silence*, so many sighes and sorrows, yet so much dejection, and *oppression* of spirits, such *over awings*, in those men, whom it becomes in a spirituall warfare to encounter with beasts and *unreasonable* men, as being sure to *overcome* at last; Therefore (among others) I desire, this apology may be a monument of my perfect abhorrency and publique protestation against all evil counsels, and violent designes used against this reformed Church, its Religion, and Ministry: when posterity shall see the sad effects of some mens agitations. I expect no acceptance from any men further, than I may *doe them good*: Such as refuse to be *healed* by this application, probably their smart will provoke them to *petulant* replyes, which as I cannot expect from any sober, and serious Christian; so to the *wantonnesse* of others, who are wofull *wasters of paper and inke*, I shall never have leisure to attend; I have better imployment, whereto I humbly devote the short remnant of my pretious *moment*; even to the service of Christ, of this Church, and of all those *excellent Christians* in it; to whose favour this *sudden Apologetick* defence is humbly dedicated, in the *behalf of the Ministry of this Church of England*, by their humblest servant in the Lord

ὃ πάνυ ἡμῖν φροντιστέον ὅ, τι ἐροῦσιν οἱ πολλοὶ καὶ ἄδικοι, ἀλλ' ὅ, τι ἂν ὁ δίκαιος καὶ κατὰ θεός. *Plato in Crito.*

I. G.

FINIS.

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X. *Objection.* The ſeventh Calumny or Cavill:
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FINIS.

Christian Reader; these and some other Errata's have escaped the care used in Printing; and are, against the Authors and Printers will, lest, as exercises of thy judgment and candor in reading and amending.

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1.	12.	*r.* distempers *for* enemies.
	28.	beyond *for* being
5.	30.	motive *for* motion
6.	7.	outvied *for* outvived
10.	12.	Prince *f.* Princesse
	25.	soon *for* far
21.	1.	revolutions *for* Revelations
24.	23.	support *f.* wisdom
28.	4.	*dele,* by esteem
	22.	gentle *for* great
42.	7.	their *for* the
	8.	setling *for* setting
43.	15.	wantonly.

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pag. p.	line. l.	read. for. r.	margent. f. m.
3.			*m.* explorant *for* explicant
5			*Non dii* f. *mordii*
9.	36.	*r.* conscientiously	
19.			*m. putredo*
21.	19.	*Add* so much as the law, &c.	
25.	26.	pathetick *for* politick	
49.	23.	formation *for* sumation	
59.	25.	piercing *for* pitifull	
		זביל *f.* לביל	
62.			m. *Reg. Jw.* f. *Reg. Jacob.*
107.		r. בן f. בל	
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	35	terrier	
	43.	thrifty	
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584.	16.	medling *f.* mudling	
590.	5.	mee *for* men	
593.	25.	Censure *f.* answer	
594	27.	so many *f.* so may.	

— f —

Garden is himself to the settlement for his own & better ye first Dwellers - . Let that in that for him on the other hand - persons claims authority to rule & obtain possession - he was a true Quaker and a true Friend. Having once formed opinion & been guilty [illegible]

[illegible]
In 1682

THE EASTWARD POSITION.

Sir,—Will you allow me to draw the attention of those interested (and who are not?) in the present proceedings at Lambeth to a work that not only proves much that Dr. Littledale has stated, but coming from a moderate Churchman will, perhaps, induce the prosecutors of the present day to look at their predecessors of the Reformation period. I mean the Rev. J. W. Haweis' Sketches of the Reformation Period, published by Mr. Pickering some 20 years ago. Here is a choice extract, in which the Eastward position comes in :—

"From the first hour they (the itinerant preachers) started on their missions to the East, when they gained their point, and won their suit against ceremonies, these men were the troublers of our Israel. About 1564, Archbishop Parker preferred one Richard Kechyn, a plain good man, to some living in the vicinity of Booking, charging him on his admission not to preach controversial sermons on the Divine counsels, but to follow the orders and rules appointed and established by the law, and make no variations, notwithstanding the endeavours others might use to persuade him to swerve from them. This admonition Kechyn punctually obeyed. The Litany he said in the body of the church, the service in the chancel, with his face towards the altar, but so as to be distinctly heard. He wore a square cap and surplice, and lightly touched the topic of Predestination in his discourses. On Rogation Week, too, he perambulated the parish bounds, read the appointed collects, and forbade not the poor to say Amen, nor to partake of the meal provided for those who formed the procession. This went on smoothly for a while, until a licensed preacher named Holland heard of his proceedings, and without delay hastened to

practice. 'Predestination,' he said, 'should and ought to be preached in every sermon, and in every place, before all congregations, as the only doctrine of salvation; and they that granted a truth in it, and would not have it everywhere preached, as well as they that denied it, were enemies to God and the eternal predestination.' The same sentence he pronounced on them who judged it—as Kechyn did—a high and secret mystery fitter for the schools and universities, where the auditories were learned, than discussion in a rural district. Having thus set the pastor to rights, he proceeded to the flock, haranguing on the enormity of those women who accompanied the processions in Rogation Week—an obscene derivation from the feast of Bacchus—and shamelessly said Amen to the curse on removers of a neighbour's landmark. This was, it may be supposed, a trial of patience. Kechyn, and many another like him, were exposed to this treatment from a man whose insufficiency might provoke the retort of Petruchio. But he was still more galled by a check from one who could claim some authority over him. The Dean of Bocking liked his regularity no better than the licensed preacher: his use of the surplice displeased that dignitary, and his mode of reading prayers: and he, with his brethren, were charged by the Dean at his visitation 'not to turn his face towards the high altar in service saying. Kechyn at last could bear this system of contradiction no longer. He wrote to the archbishop's almoner that he was quite willing to disuse the surplice, to stop

Amens, etc., but earnestly requested a sight of the primate's articles, and an answer whether he should obey them or the annually varying injunctions of the dean. The conclusion is not given by Strype, but it is not needed to point the moral of the tale."

A series of choice bits from the book would be well worth extracting and reprinting.

G. W.

High Altar

— but 1566 was a nonconformist !!

subject of crotchetty and impractical people might *mutatis mutandis* be read with profit by a section of High Churchmen.

From a conversation at the Lambeth Police Court on Wednesday it would appear that the Inland Revenue have, or have had, some idea of attempting to tax people who employ a lad for an hour or two in the morning to clean knives and boots as if they kept a man servant. It does the Government very little credit that its officers should have ventured even to dream of anything so harsh and absurd. If the scheme had succeeded, it would have struck a heavy blow at such institutions as Boys' Homes; and, moreover, it would have been a serious inconvenience to persons who, having manageable families, employ boys to do their more unpleasant household work, and dis-

up strife where it did not previously exist, and have invited parochial quarrels. For the most part the Acts are useless, as the chief religious bodies in competition are not in the habit of holding service at the grave, but in the house of the deceased; but where they are put in ure, it is to make mischief

High Altar

— And 1564 was a wonderful year!!